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THE

MONTHLY MISCELLANY

OF

RELIGION AND LETTERS.

VOLUME VI.

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[illegible]

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THE

MONTHLY MISCELLANY.

Vol. VI. JANUARY, 1842. No. 1.

TO OUR READERS.

The commencement of a new year and our entrance upon another volume afford us a fit occasion for saying a word to the readers of the *Miscellany*. We extend to them our good wishes, and hope that with each of them the time to come may be more fruitful in good works than the time past. What better wish could we express? God's goodness they have enjoyed, and if they desire a richer experience of his mercy than they have already had, we fear the sin of ingratitude lies at their door. The future may have more or less of trial in store for them than has yet fallen to their lot, but Providence is always the same, and faith grows alike amidst the influences of sorrow and of joy. We do not therefore wish for those whom we love—be they known or unknown to us—prosperity or health or long life; but we wish for them strong faith, patient and grateful trust, heavenly peace, and Christian hope, in continually increasing measures. We wish for them what we desire for ourselves—growth in grace and in the knowledge of the Lord Jesus Christ. We wish for them, as for ourselves and for all men, that every day may bring them nearer to perfection, and nearer to God; that life may be a continual progress towards the glory, to which death will then be an entrance.

Death! We cannot let that word pass without lingering for a moment on its import, brought home to our hearts as it is by the

recurrence of another of those periods which measure our lives. From innumerable lips the salutation bursts forth—"A happy new year."—And yet God only knows whether we shall see the end of this year. Some of us doubtless will, and some as certainly will not. The early snows of the next winter will fall on graves over which the names of some who now read these pages will be inscribed. Before another new year some of us will die! Are we ready to die? Ready to go home to our Father's house, and join the spirits of the just made perfect? Ready to give up our account, that the sentence of *faithful* or of *slothful* servant may be passed on us? If not, then let us be up and doing our work, before it is too late to change the aspect of our destiny. If we are ready to meet our God in judgment, leaning on the hope which his mercy has put within our reach, then let us not forget that preparation for another world never reaches its conclusion so long as we remain on earth. "Always prepared," because always "pressing on," is the law of the Christian life. May it be observed by all our friends.

Our purpose for the *Miscellany* is the same that we cherish for ourselves—improvement. We hope to make it better than it has been. Not however by any marked change, so much as by constant approach to that ideal excellence which every editor, and every man, should set before himself. We wish to render our journal still more conducive to the nourishment of the religious character in those whom it visits. This is the end for which it was established, and we shall be glad if we can give it greater efficiency for this end, by inserting articles that shall enlighten or quicken the consciences, and humble, or warm, or elevate the hearts of our readers. The more we see of society, the stronger grows our conviction that in this Christian community the great want is Christian character,—not Christian faith nor Christian profession,—but *Christian character*. Men need to be made to feel their responsibleness, in view of the privileges which they acknowledge on the one hand, and the destiny which they claim on the other. They need to be redeemed from sin and to be washed in the blood of cleansing. They need to be reconciled to God through submission of their wills, cordial and practical submission, to the Divine will. They need to be brought to repentance and righteousness and a

heavenly life. The piety that says "Our Father," but gives no other proof of a childlike temper, and the morality that exclaims "Do as you would be done by," but keeps no remembrance of its own words, need to be exchanged for the piety which "prays always," and the morality which teaches by its blameless example. We hear much about the want of faith; and little enough of it there is, we know, on earth. But the great want is the want of goodness. And if we can do any thing to relieve this want, to substitute in its place earnest, living, Christian progress, we shall rejoice. We ask those therefore who see this imperfect development of the Christian life among us, and are anxious to produce a change in the community, we ask them to help us in this work. Let them use our journal as a means of communication with the spiritual natures of some at least of their fellow-men. Let them send short, plain, strong, fervent articles which shall speak to the soul—the immortal part, which must live hereafter in heaven or hell. Short, we say, because such articles are most sure to be read; plain, because when man addresses man on his soul's welfare, he should strive first of all to make himself understood; strong, because the subject is momentous and the case urgent; fervent, for if one's heart is touched with sympathy for those who are deluding themselves through false reliance or expectation, he must utter himself with feeling. Fellow Christians! help us to make our pages instrumental in promoting human salvation and in extending the kingdom of heaven in the souls of men.

We solicit another class of communications,—articles containing suggestions and hints that may fill only a page or two,—thoughts, inquiries, or remarks that in a brief space may furnish matter for much reflection. Articles of this kind are acceptable as well as useful. They give variety, they require little time for their perusal, and they are often at once the fruit and the occasion of correc observation of society. If our brethren in the faith—lay and clerical—who hold the pen of a ready writer would let us receive every month many such contributions, they would render us a service and do good, without imposing on themselves the slightest task.

The aspect of the times awakens alarm in some breasts, and anxiety in others. We do not see sufficient occasion for either.

Speculation may be free, and opinion may be bold, unsound theories be broached, and fallacious arguments find currency. But what then? So long as inquiry is honest and those who think differently are candid, we need not fear for the result. The old truth will be only the more firmly established in men's estimation, and the new truth, if there be any such, will be brought to light. We anticipate a considerable diversion of mind in this community from what we regard as correct views of the relations which exist between God and man; but we entertain no doubt of the final prevalence of the truth. The experience through which our denomination are passing will be instructive. It will open their eyes to some errors, both of argument and of practice, in which they have rested in former years. It will not only put their faith to the test, but cause them to define more accurately their notions of liberty and charity. We shall exercise the right, which we contend should be allowed to every one, of expressing our opinions with all the clearness and force we can command. But if in our remarks upon the sentiments or language of others we should show ourselves regardless of the distinction that should be made between the writer and the man, we shall deserve the rebuke which we do not hesitate to bestow upon such injustice when it comes under our notice. Cannot Christians love one another, cannot men respect one another, in spite of difference of opinion, nay, all the more for this difference? If we can defeat or abridge the influence of error we shall rejoice, and would rather increase than slacken our efforts for this end; but we hope not to forget that we are fallible, and that they whose opinions we condemn may be better men than ourselves.

Our department of "Notices" we shall continue, because it enables us to furnish a record of the publications which are meant to spread a knowledge of our faith or to deepen its influence in them by whom it is embraced, and because we can also, by the help of friends, afford some assistance to those who are purchasing books for parish libraries. We shall keep this latter purpose more in view than formerly, while we shall endeavour to make our notices of single sermons yet more brief than they have been; but that we may at least record their titles, we repeat our request that copies of printed discourses from clergymen of our denomination may be sent us.

In our "Intelligence" we shall still endeavour to furnish an accurate and full account of the most important proceedings in our religious body and among our friends abroad. We shall also attempt to give such a view of movements in other portions of the Christian Church, particularly in this country, as may awaken sympathy or enkindle zeal. The interest we feel in our own views of religion does not prevent our looking, and ought not to prevent any one's looking, not with idle curiosity nor with sectarian jealousy, but with Christian feelings of love and hope, upon the various divisions into which "believers" are arranged in their warfare with unbelief and sin.

Give us then, brethren, your countenance and help, and with God's blessing some good may be effected by our *Miscellany*.

THE EDITOR.

THE MINISTRY, THE TRUTH, THE SPIRIT.

A SERMON, BY REV. JAMES W. THOMPSON.*

1 CORINTHIANS, iii. 6, 7. I have planted, Apollos watered; but God gave the increase. So then, neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

PAUL and Apollos were ministers, eminent ministers, of the Gospel. One was founder of the church to which the Epistle that contains my text was addressed, and the other was his successor in its care. Besides these, Peter also visited Corinth as an ambassador for Christ and with great power gave witness of the truth in that city. Each drew around him strong personal friends, who did not hesitate to express in decided terms their preference for one or for the other and to set forth with the warmth of partisans the superior merits of their respective favorites. Thus a division was produced in this infant church, which threatened the destruction in

* Delivered at the Installation of Rev. Nathaniel Gage at Petersham, Mass., October 6, 1841.

Corinth of the new-born faith. When this state of things became known to Paul, he immediately wrote to the opposing parties, showing them that the several persons who had preached the Gospel to them were but the servants and instruments of God, and that whatever measure of success either had had more than the others, ought to be attributed, not to any superior excellence in him, but wholly to the Divine power. "Who is Paul," he asks, "and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then, neither is he that planteth any thing, neither he that watereth; but God that giveth the increase."

From causes no more important than this most of the divisions in the Church, from the days of the Apostles to the present time, have sprung. The questions, whether you shall believe a little more or a little less, observe this ceremony or dispense with that rite, acknowledge the authority of this human teacher or obey the edict of that Council,—these and similar insignificant and puerile questions have split the Church into parties and factions, kindled the flames of persecution, stopped up the streams of human and Christian benevolence or diverted them from their natural channels, and converted the disciples of the all-loving Jesus into mutual enemies.—But it is not my design to pursue this painful theme.

The text, besides its local application, suggests three distinct topics of thought which deeply concern the whole Church: The Ministry—The Truth—The Spirit:—The Ministry which speaks—the Truth which is spoken—and the Spirit of God which gives efficacy to the word. On these topics I propose now to offer a few remarks.

When I mention the Ministry, it is not with an intention to discuss the question which has been mooted of late, whether or not it be of Divine appointment, nor to vindicate its claims to the respect and support of the Church. The occasion shows that here at least this labor is not needed. And the only answer ever necessary to be made to those "disputers of this world," both learned and simple, who would do away the Ministry is—*that when it is no longer needed, it will cease to exist.* To ministers themselves, looking only to their present earthly convenience, it matters little, whether their services shall be long needed in the Church, or their office be superseded by other modes of dispensing truth and

keeping alive the fire on the altars of religion. Their office is no sinecure. It furnishes no agreeable, still retreat for the studious and meditative from the perplexities and struggles of life. It has little to gratify the love of fame. It is provided with no soft beds for indolent repose, no sumptuous tables for luxurious indulgence, no costly palaces to gratify a tumid vanity. On the contrary, it demands a great amount of labor;—exertion more constant, more variously applied, more exhausting, and at the same time less appreciated, than almost any other in society. It is public and not reclusive in its functions, constantly before and in the midst of the great world, taking note of its changes, bearing the burden of its sins, suffering from its calamities, a companion of all its sorrows. Gladly would many who now fill it, and fill it most worthily, retire from its sacred precincts to other fields of usefulness less select in the world's eye, taking the risk of their success, were they not withheld and sustained by higher considerations than spring from its poor emoluments and honors;—considerations which derive their paramount force from the fact, that they are called of Heaven to this particular work, that being risen, as they hope, with Christ, it has become their solemn vocation to seek for themselves and for others "the things which are above, where Christ sitteth at the right hand of God." If the Ministry were in general, as it is sometimes represented, fond of ease, greedy of pleasure, mercenary, ductile and subservient to worldly power, it would die of itself; nay, it would be dead—a worthless carcase—not even its name left—disowned and forgotten of men. But the Ministry will stand. The breath of the Eternal is in its lungs. The more it is opposed, the more of life it will draw in. Times of trial it has had already, but in passing through the furnace, instead of being burned, it has only been warmed and painted with the glow of beauty. Days of peril it may see again, but its Deliverer is always at its side, and the threats of danger shall only sharpen its courage, accelerate the burning currents of its zeal, and multiply the resources of its faith and piety. The Ministry will stand till the angel sounds,—"the mystery of God is finished," and the great voices in heaven proclaim,—"the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever."

What then, supposing it to be a permanent institution, what is the proper view to be taken of the office, the functions, the responsibilities of the Ministry? Two views now prevail which seem to me equally erroneous. One makes the Ministry a mere public convenience, for which they who enjoy the benefit of it consent to pay a certain stipend. It regards the office just as it does any secular vocation, its duties as much a matter of prescription, and their value capable of being as exactly assessed. If any assume the office entertaining this low view of it, though they may please themselves for a season, they cannot please the Lord. They only destroy and scatter the sheep of his pasture. Concerning such saith the Lord of hosts, "Hearken not unto the words of the prophets that prophesy unto you; they make you vain; they speak a vision of their own heart, and not out of the mouth of the Lord. They say still unto them that despise me, The Lord hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you. I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied."

The other view, on which I shall speak more fully, because it is more common, consists in an unreasonable and exaggerated expectation from the Ministry,—expectation of *results*, of immediate visible effects. Go into the Church and see what is its main dependence, where it looks for the breath of its life, to what causes it traces its growth or its decline. Listen to the tenor of popular comment on those who serve at the altars of worship, the commendation and the censure, and you will need no farther proof that the Church is relying for its vigor and prosperity on the talents and learning which the Ministry brings to its service, on the energy which it displays, on the means which it devises, and on the piety which it exhibits, more than on any efforts of its own or any action of the Divine Spirit. As it was in the early days of Christianity, every one hath now his idol preacher, and fancies he can obtain spiritual knowledge and comfort from none beside. Salvation is written on the palms of his hands. His feet are shod with the preparation of the Gospel. At the sound of his voice—so divine!—devotion kindles into a flame, and all the sentiments of the soul, touched by his words, like the harp-strings of the angels,

send up sweet music into the ear of God! The minister in this case is everything. All depends upon him, all outward prosperity, all spiritual life, salvation itself. And so the Gospel flourishes to-day because the minister flourishes—and is eloquent. It languishes to-morrow because the minister is weary and dull. Truth runs and is glorified in this community, because it is dropped from the lips of youth and is kindled by its fire. It is of none effect in that, because it is uttered by the slow and tremulous voice of age and comes cool from the tongue. Here, the minister is of an ardent temperament, skilful in measures, active and practical in habits, vehement in elocution, and straightway he is hailed as the great power of God. There, another is serving who is cool, calm, steady in the pursuit of his one great object, looking at the total result rather than to any ephemeral though brilliant manifestations of success, preaching the sober truth in his own sober way, and lo! he is set down as an inefficient laborer; the church, it is said, will not thrive under him; he must be dismissed or it will go to pieces. And thus the moral dearth of a congregation, their indifference and stupidity as Christians, are made to depend on the question whether their minister is or is not a Paul or an Apollos.

Far be it from me to complain that too much exertion, too much duty, is required of the Ministry. It matters not how much. What it can do it can do, and no more. I do not object to the draining requisition which is made of its time, its thoughts, its sympathies, its affections; but I do demur against that well-meant but still unjust expectation which, when these are rendered to the utmost, is still dissatisfied because the visible results are no better and no greater. There is reason for solemn remonstrance also against the disposition, so often manifested in the Church, to shrink from the responsibility of its own religious progress and to cast it wholly upon those who lead in its public devotions. And much more is there reason for remonstrance against the so prevalent folly of our day, of making the key-note of the minister's voice—the frenzy of his eye—the emphasis of his hands—the numerical force he is able to keep around him, the measure of his ability or the evidence of his success.

It is obvious that the Church has all along been relying too much on human instruments, looking to man to adorn it with grace and

fill it with strength; that it has not yet comprehended the idea of the Apostle, that all spiritual success, all religious increase, cometh from God.

I do not mean to undervalue here the efforts of priestly men. I do not wish to depreciate in your regard the influence of a lofty Christian character devoted to the moral instruction and redemption of man. I would not be insensible to the charm, the beauty, the majesty, of a truly faithful and loving heart seeking to diffuse the good of which it knows the worth. But let it not be forgotten that there is a higher than even these,—the Infinite Source in which they originate and have their being. Let the Church remember that its divine Head hath opened for it a way of access direct to the Life and Light of the world; and that all the power of man, in whatsoever forms of truth, loveliness, and grandeur it may be put forth, can avail it nothing except by leading it to go itself where the glory of the Lord is and be filled. Put not your trust in an arm of flesh. The Apostles were but men. Remember that your ministers are but men; that it is as men that they enter the "holy of holies," and that there where they commune with God you may also go and commune. Oh! where is the religious society that feels this truth; that relies on God more than on man; that strives with Heaven for the blessing it needs? What a change would take place in the condition of the Church, did every member feel his own relationship to God; feel that He is to be sought in all things; feel that unless He give the increase, it will not come at all! What a blessed change, did all its members realize that they ought to be co-laborers with the Ministry in the work of redemption! We should soon hear sounding from corner to corner, through aisle and arch of the great temple of Christ, a sweet, enrapturing, universal hymn of love and harmony. There would be no more disputing about names. Unitarian and Trinitarian, Conservative and Reformer, in religion, would become obsolete words. Paul and Apollos—your minister and mine—would be no more than devout leaders in the choral song of "Glory to God in the highest; on earth peace."

My friends, put not your trust in men. "Learn," says the Apostle, "not to think of men above that which is written, that no one of you be puffed up for one against another." Believe on no

man's authority. Prove all things for yourselves. Expect not great things from those who speak to you out of the oracles of God. Remember, that they are but instruments of the Holy Spirit. Remember that "unless the Lord build the house, they labor in vain that build it." Be yourselves always waiting at the Fountain of blessing. Ask and seek of him who alone giveth increase of grace to the soul, and by whose spirit the Church is edified in love and holiness.

Let us now turn our attention from the Ministry which speaks to the Truth which is spoken. And here we are met by the popular belief, that if the truth be only preached in its simplicity, the Church is sure to increase in all goodness,—that what the world needs is truth, nothing but truth, for its redemption. Here we are met too by the plea of some in later and in former times, that truth requires nothing but its own intrinsic force and everlasting beauty to commend it to the homage and obedience of all men, that there is no higher authority by which man can be addressed, and no stronger evidence which he who utters it can give that he is sent of God. Let us look into this subject a little.

It is not necessary, it would not be just, to deny that truth is mighty, and that whenever it is authenticated as truth the mind is generally open to receive it. But that it needs foreign authentication, (until, as I shall presently show, something besides, to render it efficacious,) what other proof is wanted than the endless strife about what is truth? Wise and holy men, acknowledging no authoritative revelation, have never been able to agree concerning even the elementary truths of religion, and have never held them but in skepticism and uncertainty. Indeed these truths, until they are brought down from the Heaven where they abide and sent forth into the world with the seal of God upon them, are no truths at all to us. We may exercise our ingenuity in conjectures about them, but all mere guesses they carry no weight of certainty [illegible] What though the truths of Christianity existed in the [illegible] Wisdom nineteen centuries before Jesus uttered [illegible]ting? It matters nothing. If they were [illegible]lly believed by him until they were an[illegible]ved by him, and were attested "by the

infallible signs and wonders which God did by him," they were no truths to man. Their influence did not move, their heat did not warm, their harmony did not enchant a single soul. They lay silent and motionless on the bosom of God, no child of earth rejoicing in their light nor exulting in their progress. And what though the same grand truths had even dawned upon the mind of some lowly son of man, "some mute, inglorious" Moses or Paul, —nay, had flamed up in full noon-splendor, illuminating his whole inward being,—if he could have shown no other authority to speak in the name of God and to declare his will, if he could have produced no other credentials of a commission from the Father to reveal to man the facts and conditions of his future destiny and the laws and counsels of Heaven, inglorious and mute to the world he would have remained forever; happy it may be in his own spirit, bright in his own little sphere, but luminous to no other bodies.— Gold is gold while in the bosom of the earth, but it is not "a lawful tender" till it has gone through the mint. The words of Moses, of David, of Solomon, were embalmed for perpetuity in the anointing oil of their authors.

This view of the subject—not unimportant in its bearing on certain questions of the day—may be established by a variety of illustrations. The Copernican system was just as true six thousand years ago as it was on the eve of that day when, having passed the ordeal of Newton's profound investigation, it came forth demonstrated, a grand scientific discovery. But who upon the earth was the wiser for it? What least corner of the human intellect was enlightened by it? No one claims that the great philosopher was the *author* of this truth. Man is the author of no truth. Truth exists independently of him, above him. But that he was the revealer of it, that he of giant height reached up to heaven and took the Promethean fire, and with it changed into the brightness of morning the night of astronomical science, who will deny? So with Christianity. That portion of it which consists of truths declared, as distinguished from its historical facts which constitute the greater and not the least important part, was equally true far back on that new morning when the stars sang their first hymn to the Creator as on that more auspicious morn of the second creation, when the multitude of the heavenly host pealed their notes of joy on the

plains of Bethlehem. Of those truths Jesus is not the author; they are eternal as God. But he *is* their revealer.—It was as true when Adam left the garden of Eden, that in this Western hemisphere was a continent, as when Columbus entered the Court of Ferdinand and Isabella to announce the great discovery. But until he did that, it had no existence for civilized man. Its vast solitudes were tracked by no foot-prints of industry. Its stores of inexhaustible wealth were locked up, and no human being held the opening key. Ages roll away and darkness still broods here. At length the ever-working Providence, mysterious as wise in his doings, determines to lift the veil. He raises up the discoverer; doubt and conjecture are turned into certainty; and behold—a new world! So with Christianity. It was as true before the thought of man rose to the contemplation of his Maker, that there is a higher and holier world than this, as it has been at any moment since, as it was when Jesus said, "I leave the world and go to the Father." But if he received this truth from God and taught it to men in a way to make it believed and felt as it never had been before, he is a benefactor no less deserving of honor, gratitude and love, than if he had poured it into the soul from his own eternal fulness, or than if it had been exclusively *his* truth.—That star, whose distance from our earth can scarcely be computed in numbers, was shining in grandeur and rolling its bright sphere along its measureless circuit centuries, ages, ago. Man is born, and looking up into the heaven to which he tends, his eye can obtain no glimpse of its light. His short sight cannot fathom the dark intervening depth. As he stands gazing in silent awe, let an angel appear at his side, and placing in his hand an instrument of cunning workmanship bid him put it to his eye and look,—what a revelation of splendor would then burst upon him! That brilliant orb starts into being before him; in the chariot of its glory it moves on as distinctly visible as the nearest planet. To whom now would he be indebted for this vision of beauty and grandeur? Would he not turn to that heavenly visitant and bestow on him the homage of his warmest gratitude? So with Christianity. There is a world of ineffable purity and love and bliss. From the beginning man's thought and heart have been stretching upward to gain some, though it might be a dim,

view of it. But in vain. Deep shadows intervened, the dark clouds of the grave. At length, when in the counsels of Heaven the fit time had come, Jesus appeared. He took his stand at the entrance of the grave, looked up to heaven, spake the word, and behold! the grave gave up its dead. He said, "I have life in myself given unto me of my Father. I have a commandment to taste of death, that so I may abolish its power." He descended himself into the grave. Clear through the dim and misty way he hung the golden lamps of the Father's love. He returned, and bade his followers look; and lo! the darkness was dispersed. Through the long vista the city of God was seen, with the multitude of the saints clothed in white, having every one of them viala full of odors, singing and glorifying God.

A point so evident as this would seem to require no illustration. It certainly would have received none here, did it not appear to be held in some quarters, and the doctrine to give alarm in others, that the fact of the fundamental truths of Christianity being as old as the creation is of weight against the *special* authority of Jesus as the propounder of those truths. The question of his special authority let us now briefly consider.

If truth were its own sufficient authentication, it would be of no consequence by whom it was spoken. It would be all one, whether Paul or Simon Magus uttered it. If it only dropped from the lips and its sound were heard, the world's ear would catch it and the world's heart receive it; its awakening cry would penetrate the abysses of sin, the labyrinths of error, the graves of the dead, however feeble and inarticulate the voice of its organ. But, my friends, do you believe this? Do you believe that the truths announced by Jesus of Nazareth, if they had been proclaimed in precisely the same words by John the Baptist, or James the Lord's brother, or Paul his Apostle, accompanied by no such demonstration of the spirit as attended his word, would have been remembered by more than one generation, or heard of out of the little circle of their daily walk? No; though they had fallen from their lips upon "the listening ear of Palestine" and charmed it by their holy and rapturous strain, they would have died where they fell. Moriah and Carmel and Zion might have caught and echoed them, but like other echoes they would have been to the inhabitants of the plain but an empty sound. Take the

great declaration of Jesus, "I am the resurrection and the life," and "he that believeth in me though he were dead yet shall he live." What meaning would it convey to one who knew not the person that uttered it, or what meaning would it have if spoken by any other person? Its whole force depends, not on any evidence of truth it has in itself, but on the evidence of authority in Jesus to make it. Without this it would be no better than the dream of a fanatic or the fiction of an impostor. It is an *assertion*, depending for its efficacy on what is previously known of the peculiar character of the assertor. It is everything, or it is nothing, solely according to that character. If there was nothing peculiar in the life of Jesus to justify it, it is a falsehood and the world is grossly deceived. There must have been something in Jesus then distinguishing him from all other men, or he could never have spoken these words with the least effect. Imagine any other Jew, Caiaphas or Gamaliel, asserting the same thing, and you cry out at once, "away with such mockery!" Imagine any one of the old philosophers, let it be Socrates the best of them all, making this declaration to a company of mourners, and what heart would have been penetrated by it? Whose hope would it have quickened? What would have been its effect other than to have made him an object of derision? He might have stood at the grave of a friend and cried, "I am the resurrection and the life," till death stopped his voice, and no one would have believed him, no one would have felt that the prospect of a future life was made more certain by him; no one would have regarded him as more than an insane enthusiast. And suppose there were found scattered through the biography of Socrates passages like this, which are scattered all along through the life of Jesus, would they raise him in our esteem? Would they increase our interest in him? Or would they not rather alter our whole view of the man, transforming him from a philosophic sage into a religious visionary and fanatic? But these passages as recorded of Jesus are in perfect keeping with the rest that is said of him. They add to the interest with which his character is contemplated. They elevate him in our regard. They neither startle nor offend us. Now, what makes this difference? Plainly, the superhuman in Jesus; not the truth simply, but his superhuman forecast, goodness, power. On that his authority stood.

It was that that gave to his simple declarations a force and weight greater than all arguments. I believe him because I believe the Divinity was in him as he is not in us, because I believe that he had a revelation which we have not, and that what he said was not his own invention, theory, or conjecture, but the word of God whose chosen organ he was: and the doctrines delivered by him have weight in my mind, not in proportion to their intrinsic reasonableness, but to the strength of this conviction.

Now it is true that the miraculous in Jesus—what we call the "seal of Heaven"—has less value than the instrument whose validity it establishes. The spirit, beauty, and power of Christianity are not all compressed into its miracles. But its miracles do, as it were, contain, preserve, and guard them. By their own striking significance they invite and compel men to examine the secrets that are treasured up within them. They are the doors and windows of the house of the Lord, by whose style and finish the stranger may know that it *is* the house of the Lord which he approaches, and not a temple of deceit. They are the signs and badges of Christianity, without which she would creep through the world unseen. Let them continue to occupy this high place of their glory unassailed, the wonder of the ages, "till the kingdom is delivered up unto the Father" and their impression is lost in the grander sublimities of eternity.

One would think from the tone of what is sometimes said on the subject, that God had no other mode of making himself known and felt in the world than by the truth. But truth is not the only attribute of Divine sovereignty. Power, strength, does not this too belong unto God? And viewed in its several manifestations of Nature, Providence, Miracle, does it not give efficacy to truth and increase to goodness? And love! who shall measure the height and depth of the Divine love, and determine the extent of its influence as displayed in men sent of God in preparing the heart to receive the truth and to profit by it? "Men shall speak," says the Psalmist, "of the *might* of thy terrible acts; they shall speak of the glory of thy kingdom and talk of thy *power*; they shall abundantly utter the memory of thy great *goodness*." No; *truth* is not God's only means of making himself known to men. In his car of *majesty* he rides

forth circling the heavens. In the pavilion of his *power* he sitteth serene and stilleth the noise of the floods. With the beautiful weapons of his *love* he advanceth to conquest. With the sword of his *spirit* he pierceth the fountains of the soul. Truth is not the only daughter of the skies that walks the earth. She has blessed sisters who walk hand in hand with her, cheering her solitude and supporting her steps. Alone she would be in danger; but, with the angel of strength on one side and the angel of love on the other, her progress is safe and irresistible.

Divine Truth then must be authenticated by other evidence than is contained in itself, "in its own intrinsic force and everlasting beauty." But this is not all. When it has been authenticated, it is not always efficacious in the soul. It needs something still "to give it increase." It is but an instrument, not an end,—an instrument the force of which depends wholly on the power, seen or unseen, that wields it. Let not the Church be satisfied with having the truth merely. Let no religious community fold its arms and go to sleep upon the fact that its faith is freer from error than that of others. For, alas! there is such a thing as *holding the truth in unrighteousness*. We may possess it unadulterated as it shines in heaven, as it lived in Christ, and yet be dead to every good work, unregenerate, "children of wrath." Every sect boasts its truth, the purity of its faith. The Catholic Church supposes that all truth is held in its bosom, and anathematizes the rest of Christendom. The Orthodox Church assumes, as its name imports, that its creed contains the truth and the whole truth, and withdraws its fellowship from all who do not agree to the assumption. And we of this church think we have the truth in greater simplicity and pureness than our brethren of other communions. No doubt there is truth in all these religious bodies, but their condition shows too plainly that something besides truth is needed to produce in the character the fruits of righteousness and holiness and to edify the body of Christ; needed, I say, for this purpose, as well as to identify truth and render it authoritative.

And now let me, in concluding my discourse, briefly tell you what that so much needed, so essential, thing is. When our Saviour was about to leave the world and his disciples were cast

down by the thought of his departure, he soothed and fortified them by the promise that presently a "Comforter" should come unto them in his stead, who should be to them as a voice and light from heaven. Soon that Comforter came, and under his Divine breath all the truths which they had heard from Jesus, and which were lying cold and inoperative in their minds, became vital and active, and "filled them with all joy and peace in believing." Then, "if they knew not what to pray for as they ought, the Spirit helped their infirmities." Then they felt assured that they were children of God, because he had given them "the earnest of the Spirit in their hearts." Then they began to look upon themselves with trembling awe, knowing that they were "the temple of the Holy Ghost" and that "the Spirit of God dwelt in them." Then were interpreted unto them the mysterious words of the Baptist, "He shall baptize you with the Holy Ghost and with fire."

Now this Comforter, I believe, is still in the world, giving inspiration to all who cry unto God, "Abba, Father!" That Spirit of the Lord which in the beginning "moved upon the face of the waters," illuminating chaos and old night; which garnished the heavens; which unsealed the dark future to the eye of prophets, and made them "full of power and of judgment and of might, to declare unto Jacob his transgressions, and to Israel his sins;" which "witnessed with the spirit" of the primitive disciples of Jesus "that they were the children of God,"—it is that Spirit which in these last days sharpeneth the truth, maketh it effectual in the soul, and giveth the increase of holiness, where Paul and Apollos have planted and watered.

It is one of the errors into which many of us have fallen, that since the days of the Apostles there has been no Holy Spirit, that the power which wrought so effectually in them has ceased to work in the hearts of men, and that we have been left, poor, feeble creatures, with the cold truth only, to save our souls as best we may. This view is hurtful in various ways. It fosters self-confidence and man-reliance, on the one hand; and it produces discouragement, a conviction of insufficiency, and a morbid repugnance to all moral and religious effort, on the other. It hinders that pious surrender of soul to the impulses of the Divinity within and the leadings of the all-wise Providence without, which is the

believer's rest. It tends to abate the fervor of prayer, and to make devotion a less weighty concern than that moral excellence which manifests its strength and beauty in the common relations of life.—Behold that field of grain on which the patient husbandman hath bestowed long months of labor. But now, when the reapers are gathered together, why is it not ripe for the harvest? The soil looks rich, the sower was careful concerning his seed; why then is the rewarding crop denied? Alas! the early rain fell not on its springing vegetation, no morning dews sparkled on its tender blade, and the warm sunbeams too long delayed their coming.—Look again at that stately ship. How calm and still she lies in the unruffled bay! Her sails are all set; her freight of costly merchandize is all carefully stowed; every man of her noble crew is on board and ready for duty; and she herself seems impatient to be making her wondrous way "in the midst of the sea." Why now does she not move on? Why this strange delay? Because, beautiful as she is, and proud of bearing, and rich in treasure, she has no self-propelling power; and if she depended only on her own strength and that of the element on which she floats, no distant shore would ever greet her approach or receive her commodities. A breath must first come to her from heaven, the wind must fill her spreading canvas, and then, like a swift-winged bird, you shall see her skim the main.—So with Divine truth. It needs dew and rain and sunshine from heaven, to give it vitality. It needs the quickening breath of God's Spirit, to make it accomplish its gracious end.

This connexion which exists between the soul and God (and which, when you think of it, is the most sublimely solemn of all relations,) how indistinctly is it recognized, how superficially contemplated, how barren of results! "We have access," saith the Apostle, "by one Spirit unto the Father." And Jesus, how emphatically does he affirm, "If ye, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him." But how languid and listless is the Church in asking. How little is seen of that fervent importunity which will not cease to supplicate till the blessing is obtained. How feeble and lifeless is the prevalent faith in Divine Influence. We have need to return to the primitive

doctrine on this subject. Our expectation should be from God; our eyes should be looking unto him. See how religion droops and languishes everywhere. See how feebly burns the flame on her altars. See how reluctant and stinted are our offerings unto God. The reason is, that the professed followers of Christ have not sought with that earnestness which a sense of personal interest and responsibility begets,—on their pillows, in their closets, in the temples of worship,—the Spirit of the Highest. They have been too ready to rely on human instruments. They have trusted to the zeal and eloquence of their preachers. They have trusted to the enthusiasm of party spirit. They have trusted to the efficacy of their creeds. They have trusted to the machinery of religious meetings. They have trusted to everything but God. They have not felt that the blessing is with Him, and is given by Him only when it is sought with eager, warm, urgent desire. They have trusted to the truth. Misled by the popular aphorism, "Truth is mighty and will prevail," they have stood by in silence and at their ease, looking to see it prevail. They have expected this seed of heaven to go forth alone and sow itself in the field of man's soul; and they have thought to see it growing up there, and yielding a luxuriant harvest untended by their care and unblessed by the dews of the Spirit.

What the Church especially needs now is not so much able and devoted ministers,—though of these there is a lamentable deficiency; not so much a simple and true system of faith,—though error still abounds; not so much these, as a solemn concentration of thought and desire upon God—an undoubting, hearty, expectant looking unto the Father—a deep, earnest, unremitted, universal prayer for his Spirit. Of disputation we have had enough. Of dogmatism and sectarian bigotry we have had a great deal too much. The disposition to promote a wider diffusion of the truth is not particularly wanting in any of the Christian sects. But true religion does not grow in individuals as it should. Its progress does not correspond to the expectation which has been based on the means used. Whilst there is an external religious organization, whilst there is a commendable promptitude in attendance upon public worship, whilst there is a good degree of zeal for religious opinions, whilst every one is ready to contend for the faith, there

is less of vital, warm-hearted religiousness, less of elevated, liberal, comprehensive Christian love, less of that sweet and holy flowing of soul into soul—the blending, as it were, of many kindred natures into one, than ought to content any true believer in Christ. We all perceive this want in the Church. We feel chilled by the general coldness. We fall asleep from the contagion of drowsiness. We grow pallid and haggard from the common famine. And we wonder why it is so. "We have had good ministers," we say, "able, faithful, earnest men; the truth, purged of long-cherished errors abhorrent to reason and revolting to the spirit of humanity, we have learned by heart; why then is there not more life in us, more soul,—a life more full of Christ, a soul more true to God?" The answer is;—we have not heartily, unitedly, continually, invoked the blessing of the Divine Spirit; we have forgotten how much of nurture cometh from above and have been vainly looking for it all on the surface of the earth. We have not given heed, as we should, to that pregnant text, "If any man lack *wisdom* let him *ask of God*, who giveth to all liberally and upbraideth not, and it shall be given him."

Let us then, if we wish to see true religion prevail,—a pure and fervent worship of God, a tender reverence for Christ, and a sincere love of man,—let us all turn our hearts to the Throne of Grace, and pray that the windows of heaven may be opened and the Divine blessing be poured out upon the Church. Then shall the Ministry speak as it becomes the oracles of God, and the word that goes forth burning from its lips shall be quick and powerful, like sunbeams upon the tender herbage of spring, and like lightnings upon the close and murky atmosphere of summer. Then shall the Truth be no longer a dry, shrivelled husk, but the seed-grain of an infinite harvest of good things. Then shall the Church arise in her full strength, and shake herself from the dust of her strife and worldliness, and put on her beautiful garments of righteousness and love. Wherever within her walls have been raised the hoarse voices of contention and disunion, shall be heard the soft pleadings of brotherly affection and the trembling accents of a solemn and united worship of the Father. There shall be none found in the midst of her saying, "I am of Paul, and I of Apollos;" but being "perfectly joined together in the same mind," all her sons and daughters shall be of CHRIST. Amen.

SOME NOTICES OF AN EARLY NEW-ENGLAND MINISTER.

The father of Thomas Parker was born under Queen Elizabeth's reign, and was obliged to leave England on account of non-conformity to Church ceremonies. Mather in his *Magnalia* styles him the "renowned Robert Parker and the foster father of all the *Nonconformists* in our age." He probably was *Sir Robert*, as he is thus mentioned, but he does not appear to have set any value on his title.

Thomas Parker was the only son of his father, who being very desirous to have him a scholar committed him to a faithful but severe master. He appears to have been at first discouraged by what he considered his own dulness, but as Mather observes, "he joined prayers to pains; and God so prospered him that he arrived unto a desirable degree of knowledge, both in the tongues and the arts." He had been admitted to Magdalen College in Oxford; but after the exile of his father removed to Dublin, where he found a friend in Dr. Usher. From Dublin he went to Holland to join his father, and pursued his studies under the learned Dr. Ames at Leyden.

At the age of twenty-two he drew up a series of most approved *Theses*—"De Traductione Peccatoris." This was published as the composition of another, "our humble Parker," as Mather styles him, refusing to publish himself as the author. "This neglect," he says, "was to chastise the vanity of his young mind, which had been too much pleased with the accuracy of his own early performances in those theses." They came however to be well known as his, and books were written by learned men upon them, particularly one entitled *Parkerus Illustratus*.

He resided at Newberry in England some time, and applied himself with great industry to study. "In which profound and knotty study," says Mather, "he found such ensnaring temptation, that he afterwards laid it all aside for the knowledge of Christ crucified." He adds, that "Parker conversed so much with the schoolmen that he almost became one of them himself." He seems to have grown weary of the quibbles and scholastic dis-

putations of the age, and used to say, "all the use I make of my school-learning is this: I have so much to deny for the sake of my Lord Jesus Christ."

We do not learn why he was induced to come to New England; but, undoubtedly, from a desire to be more extensively useful. He arrived at Ipswich in 1634, remained there one year, and during that time seems to have been conspicuous as a man of piety. His nephew Mr. James Noyes came over with him. In 1635 Mr. Parker removed to *Quassacumquen*. He there formed a parish, became its pastor, and it was called Newberry* in compliment to his former residence. He very soon sent for his nephew James Noyes, who remained with him as *Teacher*. He was a person of liberal principles, or, in other words, enlarged charity, and always stoutly contended for the right of opinion. This drew upon him some investigation, to which he did not patiently submit. Some of the fathers of the church, who considered him heretical, went to converse with him on religious subjects. He first answered them in Latin; they pursued the matter, and he replied in Greek; this did not prevent further investigation, he then answered in Arabic; they confessed that they did not understand him, and he finally said he would not be questioned by them.

Mr. Parker was a loyal subject, and greatly lamented the death of Charles First, and formed much too sanguine expectations of Charles Second, which he lived to see frustrated. He and Mr. Noyes were both excellent singers and took great pleasure in sacred music; they sang four times a day in public worship, and always after evening prayers in the family.

He not only preached, but opened a school in Newberry, and had about twelve scholars, sometimes fourteen. He never received pay, unless any present was freely sent him. Mr. Noyes married, but Mr. Parker lived a life of celibacy. They built a house in Newberry together, which is still standing, and Mr. P. resided with his nephew who had a numerous family. Mr. Noyes died at the age of forty-eight, October 22, 1656. Mr. Parker remained with his widow and children. In his old age he became blind,—but used pleasantly to say of his eyes, "Well, they

* The spelling was afterwards changed to Newbury.

will shortly be restored at the resurrection." He continued however to teach Latin, Greek, and Hebrew. He excelled in praying, preaching, and, as we have said, in singing, having a remarkably fine and sweet voice. His voice continued clear and harmonious, even in his old age. He preserved a fine set of teeth almost to the last; a short time before his death he complained of the toothache, and as they loosened one by one, he said with a sigh, "the daughters of my music fail me."

He was a most disinterested, heavenly-minded man, and seemed to consider scarcely any thing his own but his books and his clothes.

He never would claim the authorship of the books he had written, but somebody in Holland reprinted them with his name and "set him forth with more advantage than would have been proper for himself to have done,—giving him his parental as well as personal honor; and saying that his father was worthy of such a son, and the son worthy of such a father."

He died at the age of eighty-two. Some pieces of furniture yet remain which belonged to him. His will is still extant, in which he bequeaths his effects to the widow of his cousin for her great care and love of him. One of the lineal descendants of Mr. Noyes resides in the house which he and Mr. Parker built. Parker river, which runs through Newbury, was named for the first minister.

The greatest harmony always existed between Mr. Parker and Mr. Noyes. So unshaken was their friendship, says Mather, that nothing but death was able to part them; they taught in one school; came over in one ship; were pastor and teacher in one church; lived in one house; and though death separated them for a time, they are now both in one heaven. Mr. Parker demonstrated his kindness to the dead by his kindness to the living, devoting himself to the widow and children of his nephew.

The house in which they resided stands in view of the Green at Newbury Oldtown and "the silvery pond with its fringe of grass." On its border is a small school-house, and when the boys are "let out," you see the little urchins scaling stones or sailing their miniature ships in the water. There is a freshness and beauty in the scene. The "old elm of Newbury" is in view.

> "Its aged trunk, so stately and strong,
> Has stood the blasts as they've rushed along."

Could the first teachers come back, they would recognize the place in its peaceful simplicity.

> "But many and many a year has fled,
> Since they were gathered among the dead;
> And now their names, by the moss o'ergrown,
> Are veiled from sight on the church-yard stone."*

Nearly two centuries have elapsed since the venerable pastor was called hence, yet his name in connexion with himself is as familiar to many in Newbury, as the river which perpetuates its remembrance. Like that, which has flowed on from year to year fertilizing the country, we may believe his wisdom and piety have had their genial influence through successive generations. H. F. L.

THOUGHTS AND SKETCHES OF COUNTRY LIFE.

NO. III. SINGLE WOMEN.

In my last essay I spoke of the emigrations from our country towns. Sometimes whole families go off together; and then it is well. But our enterprising young men usually go before they have families, and the result is that the female population is much more numerous than the male. In consequence of the factories, which employ so many girls, the disparity usually seems less than it is. But the disproportion is very great, especially among the more intelligent and educated part of the community. The consequence is, that in most country places there is a great superiority on the part of the young women, not only in numbers, but in refinement, intelligence and character. Some of course marry men greatly inferior to themselves; but many remain unmarried. And of these the greater portion usually belong to the more cultivated class. For a girl of delicate tastes and a refined character, besides the enlarged resources within herself which render marriage less necessary to her happiness, will be more fastidious in

* Miss Gould's Poem, "The Old Elm of Newbury."

her choice. Sometimes indeed, and I believe it is getting to be more and more the case, a young woman who finds not here sufficient scope for her energies goes abroad on her own responsibility and seeks employment for herself. And notwithstanding what we hear sneeringly thrown out about female delicacy and its appropriate sphere, I cannot but think that steps like these, by increasing the independence, really add to the purity, elevation and refinement of the female character. I have in my mind at this moment a girl of great delicacy and modest, feminine worth, whom I met two thousand miles from all her relatives, employing the noiseless energy, which belongs only to such a woman, in raising the standard of education and diffusing higher tastes. It is impossible to measure the influence of one such mind on a young community, where, as in the rising West, are now forming the embryo elements which before many years are to rule the nation. And I could not see that in doing thus she was wanting in any thing that should lend a charm to the name of woman. We have quite too much of that fastidious refinement, which, like the beauty of so many young ladies, is delicate only because it is sickly.

The sentiment of the community needs to be improved on this subject, and woman must learn to feel that, though her appropriate sphere is in the married state and the relations growing out of it, still they are not essential to her happiness; that there are other duties and relations in which her best faculties may be engaged, and the purity of her mind preserved. If the place of wife and mother more engrosses her heart and makes home more peculiarly the stronghold where all her affections centre, and from which the gentle influences of her life may spread abroad like the evening perfume from a garden of roses, there is in the name of daughter, sister, friend, something almost more winning, disinterested and holy, like the calm light of a star, or the ministration of angels. There is less of passion, less of selfishness; and in the varied offices that spring from these relations and bind her to her neighbourhood and her kind may the most gifted woman go on, her spotless soul unsoiled, her mind ever expanding, her pure affections cherished and her noblest energies employed.

But to come down from this elevated view of the subject. No family, still less a neighbourhood, is complete, without at least one

single woman. I would say old maid, for I like both the name and the substance; but some are sensitive on the subject, and "maiden lady" sounds to me stiff, affected, prudish. But let the name be what it may, there is not in the community a more useful class, or one that adds more to the simple graces of life, or the simple enjoyments and right affections of the young. I shall never cease to think with gratitude of two, who at that perilous period when the boy is just emerging into manhood had more influence over me for good than all my teachers. The one had enjoyed small advantages of education, but was full of wit and life—keen to see and quick to point out the defects of those she loved. I never understood how it was, but I could not keep myself away from her. Though more than twenty years older than myself, her conversation had a charm which the young seldom feel except in the society of the young. Her sympathies were all so ready—her mind so bright and joyous—she was so lenient, and at the same time so uncompromising towards my thousand little follies.—She moved away from our town. I visited her just as my college life closed. She was then far gone in a consumption, but was strong enough to ride out with me several miles when I left the place. It was near sun-set, on the brow of a hill which overlooked one of our most beautiful bays, that we parted. Her conversation had been entirely on my hopes and prospects; not a word was said of hers. *They*, we both knew, belonged not to this world. We bade good bye with that assumed indifference which almost makes the heart break. I turned back; she was in tears;—it was the last time that I saw her.

The other woman, to whom my obligations were so great, was entirely different. She was at least ten years younger, and died two years earlier. In person she was tall and graceful,—her very gait full at once of dignity and mildness. She had possessed and improved the highest advantages of society and education. Her knowledge was extensive and exact. Her soul was as clear, as calm and as pure as the summer's sky. With no extraordinary buoyancy of spirits, she was always cheerful. With no outward professions of piety, her life was spent in the service of her Master. Through her the poor were often made to bless an unknown benefactor; for, where it could be, her gifts, like those

of a kind Providence, fell without showing the hand from which they came. To many she seemed cold, reserved, and almost haughty; yet it was not so. But while her talents fitted her to take the lead, as far as a modest woman could, in any society, and at the period of life when the attractions of society are strongest, she was seldom seen abroad except at church. Her time was mostly employed in soothing the long and wearing sickness of a mother, and in supplying, as far as a daughter could, her place to her father; that when at length the blow came, it should fall on him as gently as it might. It was at this period that I, an awkward boy at school, first knew them. I was from the first received kindly, and at length invited to make their house my home. This was the most profitable portion of my life. My own natural enthusiasm was there directed; my extravagance and folly were not so much reproved as unconsciously checked and subdued. I found myself moved by higher aims. And here I learned the first cheerful lesson of death. She died; and though not one word was spoken upon the subject, there was such a beauty and sweet composure in her death, that ever since death has been to me, like the close of evening flowers when their richest fragrance comes forth, as one of the most tender, affecting and beautiful manifestations of the Divine goodness.

I cannot close this essay without one other picture of single life, that was not like this cut off in its early maturity, but continued through more than fourscore years. My aunt Sally—and she was aunt to all the neighbourhood;—her high, oval, beautifully rounded forehead—her clear, blue eye—her mild, benignant countenance—her voice, full, gentle, soft, might let you into her character at once. She lived in the same place for nearly eighty-five years. Her constitution was always feeble, and she was obliged in part to support herself by her own exertions. She and two maiden sisters were left together. One, who died a few years since in her eighty-ninth year, had but a small share of mind, but was kind and industrious. The other for real strength of intellect and character,—wit, judgment, energy,—was inferior to no one in the town, and no one was more respected. She "tended" a store, where few who knew her would attempt to overreach her either in the contest of wit or in shrewdness at a bargain. She died at fifty, leaving a

small estate which she had acquired to her sisters and niece, who lived together in the house where her father died. At the head of these was aunt Sally, who never more than once or twice went beyond the valley in which she was born. But she had a native good sense, and that natural tact and breeding which sometimes supply the place of education. There was a blandness in her manners and a sweetness of disposition, equally attractive to young and old. There was nothing precise, as there sometimes is in people of her condition, and yet it seemed as if she never did any thing wrong. When she was once called into court to testify in a delicate matter, the Judge was struck with the unstudied propriety of her conduct and words. There was no pretension about her. She read the best books and enjoyed them, and there was no one who took more pleasure in the society of educated men; but it did not occur to her that she was contributing to the conversation even more than she received. Children loved her, and no house in town was more attractive to the young, especially to those who had a taste for moral and intellectual improvement. She was hardly known out of her own neighbourhood, and there no one spoke of her as an uncommon woman. So she went through life, in fact directing and educating many young persons, while she thought only of the company and assistance they were to her; "like the taper" (I quote from memory) "giving light to all the house, while she cast ever a gentle shadow around herself." I do not say that she had no lonely hours, when she longed for those to whom she might be bound by the nearer ties of nature and lean upon them in her age. She was a woman; she had a woman's heart and a woman's struggles. But I have seldom known a more unbroken serenity of spirit. In quietly discharging the duties of each day as it came, in the society of her friends, in the enjoyment of the few but good books that she read, and above all in the exercise of a deep religious love and unwavering trust, she lived as bright and cheerful as the flowers she so loved to have near her.

The infirmities of a protracted age came upon her, and for several years she was unable to leave her house. While thus confined, the last and nearest of her brothers died. The body was carried by, she looked out from her window upon the coffin as the funeral procession passed. It was a sharp struggle, but her last;

for there was no longer any tie to bind her to the earth. Through great and long-continued weakness, her mind was sometimes wandering, and her memory slightly failed. But this was all. A short time before her departure she thought herself dying, and spoke freely of the Divine love and mercy. "I have always," she said, "lived among obliging people. The neighbours have always been kind and done all that they could for me. I only regret that I have not of late been more among religious people. It is long since I have attended church or been able to read, and it would have been a great comfort if I could have been more with those with whose religious feelings I could sympathise. But I know the goodness of God and can trust in his Son. I have no fear in being presented by him to his Father." Her views in religion were of the most catholic kind. She had worked out her own problem, and her heart was at peace. The soul of Christianity was to her more than its doctrines or its forms. Where she found the spirit of Jesus, there she recognised a brother, and asked not what might be his sect. There was a quiet vein of humour about her, which showed itself in almost her last words. Some one who knew little of sickness was exhorting her to patience in terms which seemed to imply that she was deficient. "I have been," she replied, "an invalid for more than forty years, and have always felt that it was right and good. I have never murmured at the will of God. Patience indeed is a beautiful creature, and wherever I have read of her she has been dressed out in beautiful garments. But if I have read the Scriptures aright," she added mildly, "charity is there placed before patience." If any one think that he sees here a want of humility, let him read the book of Job.

She lived but a few days after this. And who shall say, that in such a life there is less of happiness, or of substantial, diffusive usefulness, than usually falls to the lot of a pious, virtuous and intelligent woman? The house where she lived still remains, but the spell that bound us to it is gone. We miss now the meek spirit, that ministered so long at the altar of domestic virtue; and if no children of hers rise up to call her blessed, many are they, the offspring of other parents, who, if they do not acknowledge, may with him that writes these lines still feel the influence she has shed upon their lives. For her sake I shall never pass that house

with indifferent feelings, nor look unmoved on the two large elms, which grew with her childhood, and which stand there still, one with drooping limbs as if sorrowing for the dead, and the other lifting high its branches as if reaching up to meet those who are gone.

I have gone beyond my limits, and yet have said only a part of what I had wished to say on this really important subject. I may however regret my inability the less, since it is already in able hands. No one among us has done so much to set the public mind right, and to elevate the character of woman in all her relations, as a single woman, whose writings have stolen from us more tears than we are willing to confess, but whose life, we are told, is even more eloquent and instructive than her pen.

ON THE CHANGE WHICH THE GOSPEL MAKES IN ONE'S PURPOSE OF LIFE.

MY DEAR FRIEND,

You have asked me to offer you, from time to time, such suggestions as I may think adapted to promote your religious improvement. It will give me pleasure to comply with your request. In doing so, I would at this time direct your attention to some thoughts upon the causes of failure and of success in Christian efforts, which have of late deeply interested me. It has seemed to me, as I have reflected upon the subject, that one great deficiency with many Christians is, that they do not allow the Gospel to change the object and purpose of their lives. They express a high regard for the moral precepts of the Gospel, and are willing to adopt them, to a certain degree at least, as the guide of their lives. But they do not alter the purpose of life, so as to live, under religious influences, for the accomplishment of an entirely different object from that for which they were before living. Here is one, for example, whose sole object in life seems to be to amass wealth. He becomes interested in the instructions, the hopes, the promises of our religion. He wishes to become a true follower of the Lord Jesus.

But at the same time he is unwilling to give up this, the acquisition of wealth, as the primary object of pursuit. He wishes to live on for the same object for which he has been living; though, in order to become a follower of the Lord Jesus, he is willing to secure this object by the adoption of a purer and higher code of morality. Here is another, whose ruling passion is ambition. He too wishes to become a follower of Christ. In order to become so, he is willing to forsake all those modes of securing the objects of his ambition which are inconsistent with the precepts of the Gospel and to adopt others of a more pure and elevated character. But still he cherishes his ruling passion and remains an ambitious man. You perceive that in these supposed cases there is no change in the object or purpose of life. It is only a change in the mode of securing this object. This it seems to me is with many the grand deficiency, and it is one which cripples all efforts after high spiritual attainments.

One great object of Christianity, in regard to each individual, is to change the very purpose of life, to elevate the affections from objects upon which they are usually fastened to higher and holier objects. The Gospel reveals us to ourselves, and awakens us to a full perception of our higher natures, our spiritual capacities. The individual holds himself up before his own mind's eye, if I may so speak, as a spiritual being. And he perceives that the one great object of life must be the development and training of the spirit. He perceives too, that the various duties and trials of life are to be regarded especially in their relation to the spirit, and in the influence which they may exert either in advancing or retarding the spirit's improvement. The revelations of the Gospel then, as I understand them, change the whole appearance of things around us. They open in the soul a spiritual vision. To the natural eye the honours and possessions of this world seem to be the great realities; to the spiritual vision the soul and its interests are the only true realities. To the natural eye a man's place of business is simply the place of acquiring riches; to the spiritual vision it is the scene of the soul's conflicts with temptation and exercises in duty, the place where spiritual progress is secured or spiritual deterioration experienced. He who has been awakened to a full perception of the importance of his own spiritual interests

will feel that the question, whether he shall be a rich man or a poor man, is a matter of comparatively little importance. But he will feel that the question, whether he shall so improve the circumstances of wealth or of poverty in which he may be placed as to promote the welfare of the spirit, is one which, in view of the capacities and the duration of his spiritual nature, is of the utmost importance.

I have said that the great deficiency with many is, that they do not change the purpose of their lives, do not, under the influence of Gospel instructions, turn from living for the pleasures and possessions of time to living for the interests, the improvement, the everlasting welfare of the spirit. This, as it seems to me, is one great cause of failure in Christian effort. And in this change of purpose, which I have said is so much neglected, lies, as it seems to me, the great secret of Christian success. This change of purpose will render the Christian course comparatively easy, while without this it will be difficult, if not impossible, to render devoted obedience to Christian precepts. This will appear upon a moment's consideration, and may be made clear to every mind by simple illustrations. You are a merchant. There are times in the course of your business, in the process of your bargaining, in which you can secure great pecuniary gain by conduct which your conscience tells you is not in accordance with the Gospel principle of "doing as you would be done by." The course which I suppose to be suggested, and which you are tempted to pursue, is one which is not inconsistent with the maxims of worldly policy, and which will not therefore expose you to reproach in the community; but it is one which your conscience, enlightened as it is by Gospel instructions, tells you is not in accordance with Gospel principles. Here then is a struggle in your mind between duty and temptation. The question is, whether you shall do as you would be done by, or shall pursue the course which promises great gain. All will admit at once, that this must be a difficult and trying position. Some will say that it is impossible, and that we ought not to be expected, to follow strictly the Gospel principle in all the details of a business life. I have here stated a supposed case and alluded to the feelings which might generally prevail in regard to it. And now let me point out the secret both of the difficulty of the case, and of

the power to overcome that difficulty. This secret lies principally in the object of pursuit to which your heart is devoted. If you are living for this world, if your great object is to secure its possessions and pleasures and honours, then will it be extremely difficult for you in the case supposed to withstand the temptation by which you are assailed. You are called upon to forego the prospect of great pecuniary gain, without the promise or the hope of what to you in your supposed state of mind will appear to be an equivalent in return. If you withstand the temptation, you gain nothing in regard to your reputation in the community, you may even expose yourself to its sneers, and may be called a bigoted fanatic on account of your obedience to conscience.—It may perhaps be said, that you will secure the approbation of your own mind. But it is not so. For the approbation of one's own mind depends upon his pursuing that course which is most in accordance with his object of pursuit and his standard of duty. If wealth be the object of your pursuit and the maxims and practices of the community constitute your standard of duty, then will you experience feelings of dissatisfaction with yourself, when you think that you have suffered great pecuniary loss which you might have prevented without having done any thing contrary to your general principles.—The duty then which you are required to perform in the case adduced is one which to a person in your supposed state of mind, if not absolutely impossible, will at least be very difficult; because, I repeat, you are called upon to sacrifice that which you regard as of great value, without the promise or the prospect of what to your mind will appear to be an equivalent in return.

But suppose that such a change is wrought in your feelings as will result in a change of the purpose and object of life. Suppose that your eyes are opened to see the spiritual nature as what constitutes in reality the man, and to look upon its interests as the true interests of the man, that so you may regard spiritual improvement as the great object of life. With this change of purpose you go to your place of business. It is entirely altered in your view. It is no longer merely a place of securing gain. It is a place consecrated to the performance of duty, the scene of the soul's combats with evil and of its exercises in the principles of the Gospel. And with this change in your purpose of life the supposed question is wholly

changed. It becomes at once a conflict with temptation, where a surrender will stain the soul with sin, and where victory will secure spiritual strength and spiritual joy. In this view of the subject, with this object of life before the mind, the injury to the soul resulting from a surrender to this temptation will be regarded as infinitely greater than any worldly loss which may be the consequence of withstanding it, and the benefit to the soul resulting from a victory over this temptation will be regarded as of more value than any worldly advantage which might be secured by yielding to it. The whole aspect of the question then, you perceive, is changed. You are not called upon, as before, to make a sacrifice without the prospect of an equivalent in return. You are called upon, it is true, to make a sacrifice—of dollars and cents, of pecuniary gain. But you do it in the hope of securing what to you, in your state of mind, is of far more value—spiritual progress, strength and joy. You perceive that the secret of the difficulty in this supposed case consists in having the affections placed upon, and in being devoted to, the things of earth. And you perceive too, that the secret of success is found in a change in the object of the affections and in the purpose of life,—in being devoted to, and living for, the spirit.

The views which I have briefly presented and familiarly illustrated, are, if true, applicable to all the various scenes, circumstances, trials, and duties of earth. If our object of desire is confined to earth, if our purpose of life is limited to the things of this life, although we may feel the importance of religion and may seek to lead a religious life, yet our efforts will be feeble and desultory, we shall be prevented from reaching high spiritual attainment. But if we are living for the cultivation and improvement of the spirit, and seeking so to train and develop our own souls as to prepare them for everlasting joy, then will the Christian course become comparatively easy; then will the things of earth lose their power over us; then shall we feel, if called to make sacrifices of earthly gain or earthly enjoyment, that we do it in the hope of an equivalent in return. I would commend the suggestions I have offered to your careful consideration and mature reflection, in the hope that they may aid you in your Christian efforts. Ever truly yours.

J. W.

PROTRACTED MINISTRIES IN MASSACHUSETTS.

The ministry of the late venerable Dr. Ripley, of Concord, of whom some notices were given in the last *Miscellany*, was protracted to the term of sixty-three years. This, though an unusual, is not an unprecedented ministry in the annals of the clergy of Massachusetts, many of whom have attained to great longevity. We have been surprised to discover, upon only a cursory attention, how many have preached and published discourses on the completion of their half-century of service, and that of this number, not a few have continued in the active discharge of their profession even several years after. Of these were Dr. Increase Mather, of the Old North in Boston, who died at 85, after a ministry of 54 years; Dr. Joseph Sewall, of the Old South Church, who at 80 had fulfilled a professional course of 56 years; Rev. Thomas Foxcroft, first settled as colleague with Mr. Wadsworth (afterwards President of Harvard College) in the First Church, of 52 years; Dr. Charles Chauncy, colleague and successor of Mr. Foxcroft of 59 years' ministry; Mr. Barnard of Marblehead, eminent in his day, of 52; Mr. Parkman of Westborough, of 58; Dr. Samuel Mather, colleague of Mr. Gee in the Old North, but afterwards removed to the church in Bennett Street (now Universalist,) of 53 years; Dr. Shute of Hingham, the same term: while within the present century, or of those who have finished their course since the year 1800, we remember Dr. Eli Forbes, first of Brookfield and afterwards of Gloucester, whose united ministries in those places embraced 52 years; Dr. Jacob Cushing of Waltham, who labored in that town 56 years; his brother, Dr. John Cushing of Ashburnham, who preached his half-century sermon in 1818, and died in 1823; and Dr. Sumner of Shrewsbury, who, having fulfilled alone the half-century of his service, survived two colleagues who were associated with him, as did Dr. Ripley of Concord the first colleague (the late Rev. H. B. Goodwin) with whom he was united. And to add no more to a list that might easily be extended, we mention the name of the truly venerable Bancroft of Worcester, whose faithful ministry was extended to nearly fifty-four years.

Besides these, there are many whose ministries, though not fully

reaching, nearly approached to a half century of years; among whom were the accomplished Dr. Colman, of Brattle Street Church; Mr. Checkley, of the New South Church; Dr. Lathrop, of the Second Church; Dr. Osgood, of Medford; Dr. Porter, of Roxbury; Dr. Thayer of Lancaster; all of whom exceeded the forty seventh, and some the forty ninth, year of professional service, and continued in the active discharge of their duties to the last.

Dr. Joseph Lathrop, of West Springfield, was favored with a very unusual term of life and of active service; for on the sixty-third anniversary of his own settlement he attended the ordination of his colleague, and took part in the public solemnities. "His venerable appearance," says his biographer, "and the devout and pertinent address which he offered at the throne of Grace made an impression upon the audience, which will never be forgotten. It seemed as if he had come before his God, while he was on the eve of going to give an account of his stewardship." Yet he was spared to pass yet another anniversary of his ministry, when he attended public worship. He died a few months after, in his 89th year.

But the history of the churches of Massachusetts, and, we believe, of New England, furnishes no example of equal extent, not of age, but of ministry, with that of the venerable Dr. Gay of Hingham. "When he was 85 years old," relates his biographer, "he preached upon this text, Joshua xiv. 10,—marking the number of his years,—'I am this day fourscore and five years old.'" "Sixty-three years," said he, "have I spent in the work of the ministry among you. One hundred and forty-six years ago your forefathers came with their Pastor, and settled in this place. I am the third in the pastorage of this church, which has not been two years vacant." "This sermon," says Dr. John Eliot, in his *Biographical Dictionary*, "is styled the Old Man's Calendar," and it is a very interesting discourse, though not as a composition equal to those which he printed in younger life. This great and good man continued in the labors of his calling six years after the publication of this sermon, and died on Sabbath day, when he was preparing for the public worship, in the 91st year of his age and the 69th of "his ministry." The vigor of his mind, it is asserted, continued to this remarkable age.

With Dr. Gay we must not fail to mention Dr. Nathaniel Emmons of Franklin, one of the most eminent theologians and teachers of young men for the Ministry, in his day. His own ministry was only two years less in duration than that of Dr. Gay, while the years of his life exceeded those of the latter; Dr. Emmons having lived to complete the ninety-fifth year of his age, and the sixty-seventh of his ministry.

We should here also add the name of Rev. Dr. Prince, who was ordained in 1779, and nearly completed the fifty-seventh year of his ministry in the First Church in Salem.

It would be easy, as we have said, greatly to extend the list we have here given. As we write, names crowd upon our recollection. Those of our readers who are familiar with statistics of this class will easily recal the venerable names of Dr. Tucker of Newbury, Symmes of Andover, Barnes of Scituate, and Cummings of Billerica, with the Shaws of Marshfield and of Barnstable; of Rev. Mr. Stone of Reading, Haven of Dedham, Roby of Lynn, Morey of Walpole, and Newell of Stow. The learned and venerable Dr. Freeman of the King's Chapel in this city lived to accomplish the forty-ninth anniversary of his ordination, though for the ten last years of his life he was taken off from all public service by his infirmities.

From an authentic account of the Congregational ministers of Boston which was published in the *Christian Examiner* of July, 1824, it appears, that of the 48 clergymen who up to that period had died in the ministry, the average of age was $57\frac{1}{12}$; and that of 32 who passed their whole ministry in Boston, the average of their ministry was $29\frac{1}{4}$ years; while of the age of 31 of these, the average was $55\frac{14}{31}$ years. Since this period, or within nearly twenty years past, the successive deaths of three Congregational clergymen of this city,*—one within a few months after ordination,—have diminished the average both of life and ministry in Boston to somewhat less than 28 years of the one, and 53 of the other. And now the changing aspects of society, with certain influences already apparent in our churches, scarcely permit the

* Rev. Samuel Green of Essex Street Church; Rev. Benjamin B. Wisner of the Old South Church; and his successor in the same church, Rev. Samuel Stearns.

hope, that the present or succeeding generations of ministers will attain in their professional service to the days of their fathers. For not only, as we have seen, were the years of life with a large proportion many, but their ministries were long, and spent for the most part in one and the same field of service.

Of the influences tending to a different result, there are some which we cannot but regret. We shall not dwell upon those which have arisen, and may still be expected to arise, from changes of religious opinion and modifications of faith, the judgments concerning which must of necessity vary with the impressions of each individual. But when we look at the number of clergymen who within the short period in question have exchanged, some more than once, even thrice, their fields of labor, and not a few who have left the ministry itself for other employments, congenial though they may seem, we cannot but ask whether in this respect at least the former days were not better than these?

Not that we advocate superannuated ministries, or the continuance of any man in a responsible office after the ability to discharge it, and of course his usefulness, have gone. The day has past,—or if it had not already, it would be fast passing now,—for the holding of place without the fulfilment of duty; and the deference once paid to the clerical office will no longer avail against incompetence, or indolence, or manifest decay. And though we are slow to admit, nay, are tempted to deny at least to the full extent to which it has been quoted or commended, the saying of Lord Bacon, "that whoever would know what will be the prevailing opinions of the next age has only to see what opinions are beginning to be broached by the young men of the present," yet unquestionably he who would sustain his ministry with any tolerable measure of good influence must not remain in ignorance, nor permit himself in an arrogant contempt, of the speculations of his time. He may have good faith that such vagaries will pass and be forgotten, or if preserved, be found only in the good books that refute them, "even as dead flies," says one, "preserved in amber;" but as they have their day, they must be treated with some approach to courtesy, the refusal of which will not add to a man's reputation for knowledge or good nature.

It has been said of the late Dr. Ripley, the record of whose

lengthened ministry has given occasion to these passing reflections, "that he was remarkable for the vigor and progress of his whole mind even to the end; that he continued to hear read all the new views that came out; and though decidedly opposed to some, yet he was not alarmed," having confidence in the power of truth, and willing to learn something from all classes of minds. This was also the praise of the candid and judicious Dr. Porter of Roxbury, who to other virtues suited to command the confidence of men united a singular freedom from prejudice, keeping his mind open as noon-day to the entrance of truth, and being not less gentle towards error than he was wise to refute it. In this feature of their character both these venerable men have bequeathed a valuable lesson to those of their brethren, who would lay up in store a good foundation for respect and influence in the old age of their ministry.

But some of the most efficient causes of abridged and changing ministries are independent, as we have admitted, of the mutations of theological opinion. We cannot now enter into a discussion of them. Should we say, that an unreasonable passion for novelty in the people, and preference of the labors of the young and ardent were prominent, we might be suspected of taking counsel rather of our jealousies than of our judgment. Without therefore insisting upon these, though in all reason not to be overlooked, we may safely mention, on the part of the clergy, unreasonable anticipations, and correspondent disappointments, as to the result of their labors, followed too readily by the inference, that as they are not doing much good in one place they should seek to do more good in some other; a diseased sensibility to petty inconveniences or trials, as if these were peculiar to one position and were not in some form or other found in all; and this sensibility moreover quickened to anguish by the harsh complaints or the coarse suggestions of individuals, possibly of a single individual, which could find no response in the feelings, and were opportunity given would be effectually repulsed by the overwhelming voice, of the parish; and last, but not least, a want of true love of the profession, which were it but felt, would make duties pleasures and overcome a whole world of troubles, but the want of which turns the same duties into burdens, and tempts the pastor from the flock, and sends him and

his family from their peaceful home in search of a better parish, which after all they may not find. These are some among the causes of short ministries and of disappointed hopes at the present day. P. P.

WHAT HAS THE YEAR LEFT UNDONE?

In closing up our account for the year which is just ending, where are we likely to find the heaviest items against us?

Is it in wrongs done to others, or to ourselves? Is it in overt acts, or in secret thoughts? In evil done, or in good left undone?

We are very prone to limit our self-judgment and our self-condemnation to the visible, palpable acts of open wrong-doing. Able in no other way to judge of others, we come in this way to judge of ourselves. But herein we are wrong; and in an hour of serious contemplation, when we sit down to search ourselves thoroughly, we must perceive that there is very much besides *actions*, which goes to decide our characters and for which we must account. We may be unable to recal positive acts of sin; and yet may find that we have cherished a state of mind which has rendered the whole year little else than one long sin. Or we may find, that through thoughtlessness or sloth we have let pass opportunities of virtuous action, till our most innocent days are darkened with the guilt of negligence.

This is, probably, no uncommon case. A man comforts himself, perhaps prides himself, in perceiving that he cannot be charged with any gross deviation from moral propriety; but he is not aware how often he has neglected a moral duty. He does not consider that the frequent omission of what is right is equivalent to the frequent doing of what is wrong. If he have not taken the name of the Lord in vain, yet he has just as much broken the commandment by neglecting to honor and worship Him. If he have not defrauded and trampled upon a neighbor, he yet has broken the spirit of the Divine law by refraining from affording him succor and aid.

The magnitude of this consideration may be seen, if we consider how much good and evil lie in the *consequences* of conduct,

and how small a part of those consequences can be foreseen. If we omit an act, we sacrifice all the consequences which would have followed that act,—consequences, whose value and extent we could not guess. The grandest results often depend on an apparently slight deed; and it may be our punishment hereafter, to perceive that our selfish refusal to perform some act which lay in our power has prevented the bringing about of some very important purposes. This is a consideration of appalling moment; and it would seem as if only great thoughtlessness could overlook it.

Thoughtlessness—inconsideration—a careless state of mind,—this is at the bottom of the evil. It shows that a man is not, as he ought to be, at his Lord's command. He is not always in the spirit of obedience,—waiting for opportunities and ready to seize them; but is content that they should pass by, unimproved. And who can tell how great wrong he may thus have done to others or to himself! In some of our congregations we see an example of this heedlessness. Many habitually neglect public worship, at least half the time; while yet they account themselves good Christians and friends of Christian institutions! Now what but the grossest thoughtlessness on their part can account for such a breach of propriety and Christian obligation? If thus careless in this, how can they trust themselves in other religious duties? If unfaithful to so public and palpable an observance, how can they be expected to be true to the more private and secret? And what may not be the disastrous consequences at last on their religious character and habits, from this habitual omission of one religious act? How can they tell, how can any one tell, that it shall not introduce a rottenness into their souls which will finally be their destruction?

Further, it is remarkable how a conscience, in proportion as it becomes tender, always testifies against this class of sins. It sometimes racks a man with keenest remorse on this ground, when it makes no complaint of any thing else. When no prohibition has been disregarded, when no positive wrong has been committed, when the outward life has been fair and the character is honored by all observers, yet a man's heart may be filled with insupportable reproaches because of sins of omission. This is the testimony of conscience to the heinousness of this class of sins. He has neg-

lected his devotions, forgotten his prayers, or slothfully refrained from deeds of active sympathy and charity; and all the satisfaction of other duties performed does nothing to outweigh the heaviness of shame, which now oppresses his heart at the remembrance of these negligences. How often and dreadfully is this seen in those persons whose consciences revive at the closing hour of life. They have lived smoothly and inoffensively, committing no sins which attracted the observation of a friendly world, or disturbed the quiet of a prosperous life; but they are now distressed and horror-struck, to find that the chief things of the soul have been overlooked, and that the virtues they have done are far less than those they have left undone; and the plausible outside only makes more intolerable the real emptiness within.

There is another way in which conscience delivers its pointed testimony in this matter; it causes a man to be more and more sensitive to this guilt in proportion as he advances in Christian attainment. As he rises higher in holiness, his notions of what holiness is enlarge and expand, and he becomes more and more scrupulous. Failings and neglects to which he might have once been blind are now visible blots on his white robes, and he cannot endure them. Opportunities of usefulness, which it once would not have occurred to him to improve, are now seen by him as imperative in their call upon his fidelity: and a failure that once would have been forgotten in an hour, now haunts him with an abiding anguish. A small omission burdens him like a crime.

I suppose, however, that few can honestly inspect themselves without finding this to be one of their easily besetting sins. Through sloth, indolence, or procrastination,—because one loves his ease too well to move at all, or would rather move by and by, or does not think about it in any way,—he omits again and again what he ought to do. And what follows? Consequences that often shame himself, and greatly injure others: and beyond these, consequences which he cannot reason, and would not dare to guess, and which eternity alone will disclose to him. The thought should startle him. It should [illegible] with the retrospections and resolutions of this solemn hour, and give vigor to the new purposes of the new year. It is not impossible that he may find some aid in giving direction and expression to his spirit, from the perusal of the following

LINES.

It is not what my hands have done
  That weighs my spirit down;
That casts a shadow o'er the sun,
  And over earth a frown;
It is not any heinous guilt,
  Or vice by men abhorred;
For fair the fame that I have built,
  A fair life's just reward;
And men would wonder if they knew
How sad I feel, with sins so few.

Alas! they only see a part,
  When thus they judge the whole;
They do not look upon the heart,
  They cannot read the soul.
But I survey myself within;
  And mournfully I feel,
How deep the principle of sin
  Its root may there conceal,
And spread its poison through the frame,
Without a deed that men would blame.

They judge by actions which they see,
  Brought out before the sun;
But conscience brings reproach to me
  For what I've left undone:—
For opportunities of good
  In folly thrown away;
For time misused in solitude;
  Forgetfulness to pray;
And thousand more omitted things,
Whose memory fills my breast with stings.

And therefore is my heart opprest
  With thoughtfulness and gloom;
Nor can I hope for perfect rest
  Till I escape this doom.
Help me, Thou Merciful and Just!
  This fearful doom to fly;
Thou art my strength, my peace, my trust;
  O help me, lest I die!
And let my full obedience prove
The perfect power of faith and love.

H. W. jr.

NOTICES OF RECENT PUBLICATIONS.

MAN A SOUL; *or the Inward and the Experimental Evidences of Christianity. By A. B. Muzzey.* Boston: W. Crosby & Co. 1841. pp. 157, 12mo.

THE introduction to this book awakens a strong interest, by leading us to infer that it grew out of a personal and recent experience. It contains a brief account of the writer's acquaintance with a young man, who found himself the victim of consumption, but without faith in Christianity or any sustaining hope. This want of faith the young man ascribes to a defective and false system of religious education, his questions, objections and doubts never having been fairly met. His attention was now directed by his new friend and teacher to the inward, rather than the outward, evidences of religion; and this attempt was successful. "When I spoke of the deathless nature of the soul," says the writer, "and could fix his thoughts on the Inward Man, his eye would kindle, and his face would tell me that *here* he saw gleams of truth." He died in faith and a blessed hope.—And this little book, adds the writer, contains "the substance of several conversations I had with that interesting individual."

With this key, we think Mr. Muzzey's book will be found pleasant and instructive. It is intended, at least it is best fitted, to one class of minds—those that find more satisfaction and conviction in the intimations of religion given by their own nature, reason, consciousness, the soul, than in any other. This class is undoubtedly numerous; and we see not why it should be overlooked or discouraged. The intimations thus sought may be found. The proofs so trusted are many and strong. They have often been adduced. They are not now for the first time called for, or for the first time presented. They are presented by Mr. Muzzey in a [illegible] and distinct form, which, we apprehend, will interest [illegible] so far we like the book. We like its earnest [illegible] affectionate temper. But viewed as a system

of evidence, we consider it defective. To some of its views of other kinds of proof, its intimations, if we understand them, as to authority and miraculous testimony, we object. But these doubtful intimations are not prominent; at any other time than the present they might not be noticed. Still they do not the less need—rather the more—to be qualified and explained. For example, it is said, —"in no instance is a miracle sufficient, in and of itself alone, to prove any doctrine true." This may be correct in a certain sense, but it is a very imperfect statement, and if taken as a view of the question of miracles now at issue, would be worse than imperfect. So the most remarkable titles of chapters—as, "God seen in, and by, the Soul"—"The Soul perceives its own Immortality"—"The Inspiration of the Almighty universal"—might be taken as indicative of peculiar views. But very little that is peculiar is found in the chapters themselves. There is no good reason for calling such thoughts, or such evidences, "intuitions of the soul." They are views which have always been taken of the superiority of man to the brute and the mind to the body, of the power of conscience, the aspirations of genius, the sense of duty and hope of immortality, &c.

The book has faults, but they are few, and to us not offensive, or likely to be hurtful. We find much to commend, and though we are somewhat surprised that the Author is willing to venture in this way on such great questions, we sincerely hope and believe that he will do good to those who need, and who receive aright. More good would he have done, in our opinion, had he presented distinctly and earnestly our paramount obligations to Christianity, and the new and full light which Jesus has thrown on truth, the soul, and the future.

THEORY OF TEACHING, *With a few Practical Illustrations. By a Teacher.* Boston: E. P. Peabody. 1841. pp. 128, 12mo.

THE title of this book may repel many readers. It sounds too philosophical for some, too assuming for others, and brings up a subject so hacknied that many turn away weary at the very mention. But the book itself is not an everyday production; it offers deep

thought, fine illustration, beautiful feeling, and sound views. That when so many works, great and small, on this topic have been flooding us for some years, we should find so much to take hold of us in this small volume, indicates no ordinary degree of merit. The charm lies not in any complete originality of views; we should be somewhat inclined to distrust such pretension, or such reality. But there is a spell in the manner in which truths are brought out and the clearness with which they are set before us. We assent to much that we knew before as if it were something fresh, and to some things different from our old notions as if we had always believed them. Both their truth and the earnest expression in which they are clothed help to produce instant conviction. It is a book which *suggests* much,—sets the mind in action, teaching indirectly even more than directly; and such books are doubly worth reading. The style at first struck us as somewhat too modern, *germanised*, and egotistical; but either this passes away as the writer becomes warmed with writing, or else we get accustomed to it and are too much warmed with reading to feel it unpleasantly. The appearance of egotism indeed results naturally from the form into which the Author's speculations are thrown; professing, as she does, to give her own experience in a series of letters to a friend.

She represents herself as governess in an interesting private family; sketches the characters of the individuals with whom she is thus connected, thereby giving us the materials with which she is to work; and then proceeds to detail her operations. She discriminates between the powers of man and woman, declaring that this "difference is one of the wisest provisions of the Allwise, and must be kept in sight in all attempts to unfold woman in her true proportions." What the difference is she points out clearly, and, as we believe, correctly; and few have disbelieved or forgotten it without finding cause to rue such error.

The great principles of the book are such as carried into practice would make admirable and successful teachers. But as we read, we [illegible] reminded of that which has always been a subject of [illegible] to us, that he only can carry the true principles of [illegible] into practice who is himself gifted in no ordinary way, [illegible]ated in no ordinary way. He who works in it mechani-

cally, as many do most faithfully and conscientiously, will accomplish little of its true purpose. It has made our hearts ache to see the hundreds engaging in this important and noble avocation with heads and hearts so indifferently fitted for the task; the capacities of the one, or the affections of the other, so limited, when the greatest demands are to be made upon both. This book presents a Utopian picture of a right education; it sketches beautifully what ought to be done, and if it awaken a strong conviction that it can be only partially accomplished even by those who are most capable, still it must do good by guiding the plans of those who are seriously "learning to teach;" and may do good by discouraging and humbling those who have not yet distrusted their own ability. It may do harm, or rather the blundering attempts of the vain and injudicious to use it, may do harm; but so the best systems in medical practice, in all departments of life, are good only in the hands of those who take them up with a spirit somewhat akin to that of their authors. Few engaged or interested in education can help finding here useful suggestions, parents no less than mere teachers. Indeed to parents would we particularly recommend it. We feel that much of its wisdom came from the heart and experience of a parent. We like it not merely as an intellectual production, but as showing a deep sense of woman's nature, duties, and wants; and an elevated spiritual view of the necessity of training that peculiar nature, preparing her for those complicated duties, and supplying right food for those great wants.

CHRIST AND HIM CRUCIFIED. *Two Sermons, preached in the Bulfinch Street Church, on Sunday, November* 29, 1841; *being the Close of the Second Year of the Ministry of the Pastor. By Frederick T. Gray. With an Appendix.* Boston: James Munroe & Co. 1841. 8vo. pp. 56.

ACCORDING to ancient precedents and established custom a ministry has been thought to need to be extended through a half or a quarter of a century, to admit of being reviewed in a special

sermon designed for the press. This rule of course must allow of exceptions, and the most marked of these exceptions will be found in the case of a ministry, however short it may have been, as laborious and as successful as that which is described in these Sermons. The situation in which Mr. Gray has been placed as the Pastor of the Bulfinch Street Church has likewise been peculiar, demanding discretion, energy and Christian zeal in no ordinary degree. Therefore, when there was so much to be told and when it might all be told kindly and faithfully, this two years' ministry deserved to be especially reviewed. We have read the Sermons with an interest which we cannot feel for many of the occasional Discourses often poured upon us; and the circumstances in which they had their origin will justify our allotting more than our usual space to a notice of them. As we perused them, it seemed to us that the heart and the mind of the preacher had equal share in their composition, and sermons so constructed are generally likely to be good.

The text common to both Discourses is 1 Corinthians ii. 1, 2. The first Sermon is devoted to a review of the circumstances growing out of the connection between the pastor and the people. The pastor undertakes, in his own words, "first, to answer the question, why I came among you; secondly, what I came to preach; thirdly, to state the condition of the Society; and fourthly, to allude to the importance of, and the difficulties attending, the work devolving upon me when I came." Our readers may not all be aware of the fact, that the Society to which Mr. Gray ministers was once in connection with the Universalists, and that previously to his settlement the name and relations of the Society had been altered. It seems that a minority of the members were opposed to this change when it was made, and that these united with some persons who purchased pews less than six months before the installation of Mr. Gray, but did not become worshippers, in opposing his settlement. Mr. Gray informs his people that he came among them, because the original and oldest proprietors requested him to come, because the members of the church *unanimously* concurred in the invitation, because he who was then their pastor (Rev. Paul Dean) desired him, and because the interests of truth and righteousness seemed to require him. He insists that no other induce-

ments besides these tempted him to leave for them a situation where he enjoyed everything which could cheer the heart of a minister, as a missionary of the Benevolent Fraternity of Churches in this city. He then refers to some insinuations which have been uttered, implying that the edifice in which his Society worships has been perverted from its original design. He denies that there is any foundation for these insinuations. The original proprietors of the church withdrew from their former place of worship, and erected the building for their own use and that of their pastor. The movement was not regarded with favor by those who bore a similar name, but who advocated a faith somewhat different. At the dedication of the house, in May 1823, a Restorationist took the principal part, the leader of the Universalists in Boston having nothing to do with it, and having never preached in the pulpit. Within five months after its dedication the pastor, by permission of the proprietors, withdrew his connection with the Universalists, and in June 1824 the Society voted, "that the pastor exchange with any clergymen of the Congregationalist order, in regular standing, who may request it." Three and a half years before the call of the present pastor a vote was passed by the *church* altering its name, and sixteen months before his call, on petition of the *proprietors*, the Legislature changed the designation of the Society from the "Central Universalist Society" to the "Bulfinch Street Society;" because they wished "to disconnect themselves in name, as in fact they had been in feeling, from a denomination with whom they did not fellowship."*

As to the second question, the pastor says he has preached Jesus Christ, and him crucified; not philosophy, nor uncharitableness, nor bigotry; instructing his people not to yield to any human creed, but to kneel at the feet of Jesus, and the cross of Christ. As to the condition of the Church and Society when he came, he says he found eighty-one families worshipping there, sixty-eight church-members, eighteen Sunday school teachers, and from eighty to one hundred pupils. In connexion with his last topic he adverts to the kind encouragement which he received from the former pastor, with whom he was first united as colleague, and who by an arrange-

* We are sorry Mr. Gray has followed a practice, which has no support in necessity or in good usage, of making this word a verb.

ment satisfactory to all parties received a token of esteem from the Society when by his request they reluctantly granted him a dismission. Reference is likewise made to the annoyance caused by the interference in the business meetings of the Society, of some who do not worship there but became proprietors within a year before the pastor was settled; and when the preacher has in a proper spirit spoken of the trials he has endured from this quarter, he returns a warm and grateful acknowledgment to his people for their sympathy and the devoted affection of their hearts.

In the second Sermon the first point with the preacher is to declare, how he has preached Christ to his people, viz. simply and plainly, with a full faith, a warm heart and a deep reverence. Secondly, it has been his aim to visit his people with great familiarity, meeting them wherever he could find them, conversing with them as a true friend and seeking to know them intimately. Thirdly, he refers to the means which he has used, besides the Sabbath services, to impart religious instruction, and to keep alive religious sympathy and interest; viz. a course of Thursday evening Lectures throughout the year—a weekly meeting of a Bible Class composed of adults—a monthly Church meeting in which the brethren take part—a meeting of the Sunday school teachers every fortnight—and a Ladies' Sewing Circle for benevolent purposes. The charitable contributions for the two years have amounted to $541,29, besides $225,54 contributed for the Sunday School. Fourthly, in exhibiting the present condition of the Society he states that the number of families is one hundred and ninety-six, and of Sunday school pupils more than two hundred, with thirty-five teachers. Ninety-eight members have been added to the church, and sixty-eight have been baptized, of whom twenty-eight were adults. The Discourse closes with a solemn reference to those of their number who have been called away by death.

We heartily thank Mr. Gray for these two Sermons, so admirably calculated to remind us of our duties, to cheer us in our trials, to encourage us in our labours, and to show us how we may imitate our Master in doing good.—The Appendix contains the documents which relate to the change through which the Society has passed, and upon which the pastor has based the statements made in the first Discourse.

THE WELL-INSTRUCTED SCRIBE, *or Reform and Conservatism. A Sermon preached at the Installation of Rev. George F. Simmons and Rev. Samuel Ripley, as Pastor and Associate Pastor over the Union Congregational Society in Waltham, Mass., October* 27, 1841. *By James Freeman Clarke.* Printed by request. Boston: B. H. Greene. 1841. pp. 19, 8vo.

MR. Clarke regards the spirit of conservatism and the spirit of reform as "based upon the two principles of reverence and hope," and therefore "expects to find them very active in religion." They are both recognised by Christianity, which is the religion of progress, yet "the very conservative principle, the salt of the earth." His text, taken from Matthew xiii. 52, he construes "as a commission from Christ himself to every teacher of his religion to omit in his teaching nothing valuable, either old or new, but to use both in accordance with the wants of his hearer." To enforce and apply this doctrine is the object of the Discourse. Jesus Christ he describes in the twofold, but harmonious character of "a conservative and a reformer;" and then goes on to show how "the wise teacher of Christianity will imitate his Master,—in "bringing forth much that is old," and also "things new;" the *old*, because "the essential substance of truth is always old,"—the old doctrines of the Church all contain "something true and useful,"—and even "old language and phrases" may be the best that can be used; the *new*, because no one has yet comprehended the mind of God, —and progress is the law to which man is subjected. The latter part of the Sermon is devoted to a commendation—or perhaps we should say, a vindication—of "the *transcendental* theology, which advocates strongly the claims of the human soul, contends for the largest individual liberty, and makes religion a matter *wholly* inward and spiritual." Mr. Clarke, we know, does not mean to reject forms and institutions, nor to depreciate external offices of duty; by "wholly" in this last sentence therefore, he must have meant, *essentially*. With this change of a single word, we leave others to decide how far "the transcendental theology," which Mr. C. appears to regard as a "recent development of thought," differs, in his exposition of it, from the Unitarian Christianity which has been preached in our pulpits for the last quarter of a century. If this be all that is meant by Transcendentalism, we certainly have

no controversy with it; but if Mr. Clarke has selected those features in which it resembles the faith with which this community has long been familiar, and passed over in silence those which are peculiar to this system, we apprehend that his partial description—undesignedly, doubtless—was suited to mislead rather than to inform his hearers.

There are some other expressions to which we are disposed to enter our strong objection, because we often hear such of late, and regard them as unsound and hurtful; as when Mr. Clarke, in speaking of the element of truth which may be found in every prevalent opinion, says that the Trinity, the Deity of Christ, and other doctrines generally associated with these, "all contain important truth," and though "he cannot agree with those who call Christ God, he agrees with what they *mean* in calling him so." We question the correctness of both these assertions. What they, or most of those, who call Christ God, mean, is,—that Christ and God the Father are substantially equal, alike possessed of supreme and underived deity; which, we presume to say, Mr. Clarke does not believe. By the term *Trinity*, too, they who are fond of its use mean not what others mean by a three-fold manifestation of the Divine character, nor any thing else short of a coequal coexistence of the Father, the Son, and the Holy Spirit, so that each severally, and yet all unitedly, may be objects of religious worship; and this, we presume, Mr. Clarke does not consider truth. So too, when he remarks "that each reform, each new doctrine or philosophy, comes in its time and never before its time," and that the new views of our own day have come "because they were wanted just here and exactly now," he adopts an interpretation of the Divine Providence liable to grave objections, and involving, in its extreme but legitimate application, manifest absurdity.

We have noticed these errors, as we deem them, in Mr. Clarke's Discourse, because we regret that one whose abilities and whose devotion to the highest interests of our religion fit him for great usefulness and must obtain for him a large share of influence, should, through a want of care in composition or from intellectual sympathy, give his countenance to modes of thought that are gaining currency to the disadvantage of just opinion. The Sermon before us is, in the main, an excellent discourse.

DISCOURSE *preached at Needham, October* 24, 1841. *By Rev. William Ritchie, Pastor of the First Congregational Society in that town.* Boston: B. H. Greene. 1841. pp. 14, 8vo.

From notes appended to this Discourse we learn the occasion of its delivery. A daughter and a daughter-in-law had just been taken from the world; one only a few months after her marriage, at the age of twenty-two; the other in her thirty-second year, and the fifth of her married life. Both were worthy of the love that was bestowed on them, and the afflicted parent makes public mention of his loss, not that he may "indulge a useless and wasting grief, but to express his gratitude for the sympathy and friendly aid" that had been extended by his people, and to present to them some of the lessons of instruction that may be derived from such trials. For his text he takes the words of the Evangelist, John xix. 41, "There was a garden; and in the garden a new sepulchre;" and uses them as significant of "the near connexion between our joys and our sorrows." From which connexion we learn, first, "to moderate our joy and our sorrow;" secondly, "not to magnify objects in our grief, and so to situate ourselves that the small tomb shall not obscure our prospect and destroy our enjoyment of the scene around us;" and thirdly, to appreciate the "consolation imparted by the thought that this tomb in the garden was the tomb where Jesus was laid." The sermon is the fruit of Christian faith calmly reviewing the discipline of life.

MORAL AND RELIGIOUS SELECTIONS FROM THE GERMAN. *Translated by J. L. H. Weisse.* Boston: E. P. Peabody. 1841. 18mo. pp. 52.

WE name this modest little book, for the purpose of acquainting those who may not know or might not trust it, with a truly good friend for their contemplative hours. It is no catch-penny work, and no dilution of mystical philosophy; but a plain, earnest expression of some of the best thoughts for all. It is unequal in its parts, but prevailingly religious, and nowhere offensive. We thank the translator for the pleasure he has given us, and believe his unambitious effort may be profitable to many minds.

INTELLIGENCE.

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Our Congregations.—The new year finds our congregations generally in a prosperous state; with an increase, so far as observation enables us to judge, of both numerical and spiritual force. The religious societies in this city professing our faith have grown in strength within the last year. If the Hollis Street Society present an exception to this remark—and we know not that even here there has not been growth rather than decrease—the controversy which is still waged between the Pastor with his friends, and the Proprietors who are opposed to his continuance with them, affords a sufficient explanation. The Result of the Ecclesiastical Council having been agreeable to neither of the parties that invited their action, the case, as we understand, will be carried before the civil Courts by a suit on the part of the pastor for his salary. The Purchase Street Society have just given Mr. J. L T. Coolidge a unanimous call to become their minister, with every prospect of his gathering a large and earnest congregation. Rev. J. F. Clarke's Society has been constantly receiving accessions, while its members cultivate among themselves the closest sympathies, and it may now be considered one of the established congregations of our city. Of the increase of the Bulfinch Street Society we have cited conclusive proof in our notice of Mr. Gray's Sermon. The pastor of the New North Church has signified to his people his readiness to accept a colleague as soon as they shall find one whom they would desire to place in that connexion. The Ministry-at-large continues its useful labours, and its chapels are well attended. Many of our people discover a more lively interest in religion, and a disposition to use the means of improvement which are furnished by social religious meetings. On the whole, we hope there is progress, and not declension. If there be less of union than a few years ago, there is more of emulation to reach the Christian standard. Diversity of opinion has quickened activity of mind, and new views have induced a more careful examination of the nature and grounds of Christian faith.

The congregations in other places, we also believe, present a favourable appearance. Changes have taken place in the ministry, from what may now be called the habit of the times; but the ministers have found other scenes of labour, and the congregations have attained or are seeking other pastors. Mr. Farley has exchanged Providence R. I. for Brooklyn N. Y.; Mr. Osgood, Nashua N. H. for Providence; Mr. Sewall,

Danvers for East Lexington, for the winter. Dr. Dewey has gone to Europe for two years, and his congregation are looking for a colleague pastor. The societies in Rochester N. Y. and Cincinnati, O. are anxious to settle ministers, while many towns wish for preachers to visit them for a season. Let us "thank God and take courage."

Ministry-at-Large.—We have learned with great satisfaction, that our friends in Providence R. I. have taken effectual measures for the establishment of a domestic mission, or ministry-at-large, in their city. At a meeting of members of the two Unitarian societies the subject was presented, and a subscription—meant to be annual—was taken on the spot, which has since been increased to fifteen hundred dollars or more, for the support of such a ministry through a period of five years. An invitation has been given to Mr. H. F. Harrington, who the last winter preached to the Unitarian society in Savannah Geo., to enter upon the work immediately.

The First Annual Report of the Birmingham [England] Unitarian Domestic Mission Society, which we have just received, though it was presented to the subscribers many months ago, shows the good which had already resulted from the labours of their missionary, Rev. Thomas Bowring. Nearly five hundred families were visited by him, the Sunday School included 173 children, and the attendance at the chapel services was constantly increasing.

American Peace Society.—We rejoice to learn that this Society, whose operations, it was feared, might be brought to a pause by the death of their late energetic and liberal President, have on the contrary determined to increase their efforts to enlighten public sentiment. Mr. Ladd, after having devoted years and sacrificed life to this cause, not satisfied with what he had done through his pen, his voice, and his purse while living, left the bulk of his property to the American Peace Society,—partly to come into their immediate possession and to be expended within ten years, and partly to be paid after the expiration of the life-estate which he bequeathed to his widow. The Society, having in this way at their command a portion of the funds necessary to carry into effect a purpose they have long contemplated, have appointed a General Agent, who will confine his labours to this city, and by relieving the Corresponding Secretary of one class of his past duties enable him to spend his time in visiting other places. Mr. Blanchard, who has

been chosen to fill the new office, has long been distinguished for his interest in the subject of peace, and we are persuaded will devote all his energies of body and mind to the work he has undertaken. We hope he will not labour in vain. He may be found, we understand, at 22 Court Street, where the publications of the Society may be obtained. The *Advocate of Peace*, after noticing the election of Samuel E. Cones Esq. of Portsmouth N. H. to succeed Mr. Ladd in the Presidency of the Society, speaks of the Agency in these terms.

"*New Arrangement.*—It has been long thought desirable, that we should have at the centre of our operations a well-qualified man, devoted to the collection of funds in Boston and its immediate vicinity, to the care of our office, and a great variety of details inseparable from such an enterprise. From such a measure we have hitherto been restrained only by our want of funds: but, after long and anxious deliberation the Society resolved to employ here a *General Agent*, and unanimously selected for the office our present Treasurer, Mr. Joshua P. Blanchard, a devoted and long-tried friend of our cause, and well known especially among the business men of this city as worthy of the utmost confidence. The necessity of such an office has been felt more deeply since the death of our late President: but whether we shall be able to sustain it, is a question which the liberality of our friends, especially in Boston, must decide."

Universalism in Scotland.—*The Christian Pioneer* for last November is occupied with an account of the eleventh anniversary of the Scottish Christian Universal Association, which was celebrated at Glasgow on Sunday and Monday, September 19 and 20, 1841. Peculiar interest was given to the occasion by the noble words which were spoken of by Mr. Harris previous to his departure from Edinburgh. Mr. Harris has not only gathered a large congregation in Glasgow, where he has been established for the last two years, but has become the most influential orator of Universal Christianity in Scotland. His labours have been determined, and have been productive of the conversion of large numbers and by the conversion of many of the most eminent men. He leaves Glasgow from a sense of duty, exchanging a large and united society for one which has been enfeebled by unhappy dissensions, and which needs the wisdom of his judgment, experience and energy, as well as the popular gifts as a preacher, to restore its prosperity. As Secretary of the S. C. U. Association Mr. Harris has been indefatigable in promoting the spread of Christian truth, and the Annual Reports prepared by him [illegible] a view of the progress of correct religious opinion in Scot-

ferent places in which opportunity has been given for its inculcation. We select from the *Pioneer* such passages as our limits permit in relation to the proceedings at the anniversary.

"The Eleventh Anniversary of the Scottish Christian Unitarian Association was held at Glasgow on Sunday and Monday, September 19 and 20. Friends were present on this occasion from Patna, Girvan, Greenock, Bonhill, Dumbarton, Carluke, Lanark, Dalry, Tillicoultry, Sterling, Falkirk, Airdrie, Paisley, Edinburgh, Kirkintilloch, Renfrew, Campsie, &c. The religious services in the forenoon of Sunday were conducted by the Rev. James Forrest, M. A., late of Devonport, who delivered an admirable discourse on the opposition of Nature to the dogmas of reputed Orthodoxy, and the consonancy of the teachings of Creation with undefiled Christianity, as to the power, wisdom, and benignity of God. Long before the time for the commencement of worship in the afternoon the chapel was crowded in every part—aisles, vestries, organ-loft, every accessible spot; whilst the entrances were blocked up by hundreds unable to obtain admission. There could not have been fewer than twelve hundred persons within the walls. The audience comprised individuals of all religious denominations. Before two o'clock, Mr. Harris began the service, preaching from 2 Corinthians xiii. 11. Great regret was subsequently expressed at the disappointment endured by the hundreds who were unable to hear the farewell discourse, and urgent requests made for its publication. In the evening, the services were conducted by the Rev. John Taylor, late of Kidderminster, now the minister of the Glasgow congregation, who preached a powerfully reasoned discourse, from Genesis i. 1.

On Monday afternoon, the members and friends of the Association met at a social entertainment in the Trades' Hall, Glassford-Street. The entertainment, consisting of tea, coffee, cakes, fruit, was admirably and abundantly arranged and supplied. An excellent instrumental band added greatly to the pleasure of the meeting, by playing at intervals appropriate pieces of music. The Hall is a very handsome one, and when brilliantly lighted up, six tables running the whole length of the spacious building, the President's table and platform crossing the top of the room—flowers and evergreens, kindly presented by some friends to grace the festival, adding beauty and freshness to the scene—and nearly five hundred individuals, male and female, occupying the provided seats,—a most impressive and gratifying spectacle was presented. At half-past six o'clock, on the motion of Mr. Bridges of Glasgow, Mr. Harris was called by the acclamations of the meeting to the chair. Prayer was offered up by Mr. Harris before tea, and on its conclusion a hymn of thanksgiving was sung by the company. Mr. Harris, as Secretary of the Association, commenced the business of the meeting by reading the Report of the Committee."

The Report reviewed the efforts and results of the past year, and exhibited the position of Unitarianism in the towns in which it had been preached. We copy what is said of the three principal congregations—at Edinburgh, Glasgow, and Aberdeen.

"*Edinburgh.* The congregation has for the last year experienced all the disadvantages arising from the want of a settled minister, and the

other unfavourable circumstances with which they have had to contend. Indeed, but for the persevering adherence of some of its supporters, the cause must have gone down. The most favourable circumstance in reference to the future, is the unanimity of feeling with which the new minister will be welcomed, and the general conviction entertained of the necessity of cordial and energetic cooperation.—*Glasgow.* The congregation in a healthy condition. 'The determination of our late Pastor,' say they, 'to accept the invitation of our friends in Edinburgh to become the minister of St. Marks, was considered by us all to be a heavy blow, and a sore discouragement. After an intercourse the most unreserved and agreeable, of sixteen years, it was with the utmost regret that we contemplated his removal from amongst us. We saw, however, that a strong arm was needed to raise up the drooping society in Edinburgh. We resolved, accordingly, to sacrifice our own personal feelings, and not to stand in the way of his departure. Under the ministry of Mr. Taylor, in every respect the worthy successor of Mr. Harris, our numbers, we anticipate, will go on steadily to increase; and while we increase in numbers, with so able and exemplary an instructor, let us hope that we shall also grow in zeal, and in the practice of that charity which is the end of the commandment.'—*Aberdeen.* In 1839, the report from this society stated that they rejoiced in hope. They still do so, although they have not realised all the progress which was then anticipated. During the by-past year, the number of seat-holders has been considerably more than they ever were previously; and the attendance on the religious services continues steady. 'For the erection of our church,' they say, 'we feel highly thankful; and to those friends in the South, who so munificently assisted us, we would again tender our grateful thanks. By their aid, a sum, including interest, of £873: 12*s.* 5*d.* was raised; £859: 12*s.* 5*d.* of which have been spent in the building of the church, and furnishing, &c.' The Rev. J. H. Hope of Fenton Barns, East Lothian, who, after completing his studies at the University of Edinburgh, has, since May, been preaching to the congregation, has made so favourable an impression as to receive their unanimous invitation to settle in Aberdeen, and has complied with the wish."

We also extract the notice which is taken of the efforts made by small congregations, unable to support a minister, to sustain public worship by the services of lay members. Is not the example worthy of imitation?

"*Dundee.* The small society continues to assemble every Lord's day for public worship; three of the members alternately conducting the services. A few books are occasionally called for from the library, which it is hoped are doing good.—*Dunfermline.* The friends meet every Sabbath afternoon for the worship of God, though their numbers be but few. Liberal views of religion are gaining ground, and the people are more inclined to read Unitarian books.—*Falkirk.* The society continues to meet every Sunday for devotional exercises, and for mutual edification.—*Kirkintilloch.* A few additions have been made to the number of avowed friends in this district. Very desirable that monthly evening lectures should be regularly conducted, in addition to the service the members themselves carry on every Sunday."

After the reading of the Report the meeting was addressed by Mr. Dunlop of Paisley, Mr. Scott of Girvan, Mr. Callender of Paisley, Rev. Mr. Forrest, Messrs. Rae and Morgan of Glasgow, and Rev. Messrs. Taylor and M'Dowell. Towards the close of the evening Mr. Bridges of Glasgow rose, and addressed the assembly in explanation of the service which devolved on him as "deputed by the Committee who had taken charge of the subscriptions from the Unitarians of Glasgow, and other friends, to be appropriated as a testimonial to Rev. George Harris, to present him with a silver salver, and a purse containing one hundred and fifty sovereigns." He then proceeded to speak in strong and affectionate terms of Mr. Harris's ministerial life, of his principles and his character, and presented to him the purse and the salver, which bore an inscription that it was meant to express "approbation of his faithful and efficient services as the minister of the Glasgow congregation for a period of sixteen years," of "his eloquent advocacy of civil and religious liberty," and of "his missionary exertions."* Mr. Bridges was frequently interrupted by the applauses of those present, which were "renewed again and again when Mr. Harris rose to return thanks."

"He briefly noticed the various points of the inscription on the salver, dwelt on the priceless worth of the principles they were associated to uphold and diffuse, and above all, their practical power and vitality—conjuring his friends to hold fast their advocacy of truth, freedom, piety, benevolence, and to adorn that advocacy by holy, blameless, spotless, lives—commending them, one and all, to the blessing of Almighty God, the heavenly Father.

A hymn was then sung, and the meeting closed with the Lord's prayer and a benediction by the President."

From a subsequent number of the Pioneer we learn that Rev. Mr. Taylor "commenced his public services at Glasgow, as minister of the Unitarian congregation of that city, on Sunday, September 26;" and that Rev. Mr. Harris "began his public services as minister of St. Mark's chapel, Edinburgh, on Sunday, October 3." We also observe that on Sunday, October 10, Rev. Thomas Bradshaw was established as "the minister of the congregation and of the district surrounding Tillicoultry." There are now therefore four settled ministers of the Unitarian persuasion in Scotland viz. at Edinburgh, Glasgow, Aberdeen, and Tillicoultry; while "thirty years ago," to use the language of one of the speakers at the anniversary of which we have given an account, "there was not one temple dedicated to the worship of the One God in all broad Scotland, nor one minister to advocate our holy, but hated cause."

* We can only give these fragments of the inscription, collected from Mr. Bridges's address.

THE

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THE CHRISTIAN'S TRIUMPH OVER DEPRESSION.

"A HOLY heart," says Archbishop Leighton, "that gladly entertains grace, shall find that it and peace shall not dwell asunder." It is not unusual to find expressions of the same sentiment in the treatises and exhortations of fervent Christian writers, and especially, we think, in those of the venerated English divines. The soundest thinkers, and men of the deepest religious experiences, have given their testimony to the natural alliance subsisting between obedience and satisfaction, between devotion and joy, between upright living and tranquil feeling. We cannot long doubt that there is such an alliance, and to any mind seriously purposing to make the religious principle its master-principle, the stronger that conviction becomes, the more full are its consolations amidst trial, the more satisfying its encouragements under difficulty.

But there comes sometimes a period, in almost every man's most internal and secret history,—a period of uncertainty and self-accusation, when this truth, if a truth it still seem, brings rather reproach and dark misgivings. Even in the most consistent life the struggle between the holier and the baser is hard and uncompromising; the encounter is close-handed, and virtue will not always bear away the prize of moral purity. And as the processes of self-scrutiny become more severe, as the apprehension

of the exalted law of duty becomes more clear and quick, and as conscience has a fuller and more prevailing voice, shall not these burdens of doubt and gloom be yet more over-powering? As the standard rises, will not our deficiency become more painfully evident, and the distance that separates the ideal from the actual character finally cause dejection and despair? There may indeed be growth in excellence, and a constant unfolding of the power of self-elevation above the assaults of earthliness and sin; but at the same time the growing sense of what holiness is, and what God requires, may outstrip the developement of goodness in the soul itself. Evil lays its crushing hand upon us all; and the intervals of its dreadful dominion leave the recovering, but still sensitive mind oppressed, and almost disheartened. The tempter seems to "pour his after-vengeance" more bitterly upon the victim he is losing, by making his own form more hideous and the recollection of it more revolting.

And besides these secret sufferings from the imperfections and failures he sees in his own spiritual condition and history, the righteous man is subject to the same external evils that assail the thoughtless. He shares in the bereavements and misfortunes, the worldly losses, the vain and disappointed strivings, the cold rebuffs of ingratitude and faithlessness, the caprices of fortune and the breaking up of old ties and familiar associations,—through which a wise design has ordained that our humanity must fight its way. It even seems sometimes, as if these trials were more thickly scattered in the way of the good man than in the way of the sinner. For the moment, we are in danger of pronouncing the wicked to be better with their prosperous days than the just man that is in pain and perishes. Disease adds its pangs to the distresses of poverty; and often the mind that has most purity because the most moral sensibility, has its earthly dwelling in a body that is most sensitively alive to every form of physical anguish. Nay further, it is not seldom that disease enters the mind itself, and in some mitigated form of derangement frightens and lacerates and wearies the unhealthy conscience. Virtue still appears great and good and beautiful, and vice still wears its horrid aspect of meanness, deformity and beastliness; yet the love of the former does not bring peace nor ease nor comfort, and the hatred of the latter does not banish the dread of its crafty advances.

Then, there is yet another source of sorrow to the sincere believer, another abatement of the joy of the faithful disciple. He has other than personal afflictions; he meets other discouragements than those occasioned by the feebleness of his own progress; he knows, or thinks he knows, other reasons for despondency than the slow advent of the kingdom of Heaven within his own heart. The prevailing sins of the community and the period trouble him. As a lover of truth, he laments that the limits of its empire are so narrow, and its foes so many. As an enlisted soldier, he fears for the success of his cause. Frequent instances of depravity seem to glare upon him everywhere. Meekness and devotion are overborne in society by selfishness and irreverence. Doubt and confusion come down like night, and amidst their darkness iniquity and folly ride in triumph through the world.

In ways like these the holy heart finds its joys broken, its satisfactions intermingled with disquiet, with suffering, with distrust and foreboding. If we do not misjudge, such sorrows are common experiences of men's souls. They come sometimes in the midst of the bustle and tumult of life, but more often in the idler hours of reverie. They come perhaps in no very definite shape; perhaps not precisely in either of the forms described; but, with painful certainty, they come. The young and strong feel them in the first onsets of temptation; and so do the aged and worn servants of the great Master. They have their birth even in the sanctuary and the closet. Persons of business, and persons of leisure, thinking, and toiling men and women,—all are conscious of them, have felt them, and dread them. If we may find any thing to reconcile this seemingly inevitable tendency towards conscientious sorrow, in the Christian's mind, with the assurance that religion has for its proper attendants joy and peace, our present purpose will be accomplished.

The first principle we must set before us is this,—that in our own minds the idea of virtue is to be kept superior to the idea of happiness. Naturally as we associate them together, in our struggles and among our motives the first should always prevail. Duty and holiness are to maintain a lofty supremacy over personal gratification. Their serene light should draw us after them in reverent and willing homage. Strong by their own might, enchanting by

their own beauty, they should be loved for their own sake. In following the course of life which religion enjoins, religion alone should be our guide. If we choose that way because it offers *rewards* higher or surer than attend the way of evil, then the highest and surest rewards will inevitably be lost. If a resolution to be virtuous is only the result of a balancing of advantages between obedience and disobedience to a command, then obedience will be slavish and mechanical, and in the end there will be disappointment. Doubtless there is efficiency in those appeals to common sense, by which the sinner is shown the folly of his choice, the weakness of his policy; there is value in those representations which prove him guilty of slighting the inheritance of an eternal home, and building houses on the treacherous sand, of thrusting back living water, and hewing out broken cisterns, while he thirsts on forever. Such arguments become unwise and deceptive only when they reduce the excellence of piety to a level not far removed from worldly success, address themselves to the selfish part of our nature, and exhibit no more absolute motive to evoke and strengthen the religious sentiment than the recompense of rest from toil or a freedom from the effort which probation imposes. So soon as we forget to love purity because God is purity, and to strive after goodness because God is good, so soon we part with that which gives to purity—to goodness—to religion its highest happiness. For when we descend to calculate and reckon up the amount of pleasure which a disinterested emotion or a noble deed should yield, or the number of trials it should exempt us from, there is the amplest room for disaffection. We find that our wisdom has been inadequate to estimate aright; there is no fulfilment of the expectation; and worse than all, we have lowered ourselves from that calm moral elevation where truth holds the truth-loving spirit in rapt enjoyment by its own intrinsic loveliness. Self, by plotting, usually plots itself into misery; and religion, so far as it is religion, merges self in something deeper and wider. Without doubt Cousin conveys a philosophic truth when he says,—"Do we not judge that it would be unjust for vice to be happy and virtue miserable? In vain does reason endeavor to conceive of vice as worthy of happiness; it cannot succeed in the attempt." But while there is this natural connection, in our moral judgments,

between happiness and virtue, it does not follow that we are to make it our object in practising the last, to secure the first. Such a view would be low, unphilosophical and unspiritual. Introduced into religion it would go far to destroy all that we include under that sacred name. For the great fact still lies before us, that the virtuous here are not always the most happy here. But the freer we are from the desire of repose, reward, enjoyment, and the more single-minded we are in our pressing forward and reaching upward after the holiest and purest for its own blessed sake, the nearer shall we be to the Divine Strengthener, and the more impotent will be suffering and sorrow.

The second preserver of tranquility in the soul is faith in what is unseen. As religion has to do with invisible realities, its action will not be regular and calm unless there is this faith in what pertains to those realities, in the laws that prevail among them, and in their Centre, Spring, and Mover. As the Christian professes to be sustained by a spiritual Upholder, to have his most intimate relations with the spiritual world, to be animated all his pilgrimage through by the life that is poured down from above this world into the trustful breast, so if he loses sight of those heavenly things and suffers the senses to confine the range of his thoughts and aspirations but for a moment, there will be introduced, that moment, disorder, interruption, dissonance, and consequently pain. There must be consistency, or there will be misery. He who seeks faithfully the pleasures of the world will find the pleasures that the world can give,—poor, trivial, thorny, brief though they be. And he who would have any thing of the Christian's peace must rise to the Christian's true standing-place. Though there be disaster and grief and mourning here, his faith should not rest in their troubled mist, but rise above them all and make its dwelling where is kindled up an everlasting morning. Though wrecked hopes and ruined fortunes strew all this shore of time, and thick clouds overhang it, yet the thoughts, as free as they are true, will wander out where the sea stretches, onward, away, into the boundless eternity. Nay, would he have the firmest religious peace, that faith must teach him a willingness to suffer. When all has been done that human arm can do to lessen the load of trial, whatever else is appointed is to be cheerfully borne. And with this manly fortitude

the griefs of our mortal condition will grow lighter every day. Resignation will give that joy which nothing else can give, and which the world cannot take away. It is at the moment when the youth, in the German story, has made the serious, mighty resolve, to relinquish all at the bidding of Heaven, that the highest transport is in preparation, and his richest joys come back. Would the religious mind then have relief from its sorrows, it must surely have faith in what it cannot see; it must trust the Providence it cannot trace. Believing that its own unavoidable afflictions are working out some holy purpose, it will utter no word of murmuring; and especially by that communion with the Spirit of spirits—that prayer—which is the soul's highest action, will it be made strong and peaceful and happy.

There is yet a third means of banishing sadness and despondency. It is found in an actively benevolent life; in sending out the thoughts from the prison where they gather and brood, and making them the companions of lively sympathies; in leaving no moment unemployed that charity may fill; in never allowing the passive to stupify the active in us. Nothing brightens the earth and one's own soul like a constant beneficence. There is in such a life no time for gloom. How many in the midst of splendor and luxury endure the most unrelenting of agonies—the agony of a restless mind active only in preying upon itself, who might find the priceless treasure of contentment would they but go and return with it from the poverty and distress of hovels! The time, we trust, has gone by when, in seeking our happiness, we shall emulate either the monasticism of a St. Antony or the quietism of a Molinos. Charity, as well as faith and hope, leads us on to the conclusion that there is joy in piety, and satisfaction in duty; and all the three teach us how, if we are but true to ourselves and to our spiritual relations, these shall be blended harmoniously together. "Reason," says the philosopher already quoted, "cannot help demanding an intimate harmony between happiness and virtue."

Does then a religious heart know of joys that can bear it above the depression of a darkened lot and relieve the agony of a distressed life? Unless the mind or conscience be diseased, as any part of our constitution may be, it certainly does. Without making enjoyment the end of its being, and without asking it as a

reward, there will be strength in the thought that suffering purifies, that pain gives occasion for endurance, and thus a preparation for victory; and to a manly mind strength is a better thing than pleasure. Besides, through much that is sad and trying there will break moments of unspeakable consolation. There is something more than dreaming—there is a reality in a conscientious, consistent, upright life. And he who leads it feels first its inspiration. He is sustained by the meek consciousness that in him, through tribulation, the great objects of being are in some good measure accomplished. If morbid melancholy has settled down upon the soul, it is to be held and treated as a thing without health,—like a diseased body or a wandering intellect. And though no physician should heal and no balm alleviate, there could yet be drawn no true argument from such an experience against the blessedness of Christianity, any more than all human life could be pronounced a misery and a curse, because slender bars of shadow are sometimes thrown across its open sunshine. There is a discipline in it, sent not without direction; a working purpose of good that may not be disclosed here, but which surely shall be when the brave and earnest spirits who go forth weeping, bearing precious seed, shall come again, bringing their sheaves with them, from that harvest-field where labor has been sustained by trust, and where a faithful action has driven away even the remembrance of tears. It is a mysterious, but a wise lesson, would we but seek it out and treasure it within.

A word remains to be said of one bearing of this subject, too seldom brought to view,—the reflex influence which happiness exerts upon virtue—the beneficial reaction of a uniform and satisfied temper upon a healthy development of character. Such a motive for cheerfulness makes no exception to the principle before defended, that enjoyment is not to be made an end, sought and striven for. For here it is regarded as a part of duty, not of self-gratification; it is proposed as a means of well-doing, and with a purpose beyond itself. This then is a safe and legitimate reason for cultivating happiness and resisting discontent. It helps one to spread innocent pleasures in the circle where he moves. It gives a freedom and a lightness to the movements of his will. It imparts gracefulness to his acts of beneficence and naturalness to his piety.

It takes from his obedience the character of servitude, and from his every-day transactions the appearance of indifference or heartless custom. Without it, decision might be regarded as obstinacy, economy and industry as the workings of avarice, honesty as scrupulosity, constancy as a mere habit, and devotion itself a superstition. It breaks up the too frequent association, so full of wrong to true religion, between a sense of responsibleness and a heavy heart, between a just apprehension of the serious import of life and a sad countenance, between a quick susceptibility to distinguish right from wrong and a contempt for the social and mirthful element in man's nature.

Only in a few rare instances, and with wide intervals, are examples given us of those symmetrically developed characters that have risen above any single bias,—escaping asceticism on the one hand and laxity on the other—avoiding exhaustion from labor, and prostration from intellectual dissipation,—above the misanthropy sometimes engendered by an uncompromising hatred of sin and folly, and the triviality and emptiness following from the love of perpetual amusement; and which have gained, either by a happy mental constitution or by a meritorious struggle, that elevation of thought and feeling, where the growth of virtue in the soul seems spontaneous, and happiness its serene and genial atmosphere. F. D. H.

THE TEST OF CHRISTIAN CHARACTER.

WHAT is the true test of Christian character, is a question of the deepest interest. How may we know that we are indeed the followers of our Lord Jesus Christ? Not merely by crying, Lord, Lord. Not by assenting to a long list of articles contained in any creed of human authority. Not by our zeal in the promulgation of our peculiar speculative views. Not by having been the subjects of religious excitement and enthusiasm. But by comparing our daily and hourly lives with the standard presented in the Gospel, and conscientiously endeavoring to perform every duty and cultivate every talent as to the glory of God.

Perhaps we would prefer to rest in something short of this entire ıbjection to the will of God. We are ready to believe, that if ır speculative faith is correct, if we are occasionally excited to mething like fervor in our religious affections, if we observe all e external rites of Christianity, and at certain seasons converse riously, and it may be intelligently, upon spiritual topics, we are hristians in the true sense of the word. But Christian dis-pleship includes far more than this, and that which is more diffi-ılt of attainment, viz. the religious regulation of our thoughts, fections, and passions, and the habitual and conscientious use of l our talents; and it is here—in fighting for the mastery over our vn spirits—that we are to prove ourselves good soldiers of the oss.

To know whether our thoughts are under the regulation of ligious principle, we need only reflect whether we voluntarily dulge in habits of idle or fanciful musing or vain and extrava-ınt imagination, or whether our minds habitually recur to high ıd elevating themes of contemplation and on wings of faith send rth their thoughts as messengers to the spiritual world, to return den with incentives to renewed fervor and devotion to duty. If e would be Christians indeed, we should endeavor so to discipline ır minds that religious meditation may not be a task, but a most elightful privilege, and may serve to render us more spiritual in ıaracter and more earnest and ardent in faith.

In regard, too, to our affections;—are earthly honors, pleasures, ches, or even are our friends, loved with a devotion which neg-cts the paramount obligation of supreme love to God; and have e so little true religious firmness, that the desire of gratifying, or ıe fear of displeasing a fellow-mortal would lead us to the habit-al transgression of any known sin, or the omission of any known uty? If so, whatever may be our professions, our love to God not yet a living, efficient principle.

Our temper also must be made subject to the dominion of Chris-an principle. So many are the trials and temptations of life, ıat many seem to think it unnecessary, or indeed impossible, to eep a watchful guard over their tempers; forgetting that the reater the temptation, the more urgent is the necessity for self-ontrol. How many families are rendered miserable, and all

reverence for religion banished, by witnessing in a parent, a husband, or a wife the manifestation of a passionate, or sullen, or resentful, or selfish temper! A passionate Christian! What a strange combination of words. Is it not clearly impossible for a consistent follower of Jesus to indulge in anger, malice, or uncharitableness? Let each one endeavor to acquire the virtues of meekness, gentleness, and long-suffering; and resolve, with humble reliance upon Divine aid, that though painful and most difficult it may be, the cross shall be faithfully borne until laid at the feet of Jesus.

Again; we must see how our various talents are improved. Do we indeed consider ourselves responsible for their proper cultivation and right use? Among other talents lent us do we ever reckon the power of conversation, and weigh the duty of rightly improving this power? God has not bestowed upon us the inestimable faculty of exchanging thought, feeling and knowledge, and the means of influencing other minds, merely that we may provide for the wants of our animal and earthly existence, or that we may wile away a heavy hour. How much of idle, censorious, and imrpue conversation is indulged without speaker or listener once imagining that they are sinning against God and their own souls, in thus abusing the talent committed to their charge. It has been truly remarked, that "if men would speak out what is passing within them, there would not be so much idle talk." Few persons habitually aim to contribute by their conversation to the improvement or happiness of those around them. Vanity, or diffidence, or a want of independence, is allowed to check the expression of many a just, noble or pious sentiment that might elicit a corresponding emotion in some thoughtless mind, or kind and gentle word that might soothe some wounded spirit, or cheerful gratitude that might revive some desponding sufferer. How much might we do for the benefit of humanity, did we but use our powers of utterance aright. How much of coldness and alienation might be removed, how much of sorrow alleviated, how much of joy shared and hope enkindled, would we speak at once the promptings of our hearts in their better moments. Conversation should at all times and in all places promote spirituality of character, by its unchecked expression of whatever is generous and elevated in senti-

ment, chaste in fancy, or true in morals, and by the free interchange of religious thought and feeling, divested of the set phrase, the sad countenance, and the monotonous tones, which often bring piety into disrepute, when indeed the garment only in which it is so gloomily enveloped is the cause of aversion.

Would we know the true state of our own characters? We must examine ourselves, whether each succeeding day witnesses greater progress in spirituality and faith, more thorough self-discipline, more earnest and self-sacrificing effort for the benefit of our fellow-men, and more habitual endeavors to glorify God and honor Christ by the due cultivation and use of the talents with which all are more or less richly endowed. This is the test which we must apply, and which alone can justify the hope of receiving the welcome of our Master, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." M. S. W.

THE INWARD MAN.

A SERMON, BY REV. WILLIAM B. O. PEABODY.

ROMANS vii. 22. The inward man.

THE *inward person*, or *inward being*, would perhaps better convey the meaning of this expression: and yet the words "inward man" have emphasis and power. For that which makes the human being a man—that which distinguishes him from the beasts that perish, is not his form—his erect form and heaven-directed eye; nor is it the skill with which he provides for the comfort and subsistence of the body. In all these things he is but an animal, leading an animal life, providing for animal wants, exceeding the lower animals only in the amount of contrivance and understanding with which he is able to do these things. But that which eminently makes him a man is the inward being. This is the man which was made in the image of God; this is the man which Jesus came from heaven to save. This inward man requires the care and labor of a life to prepare it for the existence which endures forever.

It is the aim and office of Christianity to remind us of the inward person and of its surpassing claims upon our attention. There is no danger of neglecting the outward person; hunger and thirst drive us to provide for its wants; selfishness and vanity make us excessive in our concern for its comforts and pleasures. But while every nerve is strained to supply the real wants and idle desires connected with the body, how few are conscious of the existence of the person within,—how few are doing any thing to supply its deep wants or to gratify its vast desires. This is because the inward person is not seen; while the body can be touched with the hand and seen with the eye. But this very circumstance, which blinds us to the existence of the inward person, is the proof of its greatness and importance; because the things which are seen are temporal, while those which are unseen are eternal. All things that are objects of the sense are corruptible, can be defiled, and shall fade away; in order to be incorruptible and unfading, they must be invisible; this is the condition of their immortal existence. These things seem to be against us; but the truth is, that we have power, if we will use it, to make these unseen things present to the soul; to make them as present to the soul as objects of sense are to the eye; so present that we shall perceive them and act upon them, so present that they will enter into all our calculations for life, so present that they will awaken desires and interests, hopes and fears. It is not from any thing in the nature of unseen things that they are so neglected. Nor is there any thing in our nature which makes us regardless of them. It is our habit—our way of attending to visible things alone—our dislike of the trouble of reflection, which makes us so careless of the inward being and of all unseen and eternal things.

But as I said, it is the aim and office of Christianity to make us attend to the inward being and to unseen things. Whenever any one becomes conscious that he has something more important than the wants of the body to provide for—something more than this life to provide for; when he begins to feel wants which this world will not supply; when he has hopes and fears not connected with the desires of the flesh, the desires of the eyes and the pride of life; he begins to feel that the things revealed in the Bible are realities; then he is awakening to a consciousness of what he is,

of what God made him for, and of what it is in his power to be. Till then he is only a human animal, exceeding other animals in the contrivance with which he effects his purposes, and falling below them in the folly with which he gathers what he cannot use, enjoy nor share with others. I would repeat this with all the emphasis and solemnity in my power. Till we become conscious of the inward being and of the wants of the inward being, we are, in our best estate, human animals—wanting that which makes us men—with nothing in us that can inherit eternal life.

But to be conscious of the existence of the inward person and to feel that its wants and subsistence must be provided for, is not enough. Religion requires the *life;* and when we begin to live according to these convictions, then we are said in Scripture to "be born again." Up to that time we have been living an animal life—striving like other animals to gain a subsistence in this world, with no more real regard than they have to any thing beyond this world. To begin to live for God where we now live to ourselves and to men—to begin to care for something beyond this life where now our hearts are bound up in this world, is entering upon a new life—it is the regeneration of the Gospel; it is a rational, natural concern for the inward being, which lasts forever, above the outward man—the mortal body—which will soon be dust and ashes in the grave.

Now no one is a Christian, who does not begin to live this life of earnest preparation for eternity. No one can be a Christian, who does not exalt the inward being to the place and importance which it demands. The world too never will be Christian, till the inward being is regarded and the inward immortal life becomes the chief subject of concern in men. *Now* the talk and the concern of men are gain—pleasure—worldly comfort—worldly change in some of its thousand forms. Till the talk and the concern of men are also duty—conscience—eternity—and what they must do to be saved, this world may be christened—it may bear the name of the Redeemer, but christianized it cannot be.

Let me ask you to consider how little this truth—how little all the interests of the inward being are regarded in this world. Some will even deem me fanatical when I urge home these elementary Christian truths. But I speak in the spirit of rational religion,

which declares that no man acts the part of a rational being who has not a deep, constant, growing concern for conscience—for duty—for God—for all unseen and eternal things.

Take the strongest example you can find,—a man exemplary in the relations of life. You are at no loss to find such an one who is trusted and loved by his neighbors—kind and dear to his family and friends. He has a respect for sacred subjects; he would not for his children's sake, if nothing else, neglect religious institutions; any one would be regarded as uncharitable in the extreme, who intimated that he is not a Christian. But all the while he has no concern for the inward being—in himself or his children; he has no hopes or fears connected with the eternal world; he never prays and never thinks with deep interest of God; he is doing nothing which can be regarded as a preparation of the soul for another existence. Affection itself—fond, blind, fervent affection cannot persuade itself that there is any thing spiritual about him. And yet he has no doubt, and others who call themselves rational have no doubt, that all will be well with him when he goes to the judgment of God. He has lived unconcerned about that judgment—he has made no preparation whatever for the eternal life; and yet, though he has sown no seed, he has no doubt of reaping; though he has not labored, he is confident of resting with the people of God. If there were no such thing as the inward man, his hopes might be well founded. But so long as the inward being is uncared for, it is not enough that the outward person is regarded. It is certain that much that is good can be found in those who have not begun to live for eternity; but how one who makes no direct preparation of heart and life for eternal happiness can expect to be happy forever, I confess I cannot discern.

If such men as these do not regard the inward being, it would not be possible to expect any general interest in the subject, and accordingly you find that it has no large place in the thoughts and cares of men. There is indeed an acknowledgment of the importance of religion; they build churches, keep sabbaths, and commission some men to remind them of their duty. But how different is it to acknowledge the importance of religion to a community, from what it is to feel the want of it in ourselves; in other words, to be conscious of the inward being and of what it requires in order to its growth. Those

sabbaths—it is acknowledged that they are essential to the well-being of any people; and yet how lightly are they regarded. Those churches—the appeals made in them are addressed to the inward being; and how few those appeals are able to reach. That religion—so civilly and respectfully treated—confessed to be of all things important, how few there are who act as if it was in any sense important to them. The world is taken up with outward things. To buy, sell and get gain is the stirring concern of the trampling crowd. The young who come forward give themselves wholly to these things, and are said to prosper. The old men die with their hearts full of these things—they pass at once into a world where none of these things are found; no one believes that they ever made the least preparation to enjoy spiritual happiness; and yet no one trembles for them when they go to the world of souls. Could it be so if the inward being was regarded?

But we need not look to others. Our own hearts, if we will look into them, will show this indifference to the inward being. Let any one look at his hopes and see what they have in view. Some increase in prosperity—some profitable investment—some fortunate speculation—some change in our circumstances,—or possibly some journey—some plan of pleasure,—these are the materials of hope; and they are all outward things, holding no near relation to the inward and immortal being. And how are our fears engaged? They turn upon some apprehended loss of property—some sinking in value of our possessions—some dark foreboding of want pressing more heavily than now. All this is natural; such prospects are sometimes painful and alarming. But the wonder is, that with all this sensibility to that which concerns the outward being there should be so little fear of what may befal the inward man. For one thing we know of the body,—its suffering will have an end,—hunger and thirst, cold and heat cannot reach it in the grave; while there is no grave and no death to the inward man,—his pains and sufferings can have no end that mortal eye can foresee. The only thing in most of us that shows that we are conscious of the existence of the inward being is, that let the world go prosperously as it may, there is a feeling as if something was wanting—a feeling which sometimes haunts the rich and favored so as to make them weary of existence. These occasional

wants of the inward being are all they have to remind them of the something within them which can never die.

Having thus shown how little the interests, and even the existence, of the inward being are regarded, I will endeavor to impress the necessity of regarding it.

First, in ourselves. We all of us wish to be religious; we mean to be religious; we are not so lost in desperate folly as to determine to go unprepared into another existence. But we feel that we are not religious now; our hearts are not at all engaged in the subject; we treat it respectfully enough, but without intimacy; we feel and freely confess, that the death-bed will be a dismal place if we have no more religion there than we have now. But what is to be done? We go through the easy forms of devotion; we never allow ourselves to trample on the sabbath or the worship of God; but still our hearts are not engaged; the Sabbath is a heavy day, the worship of God is dull, the preacher has nothing new and therefore nothing interesting to say; and in fact there is no form in which religion is ever presented to us in which it awakens the least real emotion. Now if the Gospel is true, such a case, though a very common one, is serious and alarming. If any one says that such a person has no cause for uneasiness, his views of the subject are very different from mine. He *has* reason for uneasiness, and he will feel it when the shadow of approaching death is over him, if he does not now.

But what is to be done? Such persons often feel for a moment as if this is not the way to be saved. They take a moment's alarm; they work themselves up to a momentary effort; they try for a little while to engage in prayer or to do some benevolent duty. But they find it is all like setting right the hands of a time-piece which does not go; it is right for an instant; but in the next instant it is wrong again: there is nothing to keep it right. So it is with them; they lift up their hearts for a moment, but they sink heavily down again; they exert themselves for a moment, but the effort is soon over and they are as lifeless and indifferent as they were before.

We can do nothing to make ourselves better till we turn our thoughts upon the inward being. All our religion has been an outward thing; all our prayers—all our regard to sacred things—

all our correctness of conduct has been an outward thing. It is not till the inward person is waked within us—till our views and calculations, our hopes and fears begin to look to eternity, which is the proof that the inward being is waking up within us,—it is not till then that we are in the way to be Christians. It is the voice of rational religion which says, that no merely outward preparation will answer for a world where outward things are unknown, and there must be a spiritual preparation for a spiritual world or there is none.

Secondly, in others. In dealing with others we must make all our appeals to the inward being. In no other way can we accomplish any religious purpose whatever. The reason that so much religious instruction and exertion is lost, is that it is all addressed to the outward being,—to the ear or the eye; it is all built on inducements, hopes and fears connected with this world.

Go into a sabbath school for example—take a generous and active part in it—do your best to impress religious truth upon the young and willing heart; still unless you know and feel this truth —unless you make your appeals to the inward being—unless you endeavor to bring out the conscience and the moral powers, it will be a dull routine, a painful drudgery, to the subjects of instruction and to you. Unless you regard them as souls to be deeply, perhaps forever, impressed by your teaching or by your neglect, you will not feel the responsibility required, and you will have no means of influencing them. Outward means are spiritless and inefficient. Outward means, however fervent, cannot reach the hidden person of the heart. I do not say, that with the most profound impressions on your part of the worth and importance of the soul you will always succeed; but it is certain, that without it you can do nothing.

So it is certain, that no form of faith which does not make the inward being prominent and important can ever make an impression on the hearts of men. If religion is taught in such a manner as to give the impression that a man can be a Christian by mere outward morality—a Christian, while the inward being is not active and growing—a Christian, while he only regards the prosperity of the body and this world, and does not care for the wants of the soul, that form of faith will do mischief while it lasts—it

will be an opiate to many souls—it will perhaps be the ruin of some. But happily it will pass away. The inconsistency of trying to affect the inward being by outward forms will be perceived even by those who do not care for any forms. The world—even the world—will see that the form of faith which is not spiritual, thoroughly and decidedly spiritual, is no religion at all. If the form of faith which we hold is not preached and received as a spiritual religion—if it is only a form and a fashion in those who hold it, it will go with the fashion of the world which passeth away.

The truth which I have endeavored to set before you is as simple and practical as any truth can be. Do you not all believe that something about you is immortal? It is not your bodies; they will decay in the grave very soon. It is the inward man—inward because the body does not make the man. It is your souls—it is *yourselves*, which are to last forever. Do not feel then as if perishing things—forms, services, or any other things which perish with the using, could answer the purpose of the soul which lasts forever. Give your care to the outward man, and after a time it will be lost—all lost; all possessions will be wrenched from you by the inflexible grasp of death. Give your concern to the inward man—prepare the imperishable treasures of knowledge and goodness for the never dying soul; this labor will not be vain in the Lord. God grant that we may all of us look beneath the surface of our religious faith and forms. There may be something in religion more than we have seen. There may be something required of us more than we have done.

THOUGHTS AND SKETCHES OF COUNTRY LIFE.

NO. IV. THE GRAVE-YARD.

ALMOST the first place that I visit when I go to my old home is the grave-yard. I know not why it is, for I have no very near friends there, but there is no spot to which I feel more strongly bound. It is near the top of a hill rising abruptly from the river and commanding a view of the whole valley and the surrounding

mountains. Near it was the old meeting-house, where our fathers met to worship amid the wilderness. But that has long been gone, and the burying ground—a bleak spot, rudely walled in—remains there alone.

It was not without a deep religious meaning that the meeting-house and grave-yard were placed side by side. When the morning service was over, I well remember the hushed feelings and suppressed voices with which we children walked among the graves, especially when, as was not unfrequently the case, we saw a mother weeping over the ashes of her child, or a child by the fresh broken sods that rested upon the body of a parent. What more fitting accompaniment to the sublime and melting doctrines which the minister is called to teach from the Gospel, of life, death and immortality—the Saviour walking among the dead and calling them forth into life.

And even now, deserted as it is, no place does more to calm my feelings and give ever new and varying lessons. When last there, it was a still September day—neither summer nor autumn, but something between the two. There was no sound but the slight murmurings of the river below, and now and then the echo of a voice like that of a woodman to his team. The thin white clouds floated leisurely by, the tall bushes and briers cast their shade gently over the dead, and afar off the mountains were pointing towards the sky. It was a time for those undefined emotions which fix themselves on no particular thought, but find their expression in prayer alone.

From this reverie my attention was drawn by a little cluster of graves, where were buried all the members of a household. The form of the good man who lay there rose before me with all the distinctness of a real presence. His homely, honest face,—the arch expression that was once to us young people so sure a forerunner of mirth—it is as if they were about to speak. But now he becomes more thoughtful, and now, just as when he was alive, he is borne down in sorrow, and the serene but subdued smile of his wife would lend to him its own borrowed cheerfulness. For theirs was indeed a severe sorrow. First one son, then a daughter, both taken in infancy, and then the only one that was left—a little boy in whom their affections were bound up. Years after, his hat

and coat and other articles of dress were kept in a chest sacred to them, and only once or twice a year taken out to the light, and then with many tears folded up and restored to their place. It was the one sharp and enduring sorrow. It had blasted at once all their hopes. The two old people must journey on alone with no young arm to sustain them, and no young heart to breathe fresh life into their spirits. But gradually they learned to look beyond the world, and a higher joy was theirs. Death, though it robbed them so cruelly, had lost its terrors, and they looked forward with glad anticipations to their final release. It seems but a few days since their sorrow began, and now one grave as it were contains them all; and may not their spirits, reunited in heaven, remember almost with surprise, that they could have been thus saddened by a separation so short and to be succeeded by so full a joy? The form of that good man now rises before me, his countenance no longer marked by the changing and often painful expressions of life, but shining like the sun in the kingdom of his Father, and looking back on the vicissitudes of its earthly lot, as the setting sun throws its golden rays over the clouds that would obstruct its course.

So, before the teachings of the grave do our vain distinctions vanish away. Life is but the momentary struggle for a more advanced and lasting state; and all its petulant cries are silenced before the deep voice that sounds to us from eternity.

NO. V. THE INSANE.

In the country the outlines of things are strongly marked. They are not softened down by the arts and refinements which conceal so much both of good and evil in our cities. Thus idiocy and mental derangement are here something which we meet in the high-ways, though it is to be hoped that soon these unhappy beings will find what little comfort they are capable of receiving in the asylums which a more enlightened age is preparing for them. I well remember the superstitious terror with which we looked forward to an occasional visit from such as were permitted to go at large; and within a few years, for two or three miles round on a still night might sometimes be heard the screams of a strong maniac in his cage. Sometimes it has happened, since the whole-

some fear of former times is gone, that boys have chased after these wretched creatures, done what they could to irritate them, and even set dogs upon them to terrify and distress them. Such things are now, I rejoice to say, less common than they have been, and the bonds of Christian sympathy which should bind us to all, and especially to the unhappy portion of our race, are better understood and felt. Especially in our poor-houses an increasing and more delicate attention is paid to the insane.

Still there is much to learn. Families too often look upon this fearful visitation as a disgrace, and regard those of their friends who are afflicted by it as they would those who degrade themselves by vice. The kindness and extreme care with which persons of great nervous excitability should be treated, especially in the early stages of their disease, are not understood, and when entirely deranged they are looked upon still as accountable beings and made the subjects not only of severe remarks, but of harsh discipline. I met no longer ago than this morning a woman so deranged that she reverently kissed my hand and wished me to give her love to all the churches, who has again and again been subjected to the violent corporal punishment, which should be inflicted only on the most obstinate and unmanageable felon, if indeed it is ever to be inflicted on a human being. In conversation I find it often impossible to convince people that the insane are not accountable beings, and even those who in their cooler moments admit this find it hard to conform their practice to their ideas, so that it is sometimes not easy to say which is the less reasonable of the two,—the enraged maniac that would have his own way, or the enraged man that would subdue him by violence and abusive language.

There is however, as I have intimated, a decided improvement in these respects. The great thing which is wanted is, to convince people that this is no more a disgrace to them or their friends than any other form of disease; that it is really a disease, and, as such, to be treated with the utmost delicacy and care. I had thought of detailing some instances of great ignorance in the treatment of such cases, but they would better remain untold. The knowledge of our physical constitution, of the mutual dependence here of the mind and body, is becoming more general, and it is beginning to

be understood that nervous complaints—the most distressing to which we are subject—are not necessarily imaginary complaints, but really arise from a diseased condition of the system. As this knowledge extends, its progress will be marked by a more delicate and judicious attention to such cases, and not only will the insane be better cared for, but many who are now almost driven into insanity will be saved from the last and severest calamity that can befall a virtuous mind.

NO. VI. THE TWO CALVES.

In my walk from the village this morning I met two calves, as lean starvelings as you would wish to see. Early in the season they had been put into an excellent pasture. From mere wantonness they strayed away into the next, and finding that still less to their mind they wandered off farther and farther, till from one of the best, they had come to the poorest pasture in the town. Their owner had just found them and was driving them against their inclination back to the place they had left. But it was too late. The season was far gone, the winter was at hand, and the poor starved things could not regain what they had lost. They must die before the winter is ended.

I had gone but a few steps farther, when I met what seemed a middle-aged woman, with a faded shawl thrown over a still more faded dress, her countenance worn and faded too, with a child in each hand and two ragged boys lagging behind. She evidently did not wish to be recognised, and out of regard to her feelings I passed by in silence. She had been a happy girl in a comfortable home. Her parents hardly knew how to spare her for a day, and would have rejoiced to keep her always with them. But she became uneasy, and while in this state her eyes fell upon a shiftless man who proposed to marry her. She was not much in love, she only fancied that it would be a fine thing to leave the homely old place and old folks, and have a house of her own. The father remonstrated, the mother wept; for both knew, from the character of the man, what her fortune must be. But she would go, and merely from an unsettled wish, without one sober thought, she left her old home for a new. For a time she was pleased; but her husband had no faculty for getting along; she, a young giddy

thing, had none; and she had nothing of that deep affection through which a true woman will bear all fortunes with her chosen one. Her family was increased, she became fretful, urging her husband to change his business. And so they went on from bad to worse, till he, goodnatured as he was, lost all hope. And now as a last resort, while he had gone in quest of some new thing, she with her four children was going once more unwillingly enough to her father's. But the fair season of life was gone; her parents, reduced in fortune were worn down with age; her character was unsettled, except in a peevish discontent; and too late—the harvest ended, the winter at hand—she was going back to the pasture which she had thoughtlessly left in its abundance, and which then might have satisfied all her reasonable desires and prepared her for the chills that were yet to come. Ah, the poor calves!

I went on musing upon what I had seen, when I met a man in an old wagon drawn by the frame-work of what had once been a horse. His own condition corresponded with that of his equipage. He was once doing well on a snug farm, but wished to do better. His farm was sold, and he began the butchering business. He got along tolerably well, but growing dissatisfied took to buying large droves of cattle and driving them to the city; then, growing in importance, he opened a store. But knowing nothing of the business, he soon failed, and went off to the West. There he kept himself up for a time, but gradually dwindled down from one employment to another less reputable, till now, in feeble health and without heart or hope in the decline of life, he was coming back to do day-labour at half price upon the farm he had sold. And the poor calves, so lean now, what will they do when the winter comes?

I left him, and again,—whether my imagination, once touched, busied itself in bringing up kindred images, or whether it really happened by that strange affinity which brings like things together, I will not stop to inquire. And indeed the colours are too dark. The moral ruin that falls on one who wanders from his duty, and would disguise his shame with drink and quiet an uneasy conscience by that which miserably destroys the soul, finds no sufficient emblem in the ruin which irrational beings bring upon themselves. Heaven have mercy on such; for they have no mercy on themselves!

THE COVENANTERS OF SCOTLAND.

It seems to be a matter of dispute among essayists and reviewers, whether the interest which now belongs to the history, the people and the scenery of Scotland is to be attributed to their own intrinsic character, or to the additional attractions which Sir Walter Scott has thrown around them. There can be no dispute about the fact, that he has indissolubly associated his name with the romance of natural scenes and made history as well as fiction doubly interesting by his pen. He was the first of pleasure tourists to penetrate into some of the wildest hiding places of by-gone outlaws, and far above the honor of conversing with king or nobles did he value the privilege of listening to the traditionary lore of a cotter's hut or a Highland shieling. Scott has done justice to the Covenanters,—having concealed nothing which may truly be said of their piety and sincerity, and having dealt by their fanaticism with equal fairness. In his *Old Mortality* he has presented us with a character which he evidently respected and loved. The original of that character was Robert Paterson, and all that the Novelist has said of him is strictly true. He was a zealous Cameronian by faith, a mason by handicraft. He was born in Dumfriesshire of humble parentage, brought up a family of children to an age when they most needed his care, and then deserted them to travel over the country restoring the monuments and grave-stones of the persecuted Covenanters, and erecting like memorials over those of the martyrs whose graves were undistinguished. Scott once had an interview with the venerable man as he was engaged in his favorite and voluntary task in a church-yard, and though he was then a young barrister, he would probably have gladly left his briefs to follow the steps of the wanderer. Old Mortality spent more than forty years of his life in this pious work. In many instances he hewed out grave-stones from a small quarry which belonged to him, and transported them to great distances. He was always a welcome guest in the houses of the Cameronians, but he was not dependent upon charity, and his wants were very few. He was found dead in a grave-yard in the eighty-sixth year of his age, and by some singular remissness the place of his interment was for-

gotten when his children came to seek it, so that he who devoted his days to perpetuating the memory of the martyrs of his creed is now resting in a nameless grave.

The Covenanters, whose faith and memory were so dear to this eccentric wanderer, were to Scotland what the Waldenses and the Albigenses were to the western valleys of Switzerland,—the devoted witnesses to a pure Christian faith in dens and wildernesses, whither they had fled from the rage of their brethren, and where when their retreat was discovered they died in a blessed hope. The pledging and uniting of themselves together under a solemn bond for the protection of their faith had been a means of strength, and a source of sympathy, to the Scotch in the early days of the Reformation. A formal instrument, or covenant, was drawn up and signed by them in large numbers, when the "invincible Armada" was in preparation in Spain and threatened the entire destruction of the Protestant Religion in England and Scotland. The work of Reformation was more thorough in Scotland than in any other portion of Christendom; indeed Holland can be considered as only coming second to it in this respect. Our Puritan ancestors in their early struggles and sufferings found much to cheer and sustain them, in their conscientious resistance to religious tyranny, in the example which was set them by the Scotch. The Reformers in that country began and continued all their labors with one stern rule, to which they would not allow the slightest exception, that every vestige of the Roman ritual, ceremonial and observance must be obliterated from the land, or that they should again be in danger from the worship of its idols. To the rigid prejudices then instilled into the young we are to ascribe the nakedness of ornament and the stiffness of the services, which now characterise the churches of Scotland and the worship offered in them. There is no stained glass, no paint on canvass or wood, no altar, no organ. Indeed to this day some of the descendants of the Cameronians would be pained or irritated if the key-note to a psalm were set by a pitch-pipe. A knowledge of human nature will satisfy us that a principle so tenaciously maintained and not allowing of the slightest exception or concession, even to favor consciences equally sincere with their own, would often force the Covenanters into fanatical outrages, and bring upon them much of

the suffering they sought to avoid. But now that only the memory of their trials and endurance remains, by the general consent of all writers and readers of their history, their faith and fortitude are to be chiefly regarded. The earlier generations of the Covenanters set an example to their successors calculated to inflame their zeal, and to persuade them that an unflinching adherence to their principles would finally ensure success.—The whole interest of Scottish history is about equally divided between the tales of the Covenanters, and the feuds between the borderers and the clans of the Highlands. As the religious element in human nature always works with the most heroic energy of all the passions and sentiments of the heart, the wars of the Covenant are generally more attractive in romance and in history than the narratives of the border feuds.

Strictly speaking, there were three periods in Scottish history in which the religious pledge, or Covenant, formed a bond of close union for the Presbyterians of that country. The first period has already been alluded to, when the Scotch in 1588 formed an association to maintain their new faith against the stratagems of Rome, the Armada of Spain, and the intrigues of England. At this period their object was fully attained. The Reformation was settled upon an immoveable basis. When John Knox presumed to dash to pieces the idolatrous altar-piece in the very presence of the Queen, and his disciples scraped the very walls and pavements of the churches, the Romish priesthood at once yielded their retreats and fled. Even the Jesuits for the most part avoided Scotland, as a hopeless field for their subtle and insinuating seed. As was remarked above, the success which attended this first pledged union of those who covenanted for the Reformation set an example, which in the two following periods when the pledge was imitated inspired the almost disheartened with the courage of hope.

The second period in the adoption of the Covenant, was that in which Charles I. endeavored to force upon Scotland the institutions of Episcopacy. After the union of the crowns under James in 1603, it became a matter of supreme importance with the four Stuart kings, to reduce England and Scotland to the same ecclesiastical discipline, and to make the Church an omnipotent friend to the State. The Scotch watched with keen but smothered indignation the first developments of the plan. A Liturgy, or book of

Common Prayer, was modelled from that used in the English Church, and with a few alterations, in which there was a perceptible leaning to Papistical and hierarchical impositions, "the idolatrous abomination" was offered to the disciples of John Knox. By a royal proclamation Easter day was appointed for the first reading of the service, but from some prudential motive its introduction was postponed to the end of July following, and notice was given the Sunday preceding. The discontents were so comparatively quiet and silent that no tumult was apprehended, but the moment the Dean of Edinburgh, arrayed in his surplice, uttered the first words from the detested book, the multitude roared, cursed and shouted in a most tumultuous manner. Several women joined in the uproar, and Jenny Geddes astounded the Dean not only by asking him "how he dared to say mass in her lugs," but also by throwing the stool upon which she had been sitting directly in his face. The identical stool is now preserved in the Museum of the Antiquarian Society at Edinburgh. A decisive stop was thus put to the continuance of the service. The Dean, the Bishop, and the Lord Privy Seal were assaulted in their carriages, and it was evident that the populace would not tolerate such an unwarrantable imposition upon their consciences. Charles however most unwisely determined to insist upon the measure. He even collected an army and entered Scotland to enforce his tyrannical enterprise. Then it was that the Scotch people in a body, heated by religious enthusiasm and indignant at such an invasion of their territory, reviewed and reinforced their religious pledge of fellowship, under the name of "the Solemn League and Covenant." The King was forced to accept of degrading terms of pacification.

Being thus again successful in accomplishing the purpose for which they had plighted their faith to each other, the Scotch determined to make the Covenant the seal and safeguard of their religious liberties. The original document, now preserved in the Antiquarian Museum at Edinburgh, is loaded with more than five thousand signatures. The populace, rather than the ministers, urged on the movement. The people chose their own leaders, and by their exciting harangues and prophetical denunciations the preachers were forced to forego all other subjects of edification, and, as the phrase was, "to preach to the times." A strong party,

which was soon to hold the supreme power in England, for a short time, was now enlisted on the side of the Scotch. The king, in his last discomfiture from his outraged subjects below the border, sought safety in his native kingdom and threw himself into the arms of her people. He was delivered up by the terms of the Covenant, and died upon the scaffold, as the English Church says, "a blessed martyr."

But the Scotch had before them a longer and a darker day of trial, in which the Covenant was to be sealed by the blood of fathers and steeped in the tears of their widows and orphans. Charles II. entrusted the management of Scottish affairs to the unprincipled Lauderdale, and with the aid of civil, judicial, inquisitorial, and military, as well as of ecclesiastical power the fated Presbyterians of Scotland were offered their choice between the Prayer-book and the sword, just as Mahomet offered to his victims the Koran or death. Several years of diabolical outrage followed this iniquitous measure. The Scotch were tortured into phrensy, and the faith for which they suffered became dearer to them than home, family or life. Every text in the Old Testament which contained the word "blood" was made the subject of discourse and the theme of prayer. Lay preachers and prophetesses rose up to meet the exigencies of the times, and the faces even of children were saddened by the fearful conditions under which they held to a creed sufficiently gloomy in itself, without any admixture of the denunciations and rage of men. Then were elements of sincerity, of faith, and of fervid devotion introduced into the character of the Scotch which long ages cannot neutralise or materially weaken. Every measure that arbitrary power could devise to enforce the institutions of Episcopacy and to destroy Presbyterianism in Scotland, to foment civil dissensions, to alienate the rich and the poor, to divide families, to encourage traitors, and to number victims was tried in vain,—in vain, save as misery and wretchedness marked success. The Covenanters were stern and unintimidated, they would not bate a jot of their original demands, nay, even their idea of liberty grew more fond and fascinating and worthy of their martyrdom. Driven from the pulpits and the churches, they had recourse to conventicles and private houses. Ruinous fines were imposed upon all who should be found assembled at such meetings.

They then had recourse to the open fields, to God's first temples, to dells and caverns, and to the yawning depths where the roar of torrents would be the music to their psalms and the pure water might consecrate the foreheads of their babes. But even in the wildest recesses of the wilderness they were hunted out by a mercenary soldiery, a price was set upon their heads, preachers in the fields and those who listened to their words were alike doomed to death, and rich rewards were offered for their betrayal. It was not strange that fanaticism and outrage should mingle with the devotion of the Covenanters when thus hunted like beasts. Sharpe, the Archbishop of St. Andrews, had obtained his place and title by his concessions to the persecutors. He had been a Presbyterian, and in that character he had been entrusted with a commission from the Scotch. His assassination was thought by the Covenanters to be providentially appointed for them, and the dark omen was fulfilled.

Those of the Covenanters who fell alive into the hands of their enemies were imprisoned in great numbers on the Bass Island. This island, which is about a mile in circumference, stands at the entrance of the Frith of Forth, and rises, one stupendous rock, four hundred feet from the sea. In a castle near its summit the poor victims of oppression had the only solace of enjoying their faith in company. The Covenanters gathered their strength for a determined resistance. They had courage, but no military skill. A few of the gentry, but none of the nobility, joined their army, the clergy were their leaders, and they numbered about eight thousand. They made a stand, in 1679, at Bothwell Bridge, near Glasgow, an admirable position, had they known how to use their advantage. Monmouth with his cannon routed them, after a bloody resistance, in which seven hundred fell, and twelve hundred were taken prisoners. Three hundred of them perished on their forced voyage to Barbadoes, and two of their clerical leaders were hanged. The force of the Covenanters was broken, but not their spirit. Still they worshipped in their secret hiding-places, and taught their children how to profess their faith when happier times should come. Their perseverance exhausted the patience and the rage of their oppressors, and even now in Scotland, amid its more secluded regions, the worship of God in the fields and in cottages is offered in the same prayers and psalms and holy exhortations as

those which were uttered by the houseless fugitives professing fealty unto death to a despised Covenant. Many of the most wild and retired spots in the Lowlands of Scotland are made famous by a tale of those bloody times. In a land where relationship does not lose its dearness or its nearness by the intervention of several generations between brethren and cousins, tradition keeps alive the memory of the sudden surprise, of the cruel massacre, of the pillage of the homestead, and of the dying prayers of ministers and professors.

It was to erect rude monumental stones, with the emblems of mortality and morsels of holy writ sculptured upon them, over unmarked graves, and to remove the moss and grass and deepen the inscriptions upon those which piety had already erected, that "Old Mortality" made a yearly pilgrimage to the spots where the martyred Covenanters rested in the hope of their faith. We are unable to say whether the preservation of the two inscriptions which follow is in any way to be attributed to him or to his example.

On the north side of the Cathedral, or High Kirk, in Glasgow, a stone let into the wall bears the following inscription, *verbatim* :—

"Here lies the corps of Robert Bunton, John Hart, Robert Scot, Matthew Patoun, John Richmond, James Johnston, Archibald Stewart, James Winning, John Main, who suffered at the Cross of Glasgow for their testimony to the Covenants and work of reformation because they durst not own the authority of the then tyrants destroying the same betwixt 1666 and 1688."

"Years sixty-six and eighty-four
Did send their souls home into glore,
Whose bodies here interred ly,
Then sacrificed to tyranny;
To covenants and reformation
'Cause they adheared in their station,
These nine, with others in this yard,
Whose heads and bodies were not spar'd,
Their testimonies, foes, to bury,
Caused beat the drums then in great fury,
They'll know at resurrection day,
To murder saints was no sweet play."

"The original Stone and Inscription Repaired and new lettered MDCCCXXVII.

At the expense of a few Friends of the Cause
For which the Martyrs suffered."

In Gray Friars church-yard in Edinburgh, where repose the remains of George Buchanan, Sir George Mackenzie, the historian Robertson, and the poet Allan Ramsay, with many other distinguished men, but in a portion of the yard devoted to the burial of malefactors who have been executed, is a large and beautiful tablet, bearing the following inscription:—

"Halt passenger, take heed what you do see,
This tomb doth shew, for what some men did die
Here lies interr'd the dust of those who stood
'Gainst perjury, resisting unto blood;
Adhering to the covenants and laws
Establishing the same; which was the cause
Their lives were sacrific'd unto the lust
Of Prelatists abjured. Though here their dust
Lies mixt with murderers, and other crew
Whom justice justly did to death pursue,
But as for them no cause was to be found
Worthy of death, but only they were sound
Constant and stedfast, zealous, witnessing
For the Prerogatives of Christ their King
Which Truths were sealed by famous Guthrie's head,
And all along to Mr. Renwick's blood.
They did endure the wrath of enemies,
Reproaches, torments, deaths and injuries.
But yet they're those who from such troubles came,
And now triumph in glory with the Lamb."

"From May 27th 1661, that the most noble Marquis of Argyle was beheaded, to the 17th of February 1688, that Mr. James Renwick suffered, were one way or other, Murdered and Destroyed for the same Cause, about Eighteen Thousand, of whom were execute at Edinburgh, about an Hundred of Noblemen, Gentlemen, Ministers, and others; noble Martyrs for Jesus Christ. The most of them lie here."

"For a particular account of the Cause and Manner of their Sufferings, see the Cloud of Witnesses, Crookshank's and Defoe' Histories." An open Bible is then carved, with quotations of Rev. vi. 9, 10, 11, Rev. vii. 14, and ii. 10; and the inscription ends with these words. "This tomb was first erected by James Curie, Merchant in Pentland, and others, 1706, Renewed 1771." G. E. E.

NOTICES OF THE LATE REV. H. G. O. PHIPPS.

Harrison Gray Otis Phipps, late Pastor of the First Church in Cohasset, Mass, died in Boston on the 27th of December, 1841, in the thirtieth year of his age and the sixth of his ministry.

Our lamented brother was born in Quincy, Mass. His father, Dr. Thomas Phipps, an esteemed physician and excellent man, died very suddenly in August 1832, on the day after the commencement on which his son had graduated at Harvard University. We can relate no particulars respecting Mr. Phipps's early history. Good report has come to us, however, of his youthful character and studies. In the simplicity and ingenuousness for which he was remarkable, we have evidence of an unsophisticated boyhood. He retained too in all their freshness and fervour those home feelings, and those attachments to persons and places which were familiar in his youth, which are a good token that his life was then both innocent and happy. Nor can we forbear to mention in this connexion his filial piety, as a proof in the man of what the child had been. New alliances had left this pure affection as they found it in him, unabated by time, still having the force and the charm which first belonged to it. He was faithful and punctual in his expressions of love and duty to his widowed mother. He kept a warm place by her side. He could always find or make opportunities to go and see her. For her comfort some of the last efforts of his waning strength were expended. His last visit was to his mother.

Having sustained a respectable rank in College and left it with honorable reputation both for scholarship and moral worth, Mr. Phipps chose the ministry for his future profession, and entered the Divinity School at Cambridge. The recent death of his father had thrown a shade over his prospects, and may be supposed to have increased his difficulties in pursuing his adopted plan. To lose the support one has never done without, just when the weight of responsibility has become almost oppressive, is no common trial. Never is a father felt by his sons to be so necessary, both to their present comfort and future success, as when, with life's serious business in immediate expectation, they begin to form the

purposes and mark out the course on which their whole welfare depends. Our brother felt this affliction in all its severity. But he braced himself to meet the increased demands upon his own mental and moral resources with a Christian resolution. To this sad event may perhaps, in part, be traced that facility of self-reliance which was among his characteristics. He seemed at a later period to be never at a loss, ready and adequate for every occasion which drew upon his powers. Nor could so deep a sorrow fail to produce within him, together with this self-sustaining spirit, a stronger feeling of his need of God, and a more profound sense of responsibleness to Him. It is by first staying the mind on a Divine support, that one becomes equal to bear and do any thing as of one's self.

In the peaceful seclusion of his place of study passed three of the happiest years of our friend's life. He left those tranquil shades with a mind full of their best influences, and a fond love for them which he was never slow to own. From the School he was almost without an interval transferred to fixed relations in the ministry. Having preached for a few weeks at South Scituate, and we believe no where else for any considerable time, he commenced his labours in Cohasset in the autumn of 1835, and was ordained to the pastoral care of the First Church in that place on the 18th of November in the same year. By so early a settlement he was deprived of the benefits which may be found in a longer probation,—the experience acquired by many professional efforts without the parochial charge, and an acquaintance with men and things obtained by residence in many different places under ever varying circumstances. The event reconciles us to this. We feel that a sphere so soon to be abandoned forever could hardly be occupied too early. Yet is it but just to bear in mind the fact to which we have adverted, since it placed our brother under all the trials incident to his office before he had opportunity fully to prove his strength for their endurance. He came to his new connexion, however, with a pure purpose to be as useful in it as he had capacity. Of this he left us in no doubt from the beginning. And with this singleness of heart and godly sincerity in his sacred calling, he united a maturity both of thought and character in full proportion to his opportunities and years.

Mr. Phipps was singularly favoured in bringing to his professional pursuits an unbroken constitution. His last and fatal illness was also his first serious sickness. He was wont to say, he knew nothing by experience of what the sick feel. And not less was he remarkable for the healthiness of his mind. It was sound in every faculty. Not the least morbid tendency was exhibited by his intellectual or moral nature. He had respectable talents, which had been well developed and faithfully applied.. But he had no one power in uncommon measure. What was most obvious in his mental endowments and acquisitions was their capacity for use, their fitness to meet the demands of an active and practical rather than a speculative life. Not that he was superficial, or averse to task his powers in study. But his social, moral, and religious qualities all conspired to engage him in the application of principles in making himself and others wiser and better, rather than in speculating upon them for the sake of profounder knowledge. He loved books of a suggestive character, which put him upon thinking; but it was because a healthy mind, like a healthy body, finds pleasure in exercising its faculties. He produced, as the results of his thinking, no other views than such as connect themselves readily with what is most essential, and important to a good life.

The same qualities we have ascribed to his mind were found in his discourses;—sound, practical, profitable doctrine, enforced by plain, sincere, earnest exhortations. Good sense, more than eloquence, was observable in his preaching. And yet he had all the persuasiveness which originates in the warm love of goodness and truth, and comes naturally from a conviction of the necessity of what one preaches to human virtue and happiness. His hearers felt that he who spake to them was reasonable, just, and kind, that he sought their highest good by means which all within them that was good approved. But there was always in his pulpit addresses something which showed their author's mind to be an habitually tranquil one, the abode of gentleness and peace.

In reviewing his brief ministry we are attracted by nothing more strongly, than his success with the younger portion of his charge. He won free access to their hearts. By them he was especially beloved. Their tears fell fast upon his bier. This is honorable testimony. It is proverbial, how quick and how accurate are the perception

and appreciation of moral qualities by unspoiled children. With almost instinctive certainty they select and attach themselves to what most deserves their preference.

> "Whence learn they this? O they are innocent!
> And to be innocent is nature's wisdom.
> O surer than suspicion's hundred eyes
> Is that fine sense, which to the pure in heart
> By mere oppugnancy of their own goodness
> Reveals the approach of evil."

Our friend was so dear to children, partly because his own heart had much affinity with theirs. He was pure, gentle, modest, and tender like them. He loved them. He understood how to communicate his thoughts to them, and to draw out their minds in return. He entered into their feelings, and could solicit and guide them heavenward. An excellent lady, whose strong sense is never misled by enthusiasm, once remarked to us, "I always tarry after service, when at Cohasset, that I may hear Mr. Phipps talk to the children." His visits and addresses to Sunday schools in other places were very welcome and very useful.

Together with a prosperous Sunday school, our brother had the satisfaction to succeed in other plans for the improvement of the young. A Bible Class, and a Reading Circle were associations by which he gathered about him young men and women, whom he sought to improve while he enjoyed with them the pleasures of social intercourse. Similarity in years made their conversation with him more frank and cordial,—a circumstance which he knew how to make available to his usefulness among them. A Lyceum in his town derived much of its attractions from his frequent attendance and profitable discourse. In like manner he was prompt to forward every plan for diffusing knowledge and elevating the social condition.

Clerical life in the country may easily become too recluse. It was not so with the subject of this notice. He was a good observer. His interest was easily awakened by what transpired around him. He could be soon enlisted in what concerned the public good. It was his wont to keep himself well-informed on political affairs, without intermeddling in party politics. The Temperance Reformation found in him a strong and unflichingadvocate.

He was a friend of Peace. Averse by nature to all violence, he saw nothing in war which could atone for its horrors, and on Christian principles he repudiated every plea for revenge and bloodshed. How thoroughly he was possessed by this pacific spirit may appear from an anecdote related by his brother. "He was accustomed, while a student in Cambridge, to visit me in Boston frequently in the evening, and sometimes until a late hour. But however late it was, he would insist on returning, that he might avoid absence from morning prayer. In my concern for his personal safety in these excursions by night, I advised him to procure a sword-cane for defence. He did so, and wore it once or twice. But soon I missed and inquired for it. He replied, 'I shall never again take it with me. I will trust God for protection.'"

Nor did our friend forget the slave. His sympathies were with the oppressed everywhere; and humanity asserts no claim to which his heart did not respond. He was, on principle, an anti-slavery man. He kindled with indignation and was exceedingly grieved while contemplating the wrongs inflicted by the white upon the colored population of our country. Yet on this, as on other occasions, he was still candid and just even when most severe. He would not let his best affections blind him to the truth.

In his Christian character Mr. Phipps combined in singular harmony those qualities which denote a strict and pure conscience, with others which indicate a most considerate and forgiving disposition. He never connived at what is false and unjust. He had moral courage to rebuke the wrong wherever he saw it. And yet we cannot, by any effort of imagination, make him seem unkind. His image rises before our minds always with a serene, smiling aspect. His voice to our recollections speaks only in mild, sweet tones. Harshness and upbraiding are wholly foreign to them. Full of warm and disinterested affections, he delighted to see happiness and to communicate and diffuse it. Even those who were unlike him in opinion found nothing in him repulsive, but all that was inviting and amiable. He won them as friends, if he could not count them as adherents.

The piety of this good man was uniformly cheerful, affectionate, confiding. His was a most grateful heart. In the sense of his blessings he lost all feeling of his privations. His devotion was

most vivid in his happiest hours. He was not like those who forget God except when some calamity recals him to their thoughts. There was no superstition in his piety. All whom he loved, and every interest and hope of life, he entrusted to the Divine care without a misgiving, in an assured and satisfied faith that all is well which God disposes. He had an eye to perceive and a heart to feel the beauty and grandeur of outward nature. He would point out to others and speak with a glowing sensibility of the glories which light up a summer sky, of the gorgeous sunset, of the smiling or the terrible face of the sea. He loved music and poetry which inspired holy emotions and brought heaven near. All his favorite tastes and pleasures were allied to what is spiritual. His manner of life, his studies, his pastoral walks, his public ministrations all partook of his inward religion together and with equal freedom.

It is permitted us to quote from a letter written after his death the following passages which, better than any words we could use, will exhibit the excellence of him to whom they relate.

"I know you will feel anxious to hear some particulars of the sickness and death of our departed friend, and there is very much that is interesting to communicate. Seven weeks before he died—on the Monday after he left Cohasset—his illness increased to such a degree that the Doctor said, 'though loth to separate man from wife, it must be done,' and he went up stairs little realizing, I suppose, that it was the last farewell that he should ever be called upon to give to her.

"His whole sickness has been marked by the most perfect patience. His frequent prayer was for patience and resignation, and his nurse says she has never seen such severe illness borne with so much equanimity and cheerfulness. He did not groan nor murmur, but would often say to her, 'How much trouble I give you!' His conversation and remarks, whether sane or wandering in delirium, were chiefly upon religious topics;—he often preached to his people—his exhortations were very solemn and touching, and his prayers both for himself and flock were fervent, perfectly coherent, and deeply affecting. It was with great difficulty he could be persuaded to take any wine, though the physician considered it necessary to his restoration; he imagined there was a plot to en-

snare him, and he resisted, saying, 'I will never pervert the reason God has given me, by making myself a brute. Am I not President of a Temperance Society?' This cause was very dear to his heart, and he besought his imagined hearers never to put the poisoned cup to their lips, never to taste a *single drop*. His attendants sometimes, feeling the excitement, would try to hush him to silence; he would exclaim, 'who shall hinder me from preaching the Gospel of Christ? I will never cease whilst I have breath, to warn sinners of the error of their ways.' He has ever been convinced that he should not recover, (though the physician believed he would until the day he died;) but this caused no sad thoughts, for death was to him no dark and doubtful journey, but entrance into life eternal. At one time he called his nurse to him, thinking her to be his wife, and said, 'I wish to talk to you of the goodness of God. It is well for me that I have been afflicted. I see my Father's hand in all my sorrows.' Then after talking with her a long time and praying fervently, he said, 'Let us sing some of the little airs we used to sing together. Sing, *I would not live alway*.' The last sermon that he wrote (one that he never preached) was on the frailty of the body and the infirmities of the mind, their liability to derangement and decay, and that it behooved us whilst our health and reason were spared to us to use the talents God has given us in his service."

We are not free to utter all we have felt in the loss of one so justly dear to all who knew him. It were vain to dwell on his too early removal. God's time is best. We will not murmur. It is such events which make us most deeply sensible of the value of our blessed religion. A second and an endless life awaits our brother and ourselves.

"The youth,
Who in the glowing morn of vigorous life,
High reaching after great religious deeds,
Was suddenly cut off, with all his hopes
In sunny bloom, and unaccomplished left
His withered aims,—lo! everlasting days
Before him dawning rise, in which to achieve
All glorious things, and get himself the name
Which jealous death too soon forbad on earth."

E. Q. S.

MY CENTRE-TABLE.—FOURTH SITTING.

"A small round Table in the centre placed,
With Bible, Hymn-book, and the Annuals graced;
The daily Paper, and the last Review,
Tracts, pamphlets, billets, old as well as new,
With inkstand, wafers, sand-box, paper, knife,
In rich confusion there."

THE MINISTRY-AT-LARGE.

I SEE it announced that the two societies in Providence, R. I., have established the Ministry-at-large, and appointed the minister, with a liberal subscription for five years. It is an admirable and praiseworthy movement; creditable to those who have had the generosity to undertake it, and of great promise to the interests of religion and charity in that city. Prayers ought to go up from all our hearts that a special blessing may descend to encourage and crown the work; and that the example may be followed in other places. The institution is one that ought to spread, for it is one of the necessary means of bringing the power of Christianity to act upon all classes of the community, and so of producing, by and bye, a thoroughly religious population.

How much this is needed, let the condition of all large towns testify. How it may be accomplished, there is no difficulty in perceiving. It must be done by the united and zealous effort of the religious people. And by what means can they better do it, than by acting within the limits of their several congregations? They are connected together in these congregations for the express purpose of maintaining the worship of God and the preaching of the Gospel. Why confine the privilege to themselves? Why not extend it to the destitute and forsaken? If they cannot summon such within their own temple, why not provide for them elsewhere? It would be no very grievous burden on one of the wealthier churches in our cities, to support a preacher to the poor in addition to its own minister; or at any rate, for two to unite in supporting one. Robert Hall declared it to be, in his opinion, the absolute duty of any prosperous church to do so. And as I look round upon some of our prosperous churches, and see how the

arrangements that have grown up within this century have crowded out the free seats, and left no room for any but comfortable tax-payers, it seems to me, I confess, a very solemn obligation lying upon them, to set up those free seats somewhere else. If there be no room in the regular churches, room must be made by building for the purpose. Hence the chapels of the Ministry-at-large in Boston may be regarded as the discharge of a very binding duty. I would only have it more perfectly discharged by increasing the number of the chapels.

In New York for a time the two churches supported two ministers for the poor. That was right; that was noble. I trust that their disappointment, in the resignation of their ministers and the failure to procure the substitute they desired, has led to only a partial suspension, and that the enterprise will soon be revived and made a permanent part of the business of those flourishing congregations. What a beautiful spectacle that would be! What a beautiful spectacle, yet more, if in all our cities every flourishing church should have its chapel also for the less favored! It is difficult to see any means of more rapidly and certainly relieving those dense abodes from the wretchedness and sin to which they are so liable, and making them, what they never have been, but what Christianity can and may make them, the safe and enlightened abodes of competence and virtue. God speed our Providence friends in their work; and put it into the hearts of our friends elsewhere to do likewise!

THE TEMPERANCE MOVEMENT.

Among the many good things about Temperance which lie on my table, I see hardly any thing so good as this Address of Mr. Sears of Lancaster. Perhaps I am the more struck with it, because it contains a reference to that feature in the present action which is so remarkable as an indication of something more than the hand of man, and which Mr. Sears truly styles "the highest and most encouraging feature of the reformation. *It was to a good degree simultaneous and without concert.* It began at Baltimore; but before the country at large had heard of it, transactions of the same kind, as it since appears, were taking place in remote vil-

lages and towns. * * The bar-rooms of Baltimore, and the bar-rooms of Northboro' close by us, were places of similar plans and resolves uninfluenced by each other or by the temperate portion of the community." To these two instances may be added that of Buffalo, where, as I have heard, the beginning was as signal and extraordinary as at Baltimore; and that of Pittsfield, where it arose suddenly at a convivial meeting and all the fifteen members of the drinking party almost at a moment's notice bound themselves to abstinence, and kept their resolution. I do not wonder that men see in such things a Divine agency. I should wonder if they did not. Mr. Sears goes on, and adds the case of Ireland bursting away from her whiskey, and China destroying her opium; and "What, he asks, does all this show? Why, that society, through its breadth and depth, has been ripened for a mighty moral revolution, by causes that lie deeper than human agencies; by influences, which, though you may trace their results, you cannot tell whence they came nor whither they go. And yet perhaps, when you meet your neighbor in the street and talk with him of these things, he will shake his head and look wise—'We will wait and see; we will see how these men hold out, how long this reformation will last.' But did you ever know a moral reformation which bore this feature of *simultaneousness* and *spontaneity*, which lost its ground and went back again?" And I would add, that if any thing is to prevent the perfect achievement of this great social regeneration, it will be precisely the indifference of that portion of the community which will "*wait*" and see how it turns out, before they will help it. *They* can thwart it: nothing else can; and if it do fail at last, on them be the responsibility.

TEMPERANCE POETRY.

Here lies a little volume of eighty pages called *Temperance Rhymes;* the author is the Rev. W. Gaskell, of Manchester, England, where he is associate minister of Cross Street Chapel with the Rev. J. G. Robberds. Of all the poetry that has been written and sung during the present excitement in behalf of Temperance, I have met with little so good as what we find here; and I heartily wish that some of these songs could be brought into use, in place

of some of the terrible trash which is so prevalent. I only fear that part of it would be found too solemn and painful, and that part of it is written too much in allusion to English customs. But if not good for singing, they are good for reading. The following for example.

A MOTHER'S DEATH-SONG FOR HER CHILD.

THOUGH I weep for thee, my baby,
'Twas well that thou shouldst go;
And not thy father's guiltiness,
Thy mother's anguish know:
Yes; happy, happy is thy doom,
To sleep so early in the tomb!

Though I long shall miss thee, darling,
'Tis well that thou art gone;
Mine might have been thy destiny,
Hadst thou to woman grown:
Yes! better far to fill the grave,
Than live a brutal drunkard's slave!

The subjects and titles of many more are very striking;—The Drunken Wife;—The Dram-seller's Song;—A Pauper's Song;—The Desolate. In the latter part of the volume are a few pieces of a different character, of which the following is a pleasant specimen.

A HUSBAND'S SONG.

THE bloom on thy cheek it is faded, love,
And dimmed is the light of thine eye,
But thou hast a beauty far dearer to me,—
A beauty that can never die.

From the day when our troth we plighted, love,
Ne'er hast thou been false to thy part;
Thou hast grown like a flower in the midst of my home,
Breathing fragrance and joy round my heart.

Thy children they rise up to bless thee, love,—
Ah! what do they owe not to thee!

Thou hast fed them with thoughts that have nourished their minds,
And made them strong, noble, and free.

The world it may deem of thee lightly, love,
And proud ones pass scornfully by,
But thy walk has been seen, and thy spirit been read,
By our Heavenly Father's eye.

MORAL INCONSISTENCY.

So;—the newspapers not only advertise Dr. Lardner's lectures, but inform us that men and women encourage the man by going to hear him. We throw into prison the pick-pocket who takes a wallet or a pair of gloves; we incarcerate for life the man who in a state of frenzy forges a note; we turn out of our houses, and compel to a life of unwilling infamy and suffering, the poor penitent and heart-broken girl whom some cold villain has deceived and seduced;—but when a man of science arrives among us, who has been deliberately guilty of the chief social crime; who, in a station of honor and trust, has committed the greatest breach of trust of which man is capable, and done the most dishonorable act which civilized baseness can attain to,—we not only allow him freely to go at large, but permit him to take rank among the instructers of the people! The law cannot make an exact moral discrimination;—the community might do it, and alas for its purity and prospects if it will not do it.

"A WORD SPOKEN IN SEASON, HOW GOOD IT IS!"

A friend, just calling in, has told me a pleasant instance of salutary influence excited by the casual remark of a minister in a visit at the house of a parishioner. The lady of the house was one of those uneasy persons who are forever anxious and fretting about the genteel air of the things around her. She must change her furniture and get new; she was miserable, if her friend was smarter in carpets or dress than herself; and her husband was miserable through her uneasiness. Her minister, whom she en-

tirely respected, on one occasion dropped the remark, "that the growing taste for elegancies and the perpetual anxiety for appearance were producing in many persons a frivolous and dissatisfied mind, which indisposed to self-improvement, and prevented all taste for the higher objects of life." There is no reason to suppose that he was at all aware of the pointed application which might be made of it, but the husband told my friend that it struck into his wife's mind and she became from that time an altered woman.

The knowledge of instances like this may well encourage and excite all, and especially the pastors of churches, who are so often inclined to deplore their want of influence, when possibly many a forgotten saying has been carefully treasured up in thoughtful minds and become the guide of life. That "no good word is ever spoken in vain," is in no case so great a truth, as when applied to a faithful pastor in his intercourse with a trusting flock.

SONNET.

The October number of the *Christian Teacher* contains three Sonnets interspersed among its dignified reviews and essays. They are apparently by the same hand, and of quite a sweet and graceful turn of thought and expression. I quote one of them; it must be read more than once to be fully enjoyed.

I call my little child unto my knee;—
He leaves his play, and, resting his small hand
Gently on mine, most quietly doth stand
Waiting in patience till I set him free;
And his sweet face looketh up lovingly,
Without a shade of doubt at my command,
But fond confidingness, expression bland
Of pure affection, in his eyes I see.
Oh if the earthly parent does receive
Such willing duty, loving reverence,
From the free spirit of his spotless child,
Far more should He, who willeth not to grieve
His erring children, but doth e'er dispense
All chastisement in love and mercy mild.

W.

NOTICES OF RECENT PUBLICATIONS.

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THE DIVINE LIFE, *being Suggestions to those who are about commencing a Religious Life. By the Rev. William Law. With a Prefatory Notice by the American Editor.* Boston: Joseph Dowe. 1842. pp. 240, 18mo.

THIS little work, although it comes to us in an unpretending form, treats of the deepest truths, and deserves much more than a passing notice. It contains besides the "Suggestions" and the "Prefatory Notice"—the latter by Rev. J. F. Clarke of this city—an Introductory Chapter, by the English Editor, containing a brief but able review of the life and opinions of William Law,—a man who by his words and works has secured the love and admiration of every practical religionist. Christian Redemption, Faith, The Hidden Life, The Atonement, Imputed Righteousness, Election and Reprobation, The Religion of Reason, The Religion of the Heart, The Christian Ministry, are the topics treated, and the "conclusion of the whole matter" is contained in two closing chapters entitled Weighty Counsel and Concluding Remarks. If any one expects to find in the work dry treatises upon the logical notions which have usually claimed the exclusive possession of the above titles, he will be disappointed. The Author ranks indeed among the Orthodox, yet these selections from his works are any thing but the dry husks of Orthodox divinity. He has nothing to say about "schemes of salvation" and "Gospel plans of redemption." He deals with the real facts in the case, laying bare the wants and desires, the trust and the fear of the soul, and directing us to the true, the absolute means by which our moral and spiritual wants may be supplied. With him redemption means redemption from iniquity, not from penalties; with him sin and misery, holiness and blessedness are not theological fictions, but facts of human experience. And the book though practical, is, as it should be, also doctrinal,—it is not made up of empty declamation, or unsatisfactory details, without root or centre. It will serve best the contemplative and thoughtful, and it will hardly help any one else. It breathes throughout a spirit of ardent and enlightened piety.

For the sake of this spirit one would gladly say nothing of faults, and yet these too must be mentioned. The writer, as might have been expected, has not quite forsworn what we of this day are accustomed to regard as human systems of divinity, and takes for granted some positions which many feel inclined to deny. For this reason, although all of his suggestions are true "to all intents and purposes," if we may so speak, yet they are not *quite* true. The distinction which he makes between the principles of light and darkness seems to find its justification rather in the boldness of system, or perhaps in pious exaggeration, than in the facts of our nature. Had his mind been more at liberty, his form of statement would sometimes have been clearer, and in one case he would have avoided an apparent inconsistency. Thus the "fall of Adam" seems to embarrass him, and though he says that a "two-fold nature," evil and good, was in the first man, yet he speaks of his "*paradisiacal*" state, as if the case of Adam differed from that of his posterity. In some passages, as it seems to us, the writer might have done more for clearness without losing in depth. One ought not generally to complain of a paragraph when it really contains an idea, for we would be thinkers as well as readers. But a work upon practical piety intended for popular use should be clear as well as concise, pithy, and pointed. The mystical senses which the Author sometimes puts upon Scripture seem rather out of place here; they are delightful to pious feeling, but should not be employed when pious feeling attempts to explain itself. But the errors of the work, whether formal or real, will do no hurt, for every page is crowded with substantial, vital truth, and bright with the beams of Christian love. Studied in a faithful, earnest spirit, it cannot fail to do good.

A MINISTER'S ACCOUNT OF HIS STEWARDSHIP. *A Sermon, preached in Northborough, [Mass.,] October* 31, 1841. *By Joseph Allen. On the Completion of the twenty-fifth year of his Ministry in that place.* Printed by request. Cambridge: 1842. pp. 36, 8vo.

THIS is an interesting account of a faithful and successful ministry of a quarter of a century. We are not indebted to this

discourse for all that we know of that ministry. It is possible therefore that we may travel out of the record in this notice. These reviews of ministries, which come forth from time to time, are very edifying to ministers. The plainest narrative of a long pastoral connection, even when marked by no striking incident, can hardly fail of interesting all who sustain the same connection, and of teaching them useful lessons. We have seldom seen a more interesting and instructive discourse of the kind than the one before us. Here is the poetry of ministerial life; its pleasing duties and present rewards; its severe trials and the resulting good which the Author has continued in his place long enough to experience. The sermon is full of fervent pastoral affection. To the Author's heart his parish is a large family, of which he is the head, and he dwells with affectionate remembrance on the departed worth of some of its members. The great trials of his ministry were the formation of a Baptist Society in 1827 and an Orthodox Congregational Society in 1832, circumstances which many would have interpreted as clear intimations of Providence that their usefulness in their location was at an end, and that it had become their duty to seek another field of labor. But the Author did not so understand it. He remained at his post faithfully and patiently. Enough remained under his ministry to form a flourishing and substantial parish; the number of communicants increased more rapidly than ever before; an original member of his church, who had left him because she could not be edified by his preaching, requested and enjoyed his ministrations in her dying moments; and we may be permitted to add, what all his neighborhood well know, that though he has ceased to be the "Minister of the town" in form, he has yet in a high sense continued so in fact, being a source of moral and religious influence, and respected and relied on by all denominations as the warm friend and judicious promoter of education and of all philanthropic enterprises.

Among the Pastor's labors for the promotion of religion and useful knowledge are modestly recorded the establishment, through his influence, of four distinct Libraries adapted to the wants of as many different classes of his parishioners; the delivery of three courses of lectures, on Astronomy, Natural History, and Natural

Philosophy, which resulted in the formation of a Lyceum; and the preparation of the *Worcester Catechism*, in three parts, and of the *Questions on the Gospels and Acts, and on Genesis*. For ten or twelve years a "Lecture to the Schools" was delivered at the close of the winter schools, at which all the children and youth of the town attended. Why it was discontinued does not appear. Probably the demon of religious dissension, which has destroyed or prevented so many good things in most of our towns, put an end to it. But it was a beautiful and appropriate custom, well worthy of imitation, wherever it is practicable.

The faithful labors of the Pastor were met by a corresponding spirit of enterprise on the part of the people. A commodious vestry for extra religious meetings was provided at an expense of nearly nine hundred dollars, and those of his brethren who still occupy the painful preeminence of an old fashioned pulpit will sympathise with the satisfaction with which doubtless the Author records the fact, that "our ungainly pulpit was exchanged for the beautiful one which now fills its place." May the last of those ancient incommodities soon become a matter of history, known only through the medium of a quarter-century sermon.

We are disposed to give what publicity and permanence our pages can afford to the following record of a venerable custom. "It was the custom here till about the year 1830, for the deacons, with their wives, to dine with their pastor on Communion Sundays, and on the preceding day to send to the parsonage a piece of meat to be cooked for the occasion." Mr. Allen refers with satisfaction to "the scenes and occasions in which he has been associated with the *good deacons* of his church," for this title they have merited.

One lesson to ministers which we gather from this sermon is, to stay in one place and not to be discouraged even by great difficulties either of a temporal or spiritual nature. Thus only can the best results of the ministry be realised. That must be a vigorous tree indeed, that can bear much fruit with frequent transplanting. At Northborough a good soil has met with a diligent and skilful cultivator. No wonder that the fruit has been a hundred-fold. But let not those whose soil is harder and whose skill less despair of at least thirty-fold. In due season they will reap, if they faint not.

THE SUNDAY SCHOOL LIBRARY. *No. III, IV, V.* Boston: B. H. Greene. 1842.

No. III. MY GUIDING STAR. pp. 151, 18mo.

No. IV. SACRED ALLEGORIES. pp. 136, 18mo.

No. V. WORDS IN A SUNDAY SCHOOL. pp. 194, 18mo.

In these little books there is much that is excellent without being remarkable, and some things that are doubtful without being bad. The excellent however pertains to truth and goodness; the doubtful only to taste and judgment. For example, the fourth number consists wholly of "*Sacred Allegories, being a selection from Die Parabeln*, by *F. A. Krumacher*." These are good of their kind, but less suited to children than to adults. There are children who will enjoy them, and may take their pure and high moral; but this is not the style best adapted to the young mind generally, while at the same time there is nothing to disapprove. The third number, *My Guiding Star, or a choice collection of Prose and Poetry on Sacred Subjects*, is excellent; entertaining, moral, and instructive. Number five, *Words in a Sunday School*, is the largest and best. It is said to be written by a female teacher, and consists of twenty exercises prepared for her class, all of them illustrative of some passage or character in the Scriptures. The style is elevated, and sometimes highly imaginative. There is a disposition to spiritualise everything to an unusual degree, in correspondence to new forms and expressions of thought, more perhaps than would be relished by all. In one instance a liberty is taken with Scripture for which we see no reason; in the account of the baptism of Jesus it is said, "a *dove* came and alighted upon him," in which John saw "the embodiment of the Spirit of God." If the record is followed, it is best to give it as it is. But this is the only case we remember, and the book as a whole reveals uncommon power and beauty.

We are glad that so much attention is now given to the preparation of books expressly for Sunday Schools. Too much importance can hardly be ascribed to the reading to which children are invited at an age and under circumstances, which make books the sources of impressions that sink deep into the character.

THE CHRISTIAN TEACHER: *A Theological and Literary Journal. Nos. XII, XIII, XIV, for April, July, and October*, 1841. London: John Green, 8vo. pp. 134, 94, 128.

THE successive numbers of this valuable periodical always contain a pleasant variety of instructive and edifying articles, though there is scarcely a single article on religion or theology, all the sentiments expressed in which we should be willing to endorse. The writers certainly discover great independence, and perhaps some originality. The principal contents of the number for April are an Article on Theology, translated from the German Conversations-Lexicon, defining terms and tracing historical developments; an Account of the Holy Plays, or Mysteries of the Middle Ages; Reviews of Beverley's "Heresy of a Human Priesthood, traced in Letters on the present state of the Visible Church of Christ"—of "Tracts for the People"—and of a Selection of Poetry on Childhood; and Articles on University Education—on the Value of the Life and Writings of Paul, with an Analysis of his doctrinal system—on the Question of Miracles—and on the the labors of Father Mathew. In the July number are Sketches of life and literary labors of Paulus, the great Naturalistic or Neological theologian; a beautiful biographical Notice of the late Joseph Blanco White; a powerfully written Article on The Spirit of Paul's Christianity, extracted from its doctrinal forms; Reviews of a Translation of Madame Necker's work on Progressive Education—and of Dr. Carpenter's Practical Discourses; with Articles of Intelligence, among which is an announcement that the University of Giessen in Germany has conferred the title of Doctor in Divinity on Rev. J. R. Beard of Manchester. The October number contains Reviews of "Vivia Perpetua," a Dramatic Poem by Sarah Flower Adams—of J. Scott Porter's Lectures on Christian Unitarianism—of a Tract upon the "Tracts for the Times"—of Dr. Channing's Discourse on Dr. Tuckerman—and of the Report of the Poor Law Commissioners on the Training of Pauper Children; with Articles upon "What am I to believe?"—and upon the Five points of Christian Faith; besides Translations from the German; Intelligence; and Poetry.

INTELLIGENCE.

ORDINATION AT KENSINGTON, N. H.—On Wednesday, December 22, 1841, Rev. Jacob Caldwell was ordained at Kensington, N. H. over the united Congregational Parishes of Hampton-falls and Kensington. These two parishes are the old *first* parishes, and the only Congregational religious societies in their respective towns. They have of late years been much reduced in numbers by the establishment of other societies within their limits; and, finding themselves unable to support each a clergyman, they have now united for the support of religious worship, their pastor being expected to officiate in the two towns on alternate Sabbaths, the congregation in each being so situated that most will be able to attend in pleasant weather at both places of worship. The vast, old, barn-like parish churches left on the hands of these two societies having become untenantable, the Hampton-falls Parish have erected within two or three years a neat and commodious church, and the Kensington Parish have united with other denominations less numerous in building a very tasteful and well constructed church, of which they have the control, in proportion to their property in it, for more than half the time. The people in each place are but a little flock; but are now united, zealous, and disposed to make large efforts and sacrifices for the support of the Gospel ministry. Their present Pastor is a graduate of Harvard, of the class of 1828, and pursued his theological studies partly in private, and partly at the Cambridge Divinity School.

The services of the Ordination, (which were very fully attended,) were;—Introductory Services, by Rev. Mr. Parkman of Dover; Sermon, by Rev. Mr. Peabody of Portsmouth; Ordaining Prayer, by Rev. Mr. Folsom of Haverhill; Charge, by Rev. Mr. Loring of Andover; Right Hand of Fellowship, and Concluding Prayer, by Rev. Mr. Fox of Newburyport.—The Sermon was from Matthew v. 4, 5, "That ye may be the children of your Father which is in heaven." The preacher exhibited, first, the need of a Father in heaven, which man feels at all times, whether conscious of it or not,—the need felt in solitude, in the presence of the vast and beautiful works of creation, in our domestic and social relations, and under the burden of sin and unworthiness; and, secondly, the true style of the Christian character, the childlike spirit of implicit faith, trust and submission, which marks the regenerate soul. The sermon concluded with an address to the Congrega-

tion, based on the preacher's acquaintance with their peculiar parochial history and circumstances.—The other services were full of edification. The Charge was a lucid and able exposition of the idea, (till recently a truism in the Church, but now demanding the earnest and faithful advocacy of all who maintain it,) that the province of the Christian minister is to preach the truth that Christ taught on Christ's authority.

Installation at Providence, R. I.—On Wednesday evening, December 29, 1841, Rev. Samuel Osgood, late Pastor of the Unitarian Church at Nashua, N. H., was Installed as Pastor of the Westminster Congregational Church and Society at Providence, recently under the charge of Rev. F. A. Farley. The beautiful edifice belonging to the Society was crowded by a most attentive audience. The Introductory Prayer was offered and Selections from Scripture were read by Rev. Mr. Ellis of Charlestown: the Sermon was by Rev. Mr. Peabody of New Bedford; the Installing Prayer, by Rev. Mr. Hall of Providence; the Charge, by Rev. Mr. Folsom of Haverhill; the Fellowship of the Churches, by Rev. Mr. Simmons of Waltham; the Address to the Society, by Rev. Mr. Thompson of Salem; the Concluding Prayer, by Rev. Mr. Brooks of Newport.

Mr. Peabody's text was from 2 Corinthians v. 17, "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation." The design of the discourse was to state "the object of the Christian Ministry. What shall it propose to itself as its great and appropriate work?" The preacher adverted to the different answers which this question has practically received from those who have regarded ministers as subordinate agents of the civil power, or as the peacemakers of society, the guardians of taste, literature and education, or as the controversial defenders of a few theological opinions. In all these relations the ministry has exerted a beneficent influence, but all these objects should be regarded as indirect, and as incidental to a higher object. The first and supreme object to which the ministry should be devoted is, "to meet the spiritual wants of society." The preacher then pursued his subject by answering the question, what *is* the great spiritual want of society? Allowing liberally all the virtue which exists in the world, he traced the effects and the consciousness of sin in human hearts, and indicated how its removal was the great object of the ministry, through the aid of the Christian doctrine of accountability. The preacher passed a just and generous encomium on the Methodists.

The other services were appropriate and impressive. We were gratified to hear repeated mention of the labors of the late Pastor, and of the obligations which the Church and Society, the city and the neighborhood owed to his earnest and well instructed ministerial efforts.—After the exercises the members of the Council and of the Society met in the vestry and partook of a simple repast enlivened by social intercourse.

ORDINATION OF A MINISTER-AT-LARGE IN PROVIDENCE, R. I.—Rev. Henry F. Harrington of Roxbury, Mass., was ordained as Minister-at-large in Providence on Wednesday, January 19, 1842. The Introductory Prayer was offered and Selection from Scripture read by Rev. Mr. Nightingale; the Sermon was preached by Rev. Mr. Waterston of Boston; the Ordaining Prayer was offered by Rev. Mr. Robbins of Boston; the Charge was given by Rev. Mr. Hall of Providence; the Right Hand of Fellowship, by Rev. Mr. Osgood of Providence; the Address to the Association formed for the support of this Ministry, by Rev. Mr. Sargent of Boston; the Concluding Prayer, by Rev. Mr. Gray of Boston.

The Sermon was from the words of Paul in 2 Thessalonians iii. 1, "Brethren, pray for us, that the word of the Lord may have free course and be glorified." The great work which was accomplished by the primitive church was first spoken of, and the question asked as to the cause; the answer was drawn from the text,—"*pray* for us, that the word of the Lord may have *free course*," indicating first, earnest devotion to God, and secondly, earnest zeal for the good of others. After showing how remarkably these characteristics were manifested in the lives of the early Christians, it was said, that that which was needed at first was needed still, and that if we desire righteousness to prevail within the Church or to be extended beyond it, we should show a dependence upon God and an untiring zeal for the extension of holiness among our fellow-men; that, in fact, there never was a greater need of the Apostolic spirit than now. The moral importance of cities was then spoken of, and the ignorance, misery, and crime which may be found in every city were urged as a reason why Christians should labor to extend the influences of their holy religion. When we receive God's revelation, we are under peculiar obligation to communicate its light to others. He has seen fit to put in operation a sublime scheme for the redemption of souls, and He has also seen fit to extend its efficacy through the instrumentality of believers. The contrasts of Wealth

and Poverty, Learning and Ignorance, Virtue and Vice were depicted, and it was shown that the more unfortunate were to be blessed by the word of the Lord having free course. Then the rich would aid the poor, the wise would instruct the ignorant, the good and the holy would labor for the regeneration of the bad. The purpose of the Ministry-at-large was then described. Christians had felt that it was not enough to spread forth the riches of the Gospel from Sabbath to Sabbath in our established churches, but that it was important that we should seek out the abodes of the destitute and reclaim the abandoned. Thus would, the word of the Lord have "free course." It was this spirit which had led the churches to establish the Ministry-at-large, that it might visit the sorrowing, enlighten the ignorant, and bring under the influence of Christianity those who are neglectful of its privileges. In this way the word of the Lord would be "glorified;" it would be seen to create personal piety and a spirit of true philanthropy. In this way the word of the Lord should be felt in every church. There should be a love of prayer and a generous sympathy for the unfortunate—a benevolence which should seek the child of penury, and extend a hand of affection to those who have been left in loneliness and who are perhaps well nigh maddened by their miseries. When the word of the Lord takes such a course, it will penetrate the lowest depths of society and its influence will be multiplied a thousand-fold; and wherever that influence extends, it will be hailed with joy.

The Association in whose service Mr. Harrington is engaged has been formed from the two existing Unitarian societies in Providence, and is to be supported from voluntary contributions from the same. Subscriptions have already been made, sufficient to make sure the stipulated salary of their minister for the term of five years; if the experiment succeeds,—and of its success there is little room to doubt,—they intend to place this branch of the ministry upon a permanent foundation.

Dedication at Concord, Mass.—The church built by the Unitarian Society in Concord the past summer, was dedicated December 29, 1841. The travelling was good and the day fine, and the house was filled at an early hour in every part, and large numbers went away, not finding a place even to stand. The Introductory Prayer was made by Rev. Mr. White of Dedham; Selections from the Scriptures, by Rev. Dr. Field of Weston; Dedicatory Prayer, by Rev. Mr. Stetson of Medford; Sermon, by the Pastor, Rev. Barzillai Frost; Concluding Prayer, by Rev. Mr. Allen of Bolton.

The Sermon was from 1 Timothy iii. 15, "The house of God, which is the church of the living God, the pillar and ground of the truth." After a few preliminary remarks on the analogy between the material and the spiritual church, the preacher chose the latter as his topic. He proceeded to answer three inquiries. 1. What is the true church? 2. What is the truth of which it is the pillar and ground? 3. *How* does the church support the truth? The answer to the first inquiry was, that the true church is the whole body of true believers on earth, however separated by continents or oceans, or by creeds and prejudices; and that wherever two or three are united for the promotion of Christian truth, there is a particular church. Each is entirely independent and equal to every other, and the bond of union is neither creeds nor rituals, but the spirit of God. The answer to the second inquiry was,—all spiritual truth; the fundamental facts and principles of which are contained in the Bible, which is a record of special revelations "made at sundry times, and in divers manners." But nature, conscience, and the spirit of God reveal truth, and it is only in proportion to the growth of the spiritual faculties that we can understand even the written word. Eternity alone can reveal *all* spiritual truth. The answer to the third inquiry was, that the church sustains and carries forward spiritual truth, first, by uniting all the good into a society or church for this purpose; secondly, by preserving, and circulating the Scriptures; thirdly, by means of the Sabbath; fourthly, by the use of Baptism and the Communion. The perfect independence and equality of each particular church, no matter how small or of what opinion, were shown to have been illustrated, by the formation of the primitive churches, by the churches of the Reformation, by the Pilgrim churches, and by the whole history of the church in Concord.

On the Friday after the Dedication the pews were sold, and in about an hour and a half after the sale was opened every pew was sold except those reserved for free seats; and still a number of persons were not supplied. The amount given for choice over the appraised value was between $1100, and $1200. The whole cost of the house, including the organ, was upwards of $10,000. There is a large vestry, with two smaller rooms below, all furnished, warmed, and lighted. The house is 72 feet long by 50 wide, and has eighty pews, exclusively of the orchestra.

Religious Movements in Boston.—The winter, as usual, has produced an increase of religious activity in our city. We spoke in our last number of the state of the Unitarian congregations. In the Trini-

tarian Congregational churches, we understand, there has been less manifestation of religious interest than was witnessed the last winter; recently however we observe in their journals mention of an increase of attention to the religious life. In the Baptist societies considerable excitement has been produced by the preaching of Elder Knapp, whose coarseness and violence of expression have drawn forth an opposition, which at one time threatened a disturbance of the public peace. Any danger of this sort, we presume, is now past, and if the crowds who have attended his meetings should continue to frequent them, we hope they will receive benefit,—for it has been said that no sermon was ever preached from which some good might not be obtained. Certainly, poorer preaching than we heard when we once attended at Elder Knapp's service, has seldom fallen on our ears. A part of the Baptist clergy in Boston sustain and cooperate with him, while others openly disapprove of his course. The Orthodox ministers of the Congregational order, it is understood, do not look with favour upon the system of *evangelizing* which has been introduced within a few years. The itinerant revivalist, though at the time he produce a strong impression, is found to leave influences unfavorable to the regular ministrations of the pulpit. Rev. Mr. Kirk has visited Boston lately and preached to large audiences, but we have not known of any general curiosity to hear him. It is said that a plan is entertained, of gathering a new congregation under Mr. Kirk as their permanent minister. The Society that formerly worshipped in the Odeon, under the care of Rev. Mr. Rogers, have taken possession of their new house in Winter Street, which is one of the neatest and most commodious places of worship in Boston; the whole arrangement and finish are excellent. The pulpit, of white marble, is remarkably chaste. A granite portico of the Corinthian order, with a deep vestibule, separates the body of the house from the street. This Society has taken the name of the Central Congregational Church. The Pine Street Church have invited Rev. Austin Phelps of Philadelphia to become their pastor, and expect his settlement with them on the 1st of April. A new Methodist Society has obtained a lease of the Odeon, and are at present served by Rev. Mr. Stevens, with the understanding that Rev. Mr. Maffit, who a few weeks ago was chosen one of the Chaplains to Congress, shall take charge of the congregation on his return from Washington. Mr. Maffit preached here during the autumn, and attracted much attention by his style of pulpit oratory. We believe also that there has been an increased attention to social religious exercises among the Methodists this season. The Episcopalians will soon receive an accession to their ministry in Rev. Dr. Vinton, of Providence R. I., who will fill the place at St. Paul's church made vacant by Rev. Dr. Stone's removal to Brooklyn N. Y.

BAPTIST SUNDAY SCHOOLS IN BOSTON.—From the report presented at the annual meeting of the Boston Baptist Sabbath School Union last October we learn, that the number of teachers and pupils in the several schools at that time was as follows. Baldwin Place school, 47 teachers, 307 scholars; Union Street school, 31 teachers, 278 scholars; Federal Street school, 33 teachers, 209 scholars; South Boston school, 20 teachers, 177 scholars; Melodeon school, 36 teachers, 250 scholars; Charles Street school, 36 teachers, 227 scholars; Bowdoin Square school, 25 teachers, 118 scholars; West Centre Street school, 13 teachers, 110 scholars; Blossom Street school, 15 teachers, 80 scholars; Hanover Avenue school, 7 teachers, 30 scholars; Milton Street school, 18 teachers, 126 scholars; Broad Street school, 10 teachers, 40 scholars; Friend Street school, 41 teachers, 210 scholars; Tremont school, 16 teachers, 79 scholars;—Total, 14 schools, 348 teachers, 2241 scholars. 15 schools however are said to be connected with the "Union," containing 370 teachers and 2405 scholars. We have, in these statistics of a single institution in one only of the Christian denominations of our city, evidence of the fidelity and zeal with which religious views different from those which we entertain are spread through the community. In each of these schools a large amount of doctrinal instruction is given in connection with the training of the conscience and the heart, and given under circumstances that will probably secure it a permanent place in the mind. We do not mean to express entire disapprobation of doctrinal instruction for children, but we wish to remind our readers of the diligent indoctrination which takes place. It may suggest some inquiries and reflections worth considering.

TRIENNIAL CONVENTION OF THE EPISCOPAL CHURCH OF THE UNITED STATES.—The body convened its sessions in the city of New York on the 4th of October, 1841, and continued them till the evening of the 15th. The general sessions were opened and closed with prayer in the House of Bishops. Most of the time of the Convention was occupied with discussions relating to the canons of the Church and other matters in which our readers would feel little interest. Rev. Alfred Lee, D. D. was consecrated Bishop of Delaware, and Rev. Dr. Polk was elected Bishop of Louisiana. The Trustees of the General Theological Seminary presented a recommendation, which was adopted by a long report, that the term of study in that Seminary be prolonged to four years. A long discussion took place upon the propriety of appointing Missionary Bishops for Texas and Western Africa.

which resulted in a vote to the effect, that such an appointment at the present time was inexpedient. A pastoral letter was adopted by the House of Bishops, written, we believe, by Bishop Griswold.

The Episcopal Church has lately suffered a severe loss in the death of Bishop Moore of Virginia, in the 80th year of his age, and the 28th of his episcopate.

Common School Returns.—The Secretary of the Board of Education has issued his annual volume of *Abstract of the Massachusetts School Returns*. In our number for last April (Miscellany iv. 213—222) we noticed the *Abstract* for 1839—40. The present volume contains further proof of the progress which just views of education are making in the Commonwealth. Such a volume, it has been truly said, could have appeared in no other part of the world than New England. It is not the production of a scholar, except in the arrangement of its contents. It consists of Reports of School Committees—"men engaged in all the various avocations of life;" yet, as a contemporary journalist remarks, these reports not only embrace "the less interesting details of school government, but in many instances rise into the rank of essays on Common School Education, suggesting various improvements in the present system, with a comprehensiveness of mind highly honorable to their authors." These reports, as the Secretary informs us, "were equivalent, in the whole, to about 2300 manuscript letter-paper pages." We copy from the *Daily Advertiser* a summary of the results which the *Abstract* presents. Upon comparison with the statement of the previous year it will be seen, that there has been an increase in the number of schools, both public and private, in the average length of the schools, in the number, and in the compensation, of teachers, and in the amount of money raised for the support of schools. These are indications of a growth in public sentiment, which we hope will continue.

"The Abstract of the School Returns of this State for the past year is a very closely printed volume of 340 pages, and must have been a work of immense labor. It embraces the substance of the returns and reports of the School Committees of 304 towns, all methodically arranged, with recapitulations of the prominent facts, in a variety of tabular forms. Three towns only had neglected to make returns the last year.

The 304 towns which have made returns contain a population of 734,258 souls, of whom 184,392, or about one quarter, are children between 4 and 16 years of age. The whole number of public schools is 3,103. The number of pupils who attend the schools is, in summer,

131,761; and in winter, 155,041. Of those who attend, the number under 4 years of age is 7,823, and the number over 16, is 9,032. The average period for which the schools are kept in the year is 7 months and 16 days.—The number of teachers, including summer and winter terms, is 2,491 males and 4,112 females. The average of wages paid per month, including board, is to males $33 80, and to females $12 81. The average cost of board per month of males $8 62, and of females, $5 85. The average of wages, exclusive of board, is for males $25 18 per month, and for females $6 96.—The amount of money raised by taxes for the support of schools, including only wages, board and fuel, was $491,015. Amount contributed for board and fuel $37,743. The average amount to each child between 4 and 16 years of age $2 66. The highest amount paid by any town or city for the average of each child $5 40. The amount paid by the city of Boston for wages, board and fuel, $100,563; average for each child between 4 and 16 $5 39—one town only exceeding it in the proportion of money raised.—The number of incorporated academies in the State is 80. The average number of scholars 3,825. Amount paid in all for tuition $56,538. Number of private schools 1388. Average number of scholars 31,794. Average paid for tuition $259,123. Income of local funds $15,306.—Aggregate paid by taxes, by private contribution, and from local funds, for tuition, board of teachers, and fuel, in public and private schools, and academies, $859,726."

Convention of Dissenting Ministers.—A meeting of an unusual kind was held in Manchester, England, last August. It consisted of Dissenting Ministers of various denominations called together for the purpose of considering the injustice and evils of the British Corn Laws. Some difference of opinion appears to have existed respecting the propriety of such a meeting; it being contended on the one hand, that the subject for discussion belonged rather to the political than to the religious interests of the country, and that the assemblage of any *class* of men for such an object should be discouraged; and on the other side it being maintained not only that the moral condition of the people must be affected by their want of the means of subsistence, but that the receipts of the benevolent religious associations were essentially diminished in consequence of the high price of bread. Rev. Mr. Martineau of Liverpool wrote an excellent letter in reply to the invitation he had received to the meeting, in which he gave his reasons at length for not being present, and Rev. Mr. Harris of Glasgow, while he regretted his inability to attend, expressed his doubt of the propriety of confining such a meeting to the members of the clerical profession. A very large number of ministers—between five and six hundred—met on

the 17th of August, and continued together four days. Rev. John Pye Smith D. D. was chosen to preside. The meeting is of course made the subject of directly opposite representations in the Tory and Whig papers of England, but the editor of the *Christian Pioneer* remarks, that he believes "its proceedings were characterized by the freedom-loving and benevolent spirit of Christianity," and its results will prove beneficial.

CHURCH OF SCOTLAND.—The affairs of the Established Church of Scotland seem to be almost every month involved in greater embarrassment, as new instances of collision between the parties which now divide the Church arise, to render a settlement more difficult, if not more remote. It is a singular state of things, when the ecclesiastical authorities take the *popular* side of a controversy. The question which agitates the Scottish Church, it will be remembered, respects the confirmation of a minister over a parish to which he has been presented by the patron, while the majority of the parishioners are opposed to his settlement. The civil Courts maintain that according to the fundamental principle of a Church established by law the will of the patron cannot be resisted. The majority of the Scottish clergy have taken opposite ground, and the General Assembly have asserted their right to interfere and prevent the *intrusion* of an incumbent who is disagreeable to the parishioners. A part of the clergy however side with the civil powers, in defiance of the General Assembly. We have already recorded the deposition of the seven ministers of the Strathbogie Presbytery for proceeding against the decision of the Assembly. In the face of this warning a majority of the ministers of the Presbytery of Garioch met at Culsamond, on the 11th of last November, to introduce Rev. Mr. Middleton to the charge of that parish, to which he had been presented against the wishes of the parishioners. The *Non-intrusionists*, i .e. the party which sustain the General Assembly in their measures, and resist the rights of patronage, opposed their proceeding, and succeeded in expelling the ministers from the church, of which they took possession and conducted in the most riotous manner. The ministers adjourned to the "manse," where they completed their business, by which they have rendered themselves liable to censure, and perhaps to excommunication, from the General Assembly. The mob continued together several hours, and before they dispersed, about midnight, broke all the windows of the church and committed other injury. A serious case is here presented for the action of both the ecclesiastical and the civil Courts.

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THE VISION OF EZEKIEL EXPLAINED AND APPLIED.

THE Prophet Ezekiel introduces the book, which in the Old Scriptures is ascribed to him, with the description of a sublime and impressive vision of the glory of Jehovah, which vision appeared to him when he was called to the exercise of the prophetical office. It was, to use his own words, "the appearance of the likeness of the glory of the Lord;" and it is a proof of the exaltation of mind, under the influence of which the Prophet entered upon the important and responsible work to which he was summoned by the spirit of God. He was chosen to declare the purposes, to utter the threatenings and rebukes, and to proclaim the laws of Jehovah in the ears of his people. This was to be his work. It required, for its right and successful execution, strong convictions of the truth, a solemn elevation of mind, a spirit of unwavering fidelity, and especially such a clear and full conception and persuasion of the might, the wisdom, and the glory of that great Being at the head of the universe, whose servant he was to be, as should destroy all fear in his soul, and arm him with strength of purpose and a confident courage.

And this is surely the best preparation for any great work—to be filled and possessed first of all with the great idea or conception which is to be set forth, embodied, represented in that work. The

artist must first have some noble image in his mind, before he can give it form and body in the marble or on the canvass; and he who executes the form without having the image in his mind, may be an accurate copyer or imitator, but he does not merit the name and praise of a true artist,—he does not use his art to represent what is in himself, and what his soul is longing to express fully. So too the true poet must have in his mind an image of beauty or a high sentiment, which he wishes to work up into a character which others may admire, or to utter in strains which shall convey, by the sure influence of sympathy, the sentiment to other minds. And if he have not this inward preparation, this glowing conception, this passionate affection, which must find a voice to utter itself in, for its own relief,—if all this be wanting, he is no true poet. The case is the same with the reformer. The minds of those individuals of our race who have distinguished themselves as social benefactors of the world, who have moulded the institutions or framed the laws or removed the abuses which have promoted or stood in the way of the civilization and happiness of their fellow-men—their minds were first filled with some great idea or principle. They could not rest till they had realized it; it mastered them; every element in their nature was subject to it; all their energies were concentrated upon one point; they thus gained a physical, an intellectual, and a moral power, before which all obstacles yielded, and the great purpose which they had in their minds was accomplished, and they became thenceforth the honored benefactors of their kind. The same is true with regard to the performance of any duty or the discharge of any office that may be assumed by men. If there be, first of all, in the mind of a person a right and high sense of the importance of the trust, if he "magnify his office," in the true and proper way, as St. Paul magnified his office as the Apostle of the Gentiles; if he be solemnly impressed with the weight of responsibleness that rests upon him; if he hear within his soul a voice commanding him to go forward, a voice which he dares not disobey, an impulse which he dares not resist; if this principle of duty be fixed thus firmly in the mind, (and this is of course the great object which Christianity proposes to effect) then the most laborious duties become easy, the most disagreeable become pleasant, the greatest burdens are cheerfully borne, the most appalling dangers are resolutely met and overcome.

And so it was with the Prophet Ezekiel when he entered upon his office. His mind was possessed with one great, leading, all-absorbing idea. What was it? It was the grand idea of Jehovah, the God whom he served, the God who had inspired him, and to execute whose trust and in obedience to whose commands he was now about to commence the discharge of the important and solemn functions that devolved upon a prophet of the Most High. And what was the conception in his mind of Jehovah? What was that "appearance of the likeness of the glory of the Lord," with which his mind had been furnished, in order to elevate it to a proper sense of the dignity and the sacredness of his office? In answering these inquiries let us proceed to consider and to interpret the vision, which he declares that he saw. He was an exile, it will be borne in mind, from his native land. He had been carried into captivity, with others of his countrymen, by the King of Babylon. While he dwelt there with his fellow-captives, "by the river Chebar, in the land of the Chaldeans," the word of the Lord came unto Ezekiel. The vision which the Prophet saw is conceived and related in the manner of the Eastern countries of the world, which abounds in bold images and figures. Omitting many of the particular circumstances, let us attend only to the principal features of the vision, as related in Ezekiel, Chap. I.

The "*four living creatures*" are the conception of a mind studying to comprise under a single image all the various individuals of the animated kingdom of nature. The image is compounded of four creatures which are the most excellent that inhabit the earth and with which we are acquainted. The lion, which is esteemed chief among beasts, and is a symbol of strength; the eagle, first among birds, and a symbol of swiftness and of penetrating vision; the ox, which is the first among tame animals, the most serviceable of all animals to man, and which is symbolical of patient and fruitful labor; by the help of this animal the earth being subdued, agriculture, the chief art, upon which all other arts are based, carried on, and the ground made to bear those products upon which the daily support of life depends; and lastly man, the head of all creatures, the master-work of God, the lord of all below, who is gifted with reason, and made in the image of the Creator. These four are the most excellent among

animals that inhabit the earth, and by uniting these together the imagination formed in ancient times the conception of the *cherub*, which represented to the mind the several qualities of each possessed by a single individual,—an individual which does not exist in reality, but which is yet conceivable. And this conception is a very natural one. For if the qualities and attributes for which each of these creatures is eminent exist separately, they must all belong to some single being, to the Creator certainly, by whom they were originally distributed. And if he distributed and bestowed them originally, as we see he has, then it is clear that he might, if he had seen fit to do so, have bestowed them all upon some single creature. At least it must be clear to all minds that acknowledge the truth of a Divine Providence, that the power and control of the Creator extend to all the creatures he has made. They are all subject to him. They all conspire to do his service, to execute his commands, and to fulfil his purposes. And this seems to be what is taught by that part of the vision we are at present considering. All the faculties, propensities, and endowments of the several animals in the universe are under the guidance and control of God, as much as if there were but a single created being in the universe, that possessed their attributes. If by a bold stretch of the imagination we should endeavor to place ourselves in the position held by the Creator with reference to the beings he has called into existence, and if from that point of view we were to contemplate the several tribes and species of animated beings that inhabit the earth, we might conceive of them as all animated by one will, performing a common service, conspiring, as the several limbs of our bodies do, to promote a common purpose. The conception of the cherub then is not an extravagant one, although it happens to be foreign from our usual modes of thought at the present day.

The "*wheels*" in the vision of the Prophet may be supposed to stand for the machinery or mechanism, the fixed laws, of the material universe, upon which all beings animate and inanimate depend. To even the most unphilosophical observer of nature this image might readily suggest itself. Even if the true system of nature were unknown, by which we are taught that the earth, instead of standing still as a central point, revolves contin-

nally on its own axis, and also round the sun, yet the idea of revolution of some kind would be constantly and necessarily suggested to the human mind. The interchange of day and night, occasioned by the diurnal appearance and disappearance of the great luminary, and the regular return of the several seasons, might be fitly represented by wheels regularly and perpetually turning. Moreover the vision of the Prophet represents "a wheel within a wheel," so arranged as to have a direction corresponding with the four faces of the living creatures, capable of running backward or forward, to one side or the opposite, according as the guiding spirit should direct. Under this symbol the Prophet's mind conceived the idea of God's omnipresence, an idea which we cannot understand fully, and which can only be represented by some such symbol as that contained in the vision. There was no need of the wheels in the vision turning. The movement was straight forward in any direction. So the Providence of God moves, hither and thither, constantly present, pervading all things, not performing its acts successively, one act at a time, but running swiftly in every direction and filling all places at once. The great idea of omnipresence which necessarily belongs to the Deity, which in our reasonings upon the Divine nature we cannot but ascribe to him, could not be better represented than it is in the vision of the Prophet, by the wheels, not actually running in different directions at the same time, which is inconceivable, but standing so arranged, as if they would and might. The symbol is as perfect as it can be.

The vision, furthermore, represents the wheels as "*full of eyes*," by which is set forth the omniscience of God. Everywhere in nature intelligence is apparent. The marks of design are exhibited wherever we turn our eyes. Even the slightest movement is guided by wisdom, and has a fixed purpose to serve. Nothing is left to chance; but all things are subject to the control and direction of an all-seeing mind. Moreover, the union of the four living creatures with the wheels in the vision may be supposed to stand for and represent the real union that exists among all the creatures of God. All subsist under one great head; all are subject to common laws; all acknowledge a common origin; all conspire in producing a common result; all are dependent upon a common care and oversight; all help to fulfil a common destiny; while at

the same time each has its separate and peculiar nature and sphere of action, and individual endowments.

Again, the vision represents "*the spirit of the living creatures in the wheels*," or, as the meaning seems to be, the same Divine Spirit which was in the living creatures, directing their motions, was also in the wheels, determining their movements. If we apply the symbol here made use of to what we see in the world, the lesson we are taught is that the same Divine intelligence and government that are evinced by living creatures, which are made to control and govern themselves, in some measure, by the intelligence which has been imparted to them from the Fountain of all intelligence, are also apparent in the material, inanimate parts of creation. Intelligence is everywhere discerned. The growth of plants, the ebb and flow of the ocean by its tides, the mechanical laws which govern the fall of heavy bodies to the earth, or the running of waters to find their level, the changes of the seasons, with their proportion of cold and heat, the revolutions of the heavenly bodies, with their attendant blessings of day and night, summer and winter, spring-time and harvest,—in short the whole mechanism of the universe evinces intelligence, design, providence, a guiding hand, a controlling will, a steady rule of action. All the movements in the universe, all the changes which we witness, are as constant, and as sure and precise and easy as if there were a separate soul lodged in each clod or stone or drop of water, or star in the firmament. It is as though the "spirit of a living creature were in the wheels," that turn to effect the great and beneficent changes of outward nature. Indeed, so apparent and so impressive is this order, this precision, and harmonious action of nature, that it has had the unfortunate effect upon some speculative minds to create a disbelief in any separate, independent, personal God. Nothing can be more absurd or comfortless than such a disbelief. And it is so contrary to the first principles of right reason, that it can never prevail widely. Strange indeed! (but so it has been sometimes) that the very marks of design and intelligence around us, instead of convincing men of the existence of a Great Being from whom all these laws originated, who arranged and fixed the order of events, should have the effect to lead any to question his existence. But it was not so with the

Prophet in his vision. For above the living creatures and above the wheels he sees the apparition of "*a throne*" encircled with flaming splendors, with a pavement of crystal, and seated on it was one who had a semblance of the human form, rendered indistinct by the excess of dazzling light with which he was surrounded; and from the throne there issued a voice, and at the sound of the voice the wheels stopped, and the living creatures "stood still and let down their wings." "This," the Prophet says, "was the appearance of the likeness of the glory of the Lord." "And when I saw it, I fell upon my face, and I heard the voice of one who spoke."

Such was the vision which Ezekiel saw, when he was about to enter on his office as a Prophet of Jehovah. But some may say, it was no more than a creature of the Prophet's imagination. If we were to call it so, that would not destroy or affect the great ideas, conceptions, and truths set forth in the vision. We are made to speak in figures and to see visions. They help us to bring before the mind, and to make real and living the thoughts of the soul. We are not surely made to deal merely with abstractions, and to convey our thoughts and convictions to each other by means of algebraic signs. Abstract truth, the philosopher's truth, is important in its place. But practical men (and we are all called much more frequently to act as practical men than to think as philosophers,) need what may be called live truth. And the truth cannot be made "alive and powerful" by means of the analyzing, abstracting, generalizing intellect. This must be done through the imagination, which takes up the abstract speculations of the reasoning faculty, gives them form and body, and breathes into them a distinct personality. They are, so to speak, condensed from their intangible, impalpable, spiritual state, and changed into another form which can be seen and felt and realized; just as the winter's cold condenses the invisible air, which we know indeed to exist about us in a rarefied and invisible state, but which now through the influence of the frost glitters before our eyes, in the diamond drops that hang upon every tree and plant in nature. Is it not so with regard to moral and religious truth? The understanding may reason out, in a logical method, the truth, and arrive at the conclusion. But the imagination, by the help of figures,

imagery, symbols, presents this conclusion to the conscious soul in a shape which impresses it as a reality. It is not conceded in these remarks, that the vision which the Prophet saw was wholly his own creation, without any Divine aid; but only that the aid was furnished not to his intellect or reasoning faculty, but to his imagination, not with a view to prove the truths, so much as to impress more deeply upon the soul those truths which were already acknowledged. What were those truths? The being and supremacy and glory of God; the reality of a Divine Providence, superintending, controlling, governing all things and all creatures; the mutual connexion and the common dependence of all created beings. These were the chief truths conveyed to the Prophet's mind, and which may also be conveyed to our minds, by the vision.

And what in the case of the Prophet was the practical application to be made of the vision? What sentiments were designed to be excited in his soul by what he saw? Three sentiments,—reverence—trust—obligation. His reverence was elevated and strengthened by this exhibition of the glory and majesty of the Creator of the world. He saw him, with the mind's eye, elevated far above the most excellent of his creatures. The Prophet had before him a representation in a single picture of all that is most powerful, most beautiful, most fearful, most useful, most venerable, most impressive upon earth. And yet there was One above more mighty, more awful, more glorious than they all. How could he better have elevated his conceptions of God? How could he have brought before his consciousness a more vivid and lasting and practical conviction of the Great Being whose servant he was, and whose commission he was to execute? Another sentiment excited in his mind by the vision was trust—trust in that universal care, that beneficent Providence which is exercised over all creatures and all events. And lastly, the sentiment of obligation, the sentiment of duty, must have been strengthened in his soul by the vision.

And this is the practical operation of religion. There can be no true elevation of religious feeling, no clear and just conception of the majesty and glory of God, no sincere conviction of his paternal providence, without the conscience also being quickened. Whenever the sentiment of reverence is inspired, the sentiment of duty

will be strengthened. Such seems to be the law by which the principles and affections of the human soul act upon and strengthen each other. It was for this end that the vision was sent to the old Prophet. He had a solemn mission to perform, an important duty to discharge. He was prepared and furnished for his work by that exaltation of spirit which the vision of the Divine power and glory promoted. He felt anew, and as he had never felt before, the importance of his work, by realizing more fully than ever the perfections of the Being in whose service he was called to act. And is it not so with all moral beings? Is not the true way to inspire ourselves with the love of duty, first to bring before our minds a vision of the greatness and the goodness of that Almighty Being who created us originally, who conferred upon us the endowments of our nature, who placed us in this world, and assigned to us the sphere in which we are to act, and the duties we are to perform; that Being whose providence is our trust from day to day; and before whose dread tribunal the congregated spirits of all times must finally stand to give in their account? The vision of God which the mind sees by faith is designed to strengthen us in the discharge of duty. W. P. L.

THE DOCTRINE OF HUMAN ACCOUNTABILITY.

A LETTER FROM A FRIEND.

In your visit to me last September, you remember that the chief topic of conversation between us was, to what is owing the inefficiency of preaching? Is the pulpit as efficacious in good as it ought to be? Are the fruits of preaching equivalent to the labor expended? Whatever answer might be given to these and similar questions, one conclusion is plain, that the pulpit may be more useful than it now is,—that, indeed, it is beyond the bounds of our conception to know how much good may be accomplished by the instrumentality of the pulpit.

It was suggested on the one hand, that the doctrine of human sinfulness was not sufficiently enforced; that all preaching was to begin, indeed, upon the presumption that man was a sinner, that as

such he was "lost," that he needed redemption and orgiveness and that no man could arrive at single-hearted and fervent piety, who did not feel himself a sinner, lost, unless he could experience redemption and forgiveness. On the other hand it was suggested, that there was too much vague preaching upon human sinfulness and on piety in general; that the community had been taught to make too wide a distinction between piety and goodness; that what our Saviour taught was, moral excellence; that the community had been injured, its moral standard degraded, and the religious portion of the community distracted, by making religion the end, and by not making it the means of goodness; and that, finally, the duty of the preacher was, to set forth moral excellence as the object of the soul, and religion as the means by which it was to be obtained, religion the motive by which men were bound to seek it.

Without entering further into this discussion, or deciding whether it may not be that we were equally right, I wish now to suggest to you another reason why preaching is not so efficacious as the community have reason to demand that it should be; viz: indefinite views concerning human accountability.

The views of future punishment which have prevailed through the community until within a few years have been distinct, but not spiritual. Preachers used once to dwell upon fear alone as a motive to repentance. They described in precise terms the condition of the impenitent sinner in another world. They dwelt upon the figurative language of the Scriptures, enlarged upon it, exaggerated it, spoke many unwarrantable things concerning future punishment, and sometimes drew for facts upon an imagination divested of benevolence and justice.

The result has been a reaction. The Universalist denomination has sprung up, admitting indeed a just retribution, but denying, for the most part, a retribution beyond the grave, and the Restorationist has maintained that punishment is remedial only, that it must of necessity work out its intended object, and that it will at some time hereafter come to an end.

But the reaction has not been confined to other denominations: it has extended to our own. Some pronounce fear an unworthy motive, and wish that the preacher should address his hearers only with the motive, that God so *loved* the world, that he sent his Son

to redeem it; and they call for more vivid illustrations of that infinite goodness, which created the human soul at first, and which cannot desert it throughout the endless ages of eternity. Others believe only in the retributions of the conscience; its stings are man's only punishment, peace of mind man's only reward; conscience is the voice of God, its retributions are his judgments; they are so in this world, and in the next they are the only judgment to which man is exposed. Such ideas they think reason teaches; and by them they think to warn the sinner sufficiently, and fully to justify the goodness of God.

In reference to the motive of fear, however, although the truly good may not need it, although the hearts of the bad are often overcome by the tenderness of love, it is plainly a motive used by Christ, and used continually by him. It is said that the world is selfish, that men are depraved; we know, too, that many are wicked. By what other motive than the fear of future accountability can we address the selfish, the depraved, the wicked? If we endeavor to move them by representations of the beauty of virtue, they laugh at us: virtue is an abstraction with them; they deny its existence, and deal only with realities. If we lay before them the retributions of conscience, they have felt them immeasurably more keenly than we can describe them: they know the power of them; know also how to escape them. The retributions of conscience have been no motive thus far to repentance, and seem rather a "prophecy" of punishment than an actual retribution.

Perhaps no man, who has himself felt the power of temptation and the burden of sin, and has felt also singleness of heart in desiring purity and piety, does not feel also that the thought of future accountability is the doctrine which meets his want. Other motives are feeble: he has *presumed* upon the goodness of God, the beauty of virtue fades before the fire of his passions, and it is only when he feels the infinite importance, the absolute and unqualified necessity for righteousness, that he can bring back his heart to its duties and its God. Who is there, that feels himself weak and sinful, that does not wish in an equal degree to reverence more deeply the justice, as well as to admire the goodness of God?

To maintain that the retributions of conscience are that future judgment of which the Scripture speaks, seems to me to do away

with the doctrine of accountability to God, and the infinite obligations of duty. I say, infinite obligations; for an obligation, which is not infinite, loses the very essence of an obligation. A motive may admit of measure: man cannot be *obliged* by that which he can live to the end of, or which, while it lasts, he has power to endure. The retributions of conscience may be *motives;* but he who expects no other judgment is responsible to himself alone. If the fear of God is salutary, he is not responsible to God; at least since he can despise the stings of conscience, he is responsible only to a God whom he can treat with neglect and whose judgments he can bear.

If these remarks are true, it may be found upon reflection that the community need clearer views upon the subject of future judgment. What is the force of Scripture language in reference to it? Has man the subject, man the sinner, any right, after having sinned, to propose his retribution, to decide that it will come to an end? The force of Scripture language, and the instruction of reason, on the subject, appear to me to be this;—that the Divine Being will call the soul of man to account hereafter; that Infinite Justice will enter *personally* upon a reckoning with man for the life which he has lived,—for sins for which no excuse can be invented, for which no atonement could be made,—for virtues, which he who has practised, has done no more than his duty; that every man, both the good and the bad, will, at judgment before his Maker, be conscious of the *personal presence of God;* and that man, when that personal presence is revealed, can trust for judgment only to Infinite Justice; that repentance is the only ground of the sinner's acceptance, and that the Divine Being receives with infinite kindness the repentant, who seek to love and to obey him. Do we know any thing beyond? do we need to know any thing beyond? Need the *repentant* fear to trust themselves to Infinite Justice? And what hope does Scripture suggest to others?

What if we could but apply to our daily conduct, to the constant procession of thought and feeling, the idea of the decision of Infinite Purity and Infinite Justice! Who, now, will enter into reckoning with his Maker? Who wishes to hide the thought of reckoning, and to meet it unprepared?

The community at large surely needs something for its redemption. We cannot tell the amount of unhappiness which is everywhere diffused around us. Can the doctrine of accountability be taught, rationally taught? Is it the *one great doctrine*, revealed in Scripture, reflected forever in conscience? Has he learned all necessary truth, who feels as he ought to feel that he shall render in an account to God, infinitely *just*, infinitely good? And is it of use for the community to believe in a being, whose goodness is indulgence, and whose justice is carelessness for the moral characters of his children? Shall the community be taught such views concerning the future, as declare not the justice, but the cruelty of God, and his disregard of man? Men are alienated from preaching: they are sometimes disgusted, sometimes they laugh. We need truth. Happy is he, sublimely happy, who feels in the fulness of his soul that he has attained it, who looks up to a Being whose truth and purity and justice forever solemnise his feelings, and whose goodness saves him from grovelling fear. E. B.

RICHES.

A SERMON, BY REV. GEORGE F. SIMMONS.

PROVERBS xi. 28. He that trusteth in his riches shall fall: but the righteous shall flourish as a branch.

GOD has ordered, that man in the sweat of his face shall eat bread. It is by labor, that we obtain means to satisfy hunger and supply our other natural wants. But in the present state of civilized society how easily for the most part is this done; and after having labored for the food which is convenient for us, how much leisure remains for more direct satisfactions. "The hay appeareth, and the tender grass showeth itself, and herbs of the mountains are gathered: the lambs are for thy clothing; and the goats are the price of thy field; and thou shalt have goat's milk enough for thy food, and for the food of thy household, and for the maintenance of thy maidens." In most conditions, a competence is not

difficult to acquire. Bread, and a roof, and fire, and a friend, a few books, and clothing from the weather, these may be had by most with little exertion; and how small is the superiority which riches have over these!

Can riches save us from the ills that life inherits, or prepare us for its end? The appliances of luxury, the displays of opulence, the contrivances to heighten or prolong pleasure, if they really add to the happiness of existence, make a death-bed more hard. If they cover up the dissatisfactoriness of our mortal state and spread a false glitter over the things of this world, if they pamper pride and the lust of pleasure, or deceive us into trusting to themselves, they herein harm us fatally; for they render us unprepared for our inevitable lot. Riches cannot keep us from the grave; nor can they follow us beyond it. There they fall from us like water, and are hardly able to mitigate the pains which attend our departure. Naked we came into the world, and naked we shall depart hence. One "dieth in bitterness of soul, and hath never tasted pleasure;" another "dieth in the fulness of his prosperity, being wholly at ease and quiet." "Alike they lie down in the dust, and the worms cover them." And if riches tend to conceal from me this my inevitable doom, by giving variety to pleasure and sharpening the edge of appetite, if they tend to weaken my fortitude and manliness, or make my state of mind less spiritual, then let them be for me forever accursed, and place me with the pious poor who do not fear to die. Since this is the end of all men, it may justly be required, that every condition be such as not to hide that reality from view, nor render us less prepared to meet it; and that certainly is the preferable lot, which sends us to the gates of death best furnished for what lies within them. And in this respect riches have no advantage over poverty. The owner of cities is not privileged to a more Christian death than the beggar. "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches; but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on the true life."

Riches cannot last, nor can they prolong life; neither can they increase greatly our enjoyments while they and life continue. The ills that flesh is heir to, sickness and pain, anxiety and bereavement, visit the curtained chamber, as well as the cabin in the woods, and perhaps are aggravated by the enervating influences of luxury. The sweetest slumbers are on beds of straw. In the slippery shrouds, sleep, nature's soft nurse, seals the wet sea-boy's eyes, while the monarch wails wakefully under his canopy of silk. It is doubtful even, whether the pleasures of sense are enhanced by opulence; for while the rich have the finer supplies, the poor bring the keener relish. Temperance, the mother of health, sits down at the frugal table of the poor; and labor banishes the seeds of disease. But these advantages of opposite conditions are not determining. We all know well, and well enough, that happiness is drawn from deeper sources, having its reservoir in the heart; that the temptations of each condition may be withstood; that each condition brings its discipline, and offers its encouragement to virtue and to heaven. These are what we should desire to arrive at; and there is nothing else truly worthy of pursuit. Before the riches of our spiritual natures, all other wealth is obscured; and in prospect of the joys held up to our view in heaven, the delights of this world become insignificant. Of what value to me is wealth, while I am walking on my pilgrimage towards the abode of angels and of God? Can any thing attract my high admiration, which has an existence so limited, and an advantage so doubtful? My wants are already satisfied. Nature pours forth her bounties at my feet; and I am much more anxious to use these with temperance, than to take to myself a larger share. Is a finer dress, or a more beautiful dwelling, or are carriages and servants, worth the cost of getting them, or even the care and vexation which their possession will devolve upon me? If I would be rich, I must turn from many loved pursuits, and engage in enterprises which will contract my sympathies and withdraw my attention from Heaven. Even were the world eternal, this would seem loss rather than gain; and with heaven in view, riches, for themselves, seem hardly worth having, even though they should cost much less.

If happiness consist in satisfaction of desire, the wealthy are often the least likely to attain it. For desires grow with indulgence,

and there is no bound to their demands. He that has seen much of the world will have met with men who spend fortunes and yet feel themselves pinched, who roll in wealth and yet whose insatiable imaginations are ever discontendedly roaming on what even they cannot buy. It behoves us to chasten and repress these extravagant and wild affections; and since satisfaction consists in wishes being squared with gratification, to accomplish the end in another way, in the only way in which it is feasible, by keeping our wishes down to the level of our fortune, by lusting for nothing which we may not have, and by living contentedly and humbly under the providential care of God. In this, as in everything, our happiness is to proceed not from outward abundance, but from self-denial and self-control. These are the secret springs of true wealth, of that worldly wealth even which consists in the enjoyment of outward things. "He that loveth silver shall not be satisfied with silver, nor he that loveth abundance with increase. This also is vanity." "There is a sore evil, which I have seen under the sun, namely, riches kept for the owners thereof to their hurt." To their hurt they are too apt to be sought, to be held, and to be outlaid. The whole process,—the acquisition, the hoarding, and the application,—is not unfrequently such as to corrupt the character. They can confer no surpassing pleasure. They are in themselves no signal advantage. But it is also true, that in the hands of a wise man they may be made to minister to what is better. We therefore turn our thoughts into another channel, and seek to bring to mind the uses for which wealth is desirable.

In the first place, the pursuit of money may be an ennobling pursuit, when we have entered into obligations which we have not means to fulfil, and others' just demands are postponed by our deficiences. Our promises must ever be sacred to us. An activity which we would not apply to our own aggrandizement we must cheerfully engage in, in order to repay them to whom we are indebted; and nothing which we have is ours, except by charity and sufferance, until they have received in full what is due to them. That sacred sense of a promise, which is so exposed to corruption in these tempting times of ours, the man of honor will labor to keep pure and brilliant in his heart, and he will give himself with the greatest industry to his calling, in order that this may receive

no taint; for this is an honor to which the pistol-bullet will bring no antidote; it must, like all other virtues, be kept white by self-denial and submission to the laws of justice. But remember all the while, that God is your greatest creditor, to whom you owe love and obedience and continual prayer; and that that deep debt, which nought can cancel or diminish, remains unpaid, when you make yourself the bond-slave of the counting-room or the farm. Your creditors may command your body; but they have no right to crush your soul, nor to cause you to disobey the least of God's commands. "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you." Let busy industry, family cares, the pride of honor, all enterprise and occupation be subservient to religion, and with religion let them be filled.

Again, whatever is necessary for the reasonable comfort and Christian state of one's family one is justified, and required, to endeavor to supply. "If any provide not for those of his own house, he is worse than an infidel." Christianity throws no shield over the drones of society, but encourages us, with a meek sense of dependence on Providence, without wearing anxiety or doubt of his all-wise care, to seek food and raiment and shelter for them that are dependent on us, leading them to temperance and moderation in all things, and pointing them to Him who feeds the raven.

But there are advantages in moderate riches, which I have not yet enumerated. It is an advantage to be independent,—to be safe from being cast upon the mercies of the hard-hearted, upon the charities of them who give with reluctance, or with insult. It is a great privilege, not to be burdensome in sickness and old age to those who would reproach us with our helplessness, nor to forfeit our self-respect by any compulsory dependence, nor fetter the native freedom of thought and word by fear of a superior's frown. A man will not willingly yield himself to such dependence, until he have lost the spirit of a man.

And again, wealth is desirable as a means of beneficence. The mutual dependences of society are part of the order of Providence; the miseries of the poor are often undeserved; and to minister to their necessities is often one of the sweetest uses of prosperity. To see the sick pauper, stretched on his hard bed, without nurse or

fire, without medicine or food, in solitary and unconsoled wretchedness, to see this without being able to administer any relief, is heart-rending. To see the famished mother, made desperate by want, seek to dispel her crowding troubles by intoxication, to see her children growing up in squalid wickedness to be pests and demons in the community, without being able to bring any effectual help, would be a source of deep distress. Among the straits and temptations of poverty the opulent have the privilege of bringing refreshment and protection; and who that has a heart does not feel it a blessing to be followed by the benediction of the widow that was ready to perish, to change the premature paleness of the orphan to a sunny cheek and smile once more, and to save by timely aid her who would soon have sold her virtue for bread? The establishment and support, also, of institutions for the relief and care of the destitute is a worthy object for which to covet the gifts of fortune. To possess blessings, in short, in order to impart them is a generous desire, and he that soweth thus shall reap a harvest in heaven.

And, once more, riches are not to be despised, inasmuch as they furnish means for the culture of our minds, and the minds of our children. They supply us with books, with teachers, with the apparatus of science; they relieve us from the necessity of exhausting toil, give us the means of comfort and repose, and the opportunity of engaging in intellectual pursuits. They enable us to travel, and view the institutions and customs and arts of foreign nations, to mingle widely with society, and study at large the characters of men, to visit the remains of ancient times, the sacred localities of Palestine. Hereby wealth may be made serviceable to what is best in us, and not for itself, but for these uses, may claim a better estimation than to be valued at simply nothing. Indeed Prudence may sum up her exhortation in the words of one who has been thought wise: "Seek not proud riches, but such as thou mayest get justly, use soberly, distribute cheerfully, and leave contentedly; yet have no abstract or friarly contempt of them."

To you, Christians, therefore, do we say, that for such excellent ends as have now been mentioned, riches, or even opulence, may be valued and sought. But sought for these ends, it is evident

that it will be sought with moderation and innocence. Being disinterested in our intention and aim, we shall not pursue it with passionate eagerness; and we shall not be guilty of the folly of losing the end in struggling after the means. We shall not throw ourselves headlong into the jaws of traffic, to gather the means of enlarging our minds, which we thus wilfully contract. Our purpose and aim will sanctify our whole occupation. That will no longer be demeaning, which has been undertaken with magnaminity. In all parts of the work we shall have a heavenly home before us, and shall frequently consider Him who governeth affairs. We shall not "trust in uncertain riches, but in the living God who giveth us richly all things to enjoy." "For he that trusteth in his riches shall fall; but the righteous shall flourish as a branch."

DEWEY'S DISCOURSES ON HUMAN LIFE.*

THE Author of these discourses offers them to his people, whom he is leaving "for an absence of two years in Europe," having collected them out of the many he has delivered, chiefly because they pertain to the same general subject, though not a series, being "written mostly without any reference to each other." They make the fourth volume that we have from the same pen, beside other discourses and tracts. And whatever else may be thought, we imagine no one regrets that Dr. Dewey publishes so much, though we may well marvel how he can spare so much. This volume has more interest for us than either of the others except the first, which will long stand as one of the very first in the language. No man's writings are more his own, than Mr. Dewey's. If the thoughts are not original—and they are more so than those of most sermon-writers, at the least—the whole style and plan are peculiar. The style indeed is so peculiar, and in one sense so monotonous, that we could not tolerate it in any one else, and sometimes become a little weary of it here. It is the fashion of

* Discourses on Human Life. By Orville Dewey, Pastor of the Church of the Messiah in New York. David Felt & Co. 1841. pp. 300, 12mo.

the day to say that every man is right, who is only 'true to himself;' which seems often to mean that he must not change any thing in himself or his ways, even for the better. With some contempt for this cant, and all respect for our elder brother, the writer, we do think his style would divert attention less from the thought and the man, if the first person were less used, and a few expressions which now occur in almost every page were less frequent. And having ventured to criticise the writer, we must relieve conscience by saying a word for the publisher; viz. that such discourses deserve a better dress and more comely face, than they bear in this volume or in either of its predecessors.*

It is on the subject, more than the book, that we are desirous of offering a few remarks. What greater subject is there than Human Life, in its religious aspect and religious use? Ably is it presented here in most of its phases; and it is the great excellence of the volume, and a rare excellence, that it deals with Life. That it should be rare, is sad; yet is it true, that most sermons and nearly all theology relate far more to theory than to actual life. A really practical sermon, not in the low and outward sense, but in the deep and inward application, is an exception. And we believe it the great reason, why so many in our congregations, particularly men, are so little interested. Most of the doctrines and explanations, opinions and theories, which to students and preachers seem very important, are to common minds very unimportant and tedious. Shall the preaching then be confined to one class of subjects,—the common duties, the petty cares, and mere moralities of life? No. That is far from our meaning; though we are free to say, it were better to keep to these every-day concerns, than to keep wholly to those which belong to the schools and the books. Why be restricted to either? Why may we not, should we not, deal chiefly with those principles and obligations which involve all duty, which go deeper than any mere morality, and yet allow no morality or im-

* We think our friend might have spoken more strongly on this point. It is unpardonable that the best volumes of sermons of the present time should be printed in such poor style. If the New York press cannot execute better work, we trust Dr. Dewey's future discourses will be sent to publishers in Boston, who would be ashamed to issue such a volume as this before us. Ed. Misc.

morality to escape? There is a fact that teaches much on this point, both for preaching and living. When Christ was asked by a young man, "What good thing shall I do, that I may have eternal life?" the answer was, "If thou wilt enter into life, keep the commandments." And the commandments are specified, "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother, and Thou shalt love thy neighbor as thyself." And the only requirement added to these is in fact but an interpretation and application of the last, and is enjoined as a test of sincerity by the necessities of the time. Some test all times require, and such a test as can be given by no profession, by no creed or form, but only by the life.

The great want, the great work, of speaker and hearer, of the Church and the community, not least at the present day and in our own community, is to carry religion into life, and show and feel that it *is* life, and not death,—the present life, the inward life and the outward, the practical, the spiritual, the whole life. It is to be remembered, as is shown in the first two discourses of the volume before us, that all life has a "moral significance," that "everything in life is moral." And again in three connected discourses near the close, we are taught the "identity of religion with goodness, and with a good life." Now it is vain to turn away from such subjects and such intimations with the poor talk, that it is only 'good works,' 'common morality.' There has been too much of this talk in the Church, and it may have had no small influence in leading some, even Christians, to conduct which has not the merit of good works or common morality. It is a mournful fact, that the denunciations of religion have always been directed more at heresies than at vices. And not in the Church alone. In society also, and by men of the world, bad conduct is held to be more venial than great error. The heretic, the unbeliever, the visionary, the extravagant reformer, are handled more severely, are more likely to be shunned and condemned, than the liar, the knave, the polite hypocrite, or the bold adulterer. There is too little charity for differing opinions, and too much for evil courses; or rather, a wrong kind, a charity that confounds moral distinctions, that thinks to improve an offender by giving *him* special countenance, and seeks

to cover a multitude of sins without the attempt to reform, or the courage to utter the truth. It is singular that so many who deify truth, and clamor for reform, and complain of a dead Church, and a stationary or insufficient Christianity, are far from insisting on the high, the searching, the uncompromising precepts of this religion, and are less troubled by violations of its perfect moral code than by enormities of doctrine or the show of authority.

We are all prone to forget, often as we repeat it in words, that religion, whatever its foundation, whatever its name, pretence, or humility, if it be *religion*, must dwell in the soul and govern the life. Religion is character. Search for the truth, examine doctrines, respect institutions and ordinances, use forms, means, all actual helps—we would slight none of them, we think their importance more frequently held in too low than too high esteem—but do not forget, that their whole value has relation to character, their whole influence is to fall upon the soul and the life; and upon the soul as it throws itself into the life, as it manifests and tries itself there, fanning the flame of its piety by diligent action, expanding its power and elevating its aim by habitual exercise. Religion is character; and character must be formed in life. It cannot be formed in death, it cannot be formed in the temple. It may receive impulse in the temple, the best impulse, light from above, conviction, resolution, strength. It may be deeply affected in death, may be changed, and brought into a state of preparation for pardon and acceptance. But this can hardly be called character, unless it be tried and proved in life. Not necessarily in the world's tumult or out-door conflict, but in the discipline of the heart and the experience of the inward and actual life. How singular the idea, that to place religion in this is dangerous, because it is mere life, mere character! As if any thing else were so essential as character, or any thing so difficult to order aright, to control always, and raise to the high Christian mark. We are forced to smile, while really we mourn, to hear men speak of a *cross* in connection with some doctrine or form, or mode of a doctrine or form, while the due regulation of the heart, the government of the tongue and temper and passions, is thought to be no cross and is treated as of little worth. Thus, to believe in total depravity, or to submit to immersion, is often urged as a test of humility, and

proof of willingness to take up the cross of Christ. How easy then to be a Christian! A doctrine, a profession, an ordinance—it is absolutely nothing, compared with the moral conflicts sustained and the spiritual victories gained by many, in the retirement of the family, the struggle of life, or the secrecy of the breast. This is well illustrated by a single passage of this volume of Discourses. "You are a parent; and you give a command or make a request. A thoughtful observer will perceive the very tone of it to be moral; and a friend may know that it has cost twenty years of self-discipline to form that gentle tone." Such self-discipline is the great purpose of life, the great work of religion. "Keep thine heart with all diligence, for out of it are the issues of life."

Often does the question come to us—what is a religious use of life? If we change slightly the terms, and ask, what is a wise use of life, few would find it difficult to answer. It must be wise, to use life for the greatest good to ourselves and others which it is capable of yielding. And this cannot be done, it cannot be even known, until all the relations of life are known and regarded, especially its duration, its destiny. These then must be studied, as the first and simplest wisdom. And with these all the uses of life must be made to harmonize. If you are mortal and only mortal, eat, drink, for tomorrow you die. But if you have a mind capable of infinite growth, a heart which thirsts for that which the world cannot give, a conscience that is its own tormentor or rewarder according as it is used, and must so continue indefinitely, if you are living a life always exposed to death, yet nursing in its own bosom the seeds of immeasurable happiness or misery, seeds sown by your own hand day by day—then *it is wise* to "live soberly, righteously, and godly in this world," and such words are no longer unmeaning. Nor is it a worthless consideration, though a low principle of action, that a good life can lose nothing, and may gain everything; while wickedness or infidelity has no advantage, and perils all. 'What will be your condition,' said the young scoffer to the poor, suffering, aged Christian, 'what will be your condition, Father, without another life? 'What will be your condition with it?' was the reply.

We have not meant to write an article on Dr. Dewey's volume, but having expressed our satisfaction with its contents, we shall per-

haps best recommend it to our readers by giving the titles of the Discourses. They are well chosen, and indicate the importance of the discussions here presented. They are as follows. "1. On the Moral Significance of Life. 2. That every thing in Life is Moral. 3. Life considered as an Argument for Faith and Virtue. 4. Life is, what we make it. 5. On Inequality in the Lot of Life. 6. On the Miseries of Life. 7. On the School of Life. 8. On the Value of Life. 9. Life's Consolation in view of Death. 10. The Problem of Life revolved in the Life of Christ. 11. On the Shortness of Life. 12. Reflections at the Close of Day. 13. Religion considered as the great Sentiment of Life. 14. On the Religion of Life. 15. 16. 17. On the Identity of Religion with Goodness, and with a Good Life. 18. On the Call of Humanity, and the Answer to it." E. B. H.

TO MY WIFE;

ON HER FIFTIETH BIRTH-DAY.

When summer from the hills departs,
And summer woods begin to fade,
The birds which in their leafy boughs
So long had richest music made,
By the first breath of winter warned,
Fly to some distant, summer land,
Where the green earth perennial blooms,
And airs and skies are ever bland.

So when youth's summer years go by,
And riper, soberer years come on,
The joys of that fair, earlier time
Take flight and vanish, one by one.
Dear ones who filled the shades of life
With one perpetual, happy song,
Fly to a higher, heavenly realm,
And there their notes of bliss prolong.

Thy birth-day, dearest, well may speak
Of those, most dear, who once were ours,
Whose words made music to our hearts,
More sweet than birds in summer bowers;
Now gone to no far earthly clime,
But to a blessed heaven above,
Where time and death no more have power,
Where God infolds them with His love.

Returning birth-days, like a low,
Sweet voice descending from the sky,
Teach us how swift our days and years
Glide past—their final goal how nigh.
Oh! may we hear those blessed tones,
Which win us to their pure abode,—
And with a faithful heart prepare
To meet with them and dwell with God. M.

SAYINGS AND DOINGS AT HOME.

FROM LETTERS TO AN ABSENT DAUGHTER.

* * * LAST sabbath, the first of your absence from home, we went to church as usual, except that you went not with us, and listened to a discourse which to all of us seemed of uncommon excellence, while we differed considerably in opinion respecting the cause of its peculiar impressiveness. Your brother C——, who still continues to cultivate his acquaintance with Hebrew and to keep his eye upon the clerical profession, gave it as his opinion that much of the interest of the discourse was owing to the new and encouraging meaning given to old and familiar words—the words of the text, and partly also to the classic and chaste taste exhibited in the composition. Your sister thought the discourse peculiarly impressive, because the subject—the beneficial effects of realizing the *presence* of God—was solemn, practical, affecting. I thought it peculiarly excellent, perhaps because I was all the while wishing *that you* were present to hear it, and regretting much

that you could not have heard it before you left forever the paternal roof. I thought it would have been quite a treasure to have my dear M—— carry with her; this, perhaps, was the reason why I was more attentive to, and pleased with, this discourse than I usually am on common occasions. Your mother, after hearing all these various explanations or hypotheses, said that probably there was no other reason for the peculiar impressiveness of the discourse in question than the peculiarly saddened and subdued state of our own feelings, from having just parted with you, and from seeing your accustomed seat and place in meeting differently occupied. Pray, let us know to which of these explanations you incline to give the preference; and no evasions, M——, by saying we are all right, all our theories are good and partly true; but let us have your opinion, with the frankness and the independence you always exhibited when with us.

But I set out, not to give you an account of our opinions or feelings, but to give you some idea of the substance of the discourse, particularly of its introduction. Mr. W—— introduced his remarks by a narrative somewhat as follows. He said that a young man who had acquired some knowledge of Hebrew—the original language of the book in which his text (Genesis xvii. 1,) was found—and who was cultivating an acquaintance with that language chiefly for his own improvement and for the satisfaction of his own mind as to passages of doubtful or disputed interpretation, in the course of his regular progress through the book of Genesis came to the passage which he had at this time chosen as his text. He said he would not in the pulpit state at large the reasons why that young man came to the conclusion, that the meaning of the original was neither fully nor fairly expressed in the words of our Authorized Version, knowing that explanations of the grammatical or philological peculiarities or idioms of the language would be neither interesting nor instructive to a miscellaneous audience. The result however to which the young student arrived, after his examination of the words of the text, was this, that the meaning of the original would have been much more nearly given or conveyed to the English reader, had the words been translated thus—'Walk before me, (or conduct thyself as if in my immediate presence,) and thou *shalt become perfect*, (or thou shalt go on unto

perfection.') In this interpretation, Mr. W—— said, he was inclined unqualifiedly to agree. He stated further, that thus rendered, he considered these words of Jehovah to Abraham as the most plain and explicit declaration in all Scripture, of the purifying and perfecting tendency of keeping in active operation upon the mind a sense of the Divine presence and omniscience.

Having left upon our minds the impression, that the latter clause of the words of Jehovah in the text did not contain a precept, but a promise—that the true rendering would be, not 'and be perfect', but 'and thou shalt become perfect,' and having insisted on the importance of the proposition or promise, Mr. W—— went on to say something farther regarding that young biblical scholar to whom he professed himself indebted for the proper interpretation of the words of his text as they stand in the original language. Knowing as you do our excellent pastor's early devotion to study and to self-improvement, it will undoubtedly occur to you, as it did to myself during his continuation of the narrative, that the young man, a chapter of whose history he was giving us, was no other than himself. But this is anticipating. He went on, then, to say that this young man having ardent desires after self-amelioration and perfection, and certain impressions also, previously to his making out this new version of the Hebrew text, of the advantages of keeping up an ever-operative impression of the presence of God, and of the subserviency thereof to progress in goodness, growth in all moral excellence and advancement in Christian character and a divine life, this new rendering, which seemed decidedly the one primarily intended, had deepened and rendered tenfold more impressive all his previous impressions and experience upon the subject. The result of this fresh impression of a great truth upon his mind was, that he earnestly and perseveringly devoted himself to do as God had commanded Abraham,—to conduct himself habitually and in all things as if really in the immediate presence and under the most intimate inspection of the heart-searching Omniscient and Omnipresent. This attempt Mr. W—— did not represent as having been at first altogether successful. Had he done so, I should have suspected that he had been greatly misinformed, or that he knew nothing personally about the matter. You, and probably every one else who has made the same attempt,

would give a representation of your experience somewhat as Mr. W—— stated that of his young friend to have been. He stated that, though earnest, he found it very difficult, and generally impossible, to keep up a sense of God's presence throughout a *whole* day; and that though his attempts to acquire a habit of 'walking before God' or as if in His immediate presence were sustained uninteruptedly for a very considerable length of time, yet that he had to confess that even at the end of these prolonged attempts the business and the turmoil of life did often cause most grievous failures, and that at best his obedience to the precept of the text was but a feeble and oft-interrupted obedience. Notwithstanding however all the imperfections of his obedience, the experience of this young Christian brought him acquainted with so much serenity and satisfaction of mind, as well as consciousness of 'growth in grace' and progress towards perfection, that he could not think himself presumptuous in saying that his experience warranted him to add his testimony to the truth of the promise in the latter clause of the text,—that walking before God will contribute to progress and perfection. He had found that his imperfect obedience had yielded him a rich reward—that it had been eminently productive of virtue, piety, peace.

And what, think you, was uppermost in the mind of your sad and sorrowing father? It was a wish, a desire, a prayer that *you*, of whom I felt as though bereaved forever, that you, my dear M——, might often engage in similar attempts, and that *your* experience might enable you to bear a similar corroborative testimony. The memory of those days rushed spontaneously upon my mind, in which I knew you had endeavored so to act in all things as would have secured to you, had they known of it, the approbation of your highly esteemed friends Dr. H——, and Prof. S——, I prayed that now, when you were removed from the counsel and the guardianship of home, you might find, in obedience to this precept of God to Abraham and its promised and blissful results, an ample and sufficient substitute for all that you have left. *I prayed*, my daughter; and as prayers are little worth without *corresponding exertions*, I have penned the above in the hope that it may, in some degree, contribute to the accomplishment of my prayer.

T. C. A.

LUNT'S "CHRISTIAN PSALTER."*

THE psalm-book is the liturgy of our Congregational churches. It is the only fixed and printed form, in which they express their devotions. While in other communions the prayers are repeated after the model of ancient appointment, and perhaps an undeviating ritual marks out the whole order of religious service, with us nothing remains in a prescribed shape but the holy Scriptures,—that unchangeable word, and the psalms that we sing. These sacred songs are, on that account, of the greater consequence to us. They indicate in some degree the doctrine that is professed among us as a body of Christian worshippers. They exhibit the feelings, which we seek to cultivate on the great subjects of faith and duty. They embody the religious spirit, which we would have prevail in our assemblies. They are some sign too, as well as aid, of its purity, fervour, and intelligent progress. Associated as they steadily are with the solemn offices of the sanctuary, they partake, in a manner, of the reverence which attaches itself to the service-book in other churches. The old hymn sounds like sacred writ, resembling the familiar prayers, which are said to acquire a deeper interest the oftener they are recited. And not only are "these for song in the house of the Lord, and for the service of the house of God," but their lines dwell in the memory, go home with us, and belong to all places. They are read by the young, whose tender minds they impress. They are treasured by the old, whose early sensibilities they awaken afresh. The introduction, therefore, into any church of a new collection of pieces, designed for such a use and capable of such an influence, is a subject not only of very lively interest, but of grave importance. While that part of our sacred exercises with which they are inseparably connected is considerable for the attention it requires and the time it takes, and to some is a principal attraction and delight of those exercises, they themselves give it meaning and contribute its chief value. They do not a little to mould those devotional sentiments,

* The Christian Psalter; A Collection of Psalms and Hymns for Social and Private Worship. Boston: Little & Brown. 1841. pp. 704, 12mo.

which they propose to utter in speech and musical sounds. Their moral effect, though it may be much heightened by the skill of the singer and choral harmonies, depends mainly upon their own merits, as compositions of this peculiar kind. They ought to impress the mind devoutly even in their silent reading, without so much as a tone of the human voice. At the same time, they are made to be sung. That calling of theirs should never be forgotten. They should have a movement accordingly. They should be of a lyrical character. They are not short poems merely, of however beautiful a structure, of however pious a strain. They must be adapted to a certain end. They have a special design, of which they cannot lose sight without forfeiting their ecclesiastical place. We are convinced that the full value of this part of our helps to devotion is not yet appreciated; and that there may come from our hymn-books a voice of persuasion and power to affect profoundly the heart.

The title of that which has given occasion to this article, "The Christian Psalter," suggests the idea, how greatly we are indebted to the royal psalmist for the poetry and music of our churches. For the poetry, his genius framed the first models; and his zealous diligence arranged the first institution, so far as history informs us, that has sent down as it were its harmonies through all generations. It carries back our thoughts to that remote era, when King David wrote and sang; and presided over those whom he trained to do likewise; and ordained the method, by which the praises of the Lord should be sounded through the wide courts of the temple that was yet to be built. It tempts us to make mention, in this respect, of the debt of gratitude which the world will be owing forever to one of its most illustrious names. Illustrious especially for what was least thought of perhaps in his own day, when the splendour of his victories and dominion threw everything else into shadow, but is now his chief title to fame. He was "the sweet singer of Israel;" and that has proved to be more than his crown or sword. The harp of the minstrel-boy was more powerful than the sling with which he smote down the giant. After it had charmed away the evil spirit from Saul, it continued to pour a divine spell over the adoring and sorrowing hearts of all succeeding ages. It struck the key-note for the worship of the world. It has led and attuned the

tribute of countless congregations in countless tongues, down to the present hour. While his laurels faded as soon as any others, and his empire was as frail as the rest of the principalities of the earth, his psalms, the immortal treasury of devotional poetry, become more honoured than ever by an accumulation of eulogies and blessed effects, and by showing their superiority yet to everything in the same kind that the labouring spirit of man has attempted. They are the language of the asking heart, under all public and private circumstances. They raised round them, while their author still lived, a band of heavenly companions warmed with the same inspiration, and sharing in the same beneficent offices to mankind. They have been made the subjects of learned comment, and the themes of humblest admiration, all round the globe. Some of them were prepared for the ceremonies of the national worship, and were accompanied with all the musical art which was known in those early days. We read that the king organized whole companies, "who should prophesy with cymbals, psalteries and harps;" so that "the number of them, with their brethren that were instructed in the songs of the Lord, was two hundred, fourscore and eight." Such an institute, the first of which we any where hear, was brought to such perfection by the master-hand. "He praised the Holy One most high," says the Son of Sirach, "with words of glory. With his whole heart he sung, and loved Him that made him. He set singers also before the altar, that by their voices they might make sweet melody, and daily sing praises in their songs."

When we open the New Testament, we find the psalms of David mentioned with the utmost distinction by our Lord himself; and where they are not mentioned, their use is implied, in the most impressive connexion with the events that were taking place. When the disciples sang a hymn together, on the evening of the last Passover, its words were chanted from that primitive collection. And when the Apostles in prison sang till their fetters dropped, it was probably from the same fountain that they drew the expressions of their resolute cheer, and poured them out from their full affections.

But after this, those ancient strains, full as they were, were not sufficient. Another dispensation, a train of unheard of wonders,

the introduction of further knowledge and a freer spirit and a richer covenant and "everlasting righteousness," must celebrate in other modes, if after the same general pattern, the needs of the soul and the benignity of its Creator. The events of a diviner history were to be rehearsed. The temper of a more loving commandment was to be breathed. The glory of a celestial promise was to be depicted. "Come, let us sing unto the Lord a *new* song," was the necessary call from a new spiritual era; and the song was set in the name of the Son of David.

The Psalter must now be Christian. We might infer that this would soon happen, from the nature of the case. But we have other evidence of it. In the New Testament itself we discover various signs that it was so. It appears from one of the Epistles to the Corinthians that, in the early assemblies of the faithful, the believers were expected to come "with an interpretation or a doctrine or a psalm," according to the gift bestowed on each. And in other Epistles from the same hand they are admonished to edify one another "in psalms and hymns and spiritual songs, singing with grace in their hearts unto the Lord." Whatever might be meant by those different terms, they evidently imply a difference. These performances were not mere acts of memory, a repeating of what was already known. They were suggestions of the time, as they found gift and utterance. In the highly poetic parable of the Apocalypse there are interspersed doxologies and apparent fragments of song, that indicate a like origin. In the famous letter of the younger Pliny to the Emperor Trajan, describing the spread and the inoffensive manners of the new Christian sect, he says that they statedly sang a hymn to Christ as a divine person. That hymn could not have been borrowed from the Hebrew Scriptures.

But neither any avowed piece for such a purpose, nor the name of a single person who might have composed one, has come down to us from the first ages of the Church. It is not, indeed, till the close of the second century that the first specimen of them appears, among the works of the Christian Father who produced it,—who has preserved it at least, for he might possibly have copied it from another. It closes the third book of "the Pedagogue" of Clement of Alexandria, and is composed of short irregular lines that possess but little

merit. If its predecessors were no better, the world has not suffered much by their loss. From this time they were multiplied, but for the most part to perish. Different parties of those who professed the Redeemer sought to edify themselves, or to illustrate their opinions, by hymns for their special use; but time has spared neither their sect nor their verses. With the establishment and progress of the Church fervid and gifted spirits turned their efforts in this direction with various success. Even through its rudest ages there flowed a gentle current of sacred song, that will never be wholly "as waters that are passed away." The monkish rhymes, that first became common in the twelfth century, and for which Hildebert, Archbishop of Tours, was especially renowned, often carry with them a strange, wild charm. There are pieces still retained among the Catholic rites, and some of them performed to the most admirable harmonies, which contain in themselves a certain solemn music and cannot easily be read without emotion. Not to speak of inferior examples, there is that fine Judgment Hymn,—"Dies iræ, dies illa,"—which, if it has been brought more into notice than it would otherwise have been by the wonderful music of Mozart, will vindicate by its own excellence its claim to immortality. It was probably written by Thomas of Celano, an Italian monk of the thirteenth century; though it has been claimed for several others by their admiring followers. A version of it by Roscommon, perhaps as good as our stubborn English tongue will easily allow, is contained in Mr. Lunt's *Psalter*. But in the more flexible German speech, it has been translated both by Aug. W. Schlegel and the philosopher Fichte, with its double rhyme thrice repeated throughout.

Protestantism has also been fertile of sacred songs; and our own times no less than the preceding. The difficulty now is, to select from their multitude those which are best suited to the feelings and wants of a religious assembly. It is a more delicate and arduous task than is commonly apprehended, to choose them well; to present in due proportion the old and the new; to make them of sufficient variety and yet united by a common spirit, "gathering them from the masters of assemblies and yet as given from one shepherd;"—that they may meet the diversities of judgment in different readers, without giving up the individual judgment that should preside over

such a work, sedate and devoutly earnest. Many things are to be considered concerning them. All of them, choose as you will, will scarcely succeed to please all; and some may be missed, that had fallen pleasantly upon the ear in former days. Pieces of acknowledged beauty will be dispensed with because they could not be used to good purpose, and others of inferior merit will be taken because they were wanted. Apart, however, from any particulars, as to what may be there—against our opinion, or absent—to our discontent, there are two points of leading importance, which should be chiefly regarded in every work of this kind. One is its general moral and religious features; and the other is its poetical character.

With respect to the first. It should be solemn, reverent, full of serene and elevating thought, penetrated with a sentiment of unaffected piety. It should recognize Scripture histories. It should deal with doctrinal truths, though not in a direct and didactic manner. While it celebrates the more winning attributes of the Most High, it should adore at the same time the most sublime and awful. It should never lose sight of the dignity, that belongs to holy instruction; nor of the worshipping tone, that becomes the house of prayer. It is eminently a book of devotion. It should not be so much descriptive of natural objects,—and we have seen Collections, where these were the prominent theme,—as it should be inwardly deep, expressing the feelings of suppliant souls. It should look over the round of Christian duty, and track the circle of the Christian year; and yet remember that its office is not to preach, but to sing; and that its attitude is not to be that of one who stands and discourses, but of a spirit that kneels or flies.

What its poetical character should be, is plainly signified by the remarks already made. Its style should be in harmony with its elevated design; subdued, and yet aspiring and fervid, so as to fit its place and vocation. It should be simply noble and touching, and not artificial, not rhetorically ambitious, nor feebly sentimental. It should be close, pointed, bold, not diffuse and common-place. The peculiarities of individual sensibility are less to be displayed, than the universal heart is to be lifted up towards heaven. A hymn is not to relate one's religious experience, but to aid the aspirations of others. The preface to Dr. Belknap's Collection quotes with approbation a saying of Dr. Johnson, concerning religious poetry,

that "the sanctity of the matter rejects the ornaments of figurative diction." We can by no means acquiesce in the decision. Such "diction," while it is inseparable from all the higher kinds of poetry, and is the natural language of excited minds, seems peculiarly serviceable and necessary here, where the subjects treated of can scarcely be presented in any other way. How can we speak, but in figures, of heavenly things? The Scriptures, even in their narrative parts, and where they are most strictly prosaic,—when they prove, when they exhort,—are figurative. What shall we say then, when we go to the Prophets; to the splendid images of the book of Job; to the picture-galleries of that succession of psalmists, whom we still paraphrase and copy? But let us be sure of understanding perfectly the opinion of another, before opposing it. There is certainly a kind of ornament, ornament merely,—light, trivial, secular,—intending nothing but display,—a prettiness or a pretension,—that is nowhere so out of place as in the sanctuary. If this is the kind of ornament intended, let it be excluded with the most severe care. The language of the hymn should follow as closely as possible the idea of a chant. It should be scriptural, church-like. Its imagery should be borrowed from the ancient oracles, made venerable by the associations of thousands of years. It cannot be too brilliant or too daring, if taken from the true treasure-house.

How far these requisitions have been fulfilled in the book, whose title we have set at the head of this article, must be left for its use to show. We will not anticipate the judgment of the public. But it cannot be improper to wish for it the success, to which we think it is eminently entitled. We like it for the copiousness of its materials. We like it for its arrangement of them according to a method, that is simple and obvious, though original,—useful for the minister, complete in itself, instructive to the congregation. We like it for its strength and fervor and deep significance. We like it for its pure taste. We like it for its evident love of the plain, old, lofty style, in which the best pieces in this difficult kind of composition are written. We like it for its steady—we had almost said sturdy—adherence to the original letter of its authorities; restoring them from the defacements, which have been inflicted upon them by modern fastidiousness. There have been grievous faults committed, even quite lately, in this respect. The brave

old lines of Watts, and of others who followed him—as they nec must—with unequal steps, appeared extravagant. They we changed needlessly and effeminately. Their keen glance w hooded, and their swift wing clipped, as if they were made perch upon children's wrists, instead of soaring up to the sk We believe that Dr. Greenwood was the first to bring our hym ology back from these corruptions, in his excellent *Collection Psalms and Hymns*, which enjoys such wide and merited celebr in our churches. We are glad that the *Christian Psalter* has lowed so good an example. We fully justify it in its restoration the two first lines of the 100th Psalm to the form in which Wa wrote them, and this for two reasons; first, because it shows fid ity to a principle, and also because we hold them to be rea better poetry. We were never satisfied with the image present in the spurious lines, even when we supposed them to be genuir We have said that we approve of its antique cast. And we do without reserves, not excepting the four from Sternhold, and t same number from the New England Version. It recommen itself greatly to us by its numerous extracts from Watts, who the Isaiah of this "goodly fellowship of prophets." These amou to 263; considerably more than a third part of the whole compil tion, and many more than have been selected by any of its pr cursors, and all exhibited in their native strength. Doddrid comes next in number, as he is next in praise, with 104 hymn and these two compose more than half of the whole work, whi is yet drawn from at least a hundred distinct sources. The Colle tion is a large one; but we will not find fault with the privilege a wide choice. Twenty-one of the pieces are from the pen of Q. Adams. A disproportionate number, as we have heard it o jected. But we consider that most of them are paraphrases of t Psalms, which ought to be pretty largely represented; and the mi ister of Quincy perhaps deserves the praise of forbearance, with new version of the whole Psalter before him, and the attraction a venerable name.

We will only add our hope that this new-strung instrument mi contribute to aid the devotional sentiment in the churches that sh adopt it. For otherwise, their liturgy will be so far ineffectual, a their litany impenitent, and their doxology and ascription witho any corresponding "grace in the heart." N. L. F.

THE DISCIPLINE OF SORROW.

THE trials of life are evidently the occasion of many of our active and passive virtues. Whence else the unwearied toil of the father and the untiring care of the mother? Whence else the devoted benevolence and ardent zeal of the philanthropist? Whence else the firmness and fortitude of the martyr? Whence else sympathy, and patience, and resignation, and the mutual offices of affection?

Trial tends to stop man in the wild career of life, and cause him to take note of his situation and course, to consider what he is, where he is hastening, and what shall be the end of his eager pursuit after the poor things of earth. In the busy struggle for wealth, in the mad strife for power, in the "death-dance of dissipation," he rushes on headlong, careless and reckless of all that is most worthy of his powers, defacing God's image upon his soul, and degrading himself from the rank of a rational and moral being. At such times a Divine hand is stretched out to check him; he is prostrated with disease; his limbs, his muscles, his nerves are racked with pain; and when the power and the inclination to pursue the glittering vanities that were alluring him to destruction are taken from him, then he considers, then he learns his folly, his utter folly, and begins to comprehend the purposes of his existence. He begins to feel that there is a God, whom he has despised; that there is an eternity, which he has left out of the account in his plans for happiness; that he has a spiritual nature, which he has neglected; that there is a spirit-world, where wealth and power and sensual pleasures are forbidden visitors, and where holiness alone can enter and find satisfaction. And will he not be aroused by such thoughts as these? When they throng upon his mind and will not be repelled; when their truth is felt as we seldom feel it; when in the dark chamber silence reigns, the world and its interests are shut out, and the images of the future and of God, of heaven and the spirits of the happy and the unhappy, flit before the eye with that vivid reality which former scenes take to the conception of one struck with blindness, oh! will not then the soul be roused, and the great truths of religion overwhelm it with a sense of their infinite importance?

By suffering, also, the vanity of earthly things is revealed. Hope's wildest wishes, perhaps, have been fulfilled; wealth, power and pleasure have rivalled each other in ministering to the heart's unlimited desires; the palace is now built, and is adorned by the highest efforts of art and genius; crowds of attendants stand waiting; bursts of applause come from admiring nations; and beauty, wine and music chain the senses and entrance the mind. These joys are tasted for a few short hours; but soon comes disease in one of her thousand shapes, and behold, at the uplifting of her wand, the palace with its luxury and splendor vanishes, and nothing remains to its proud possessor but one small, dark, silent room, the single mercenary nurse, and perchance the cup of cold water. How vain are pomp and splendor to the sick man! Now, the love of one affectionate heart, the recollection of one kind act, the sense of one former feeling of thankfulness or purpose of obedience to the Universal Father, would be worth more to sustain the sufferer than the gold and homage of the whole world.

How, too, will the heart be softened by the discipline of pain and sorrow? By success and prosperity it is hardened; it is filled with pride; it scorns the truest virtues; it will not stoop to meekness and humility; it will not be subject to God; it is wilful, perverse, disobedient. The goodness of God, which should lead to repentance and holiness, but encourages the sinner to despise Him whose dealings are those of a kind parent to his beloved child. But wonderful effect of chastisement!—it touches the heart which kindness could not move, and the severity is received with submission, where the gifts of an unceasing, infinite love were but incitements to farther rebellion. Now the kindness of God is recognised; gratitude and love are awakened; the soul throws itself in penitent humility on the mercy of God; and its only, earnest, agonizing prayer is, that it may be entirely submissive, that it may be wholly devoted, and that not its will, but God's will may be done. No longer it cares whether joy or sorrow, life or death, be its lot, for it knows and owns that God's various discipline is but the refiner's fire, and that when He hath tried it, it will come forth as gold. Though the suffering be intense and long continued, it perceives and acknowledges that without it there could be no distinguished examples of patience and resignation, there could be no

perfect purity. Amidst its severest trials it breaths forth the prayer;—

"My God, I thank thee! may no thought
E'er deem thy chastisements severe;
But may this heart, by sorrow taught,
Calm each wild wish, each idle fear."

What depths of affection, also, and power of calm endurance, wholly unknown, wholly unsuspected before, are revealed and strengthened by suffering. Who, in the hour of trial, has not been surprised at the unwearied, devoted love of a parent, or child, or friend? Who, at such a time, has not found in himself a strength of mind, a patience of soul, a resignation of spirit, which seem indeed not of this earth, but sent by Him who "will not suffer us to be tried beyond what we are able to bear."

Reader, how is it with you? Do you need the discipline of sorrow and suffering? Are you engaged in the chase of the phantom, soul-deluding forms of earth? Are you rushing on, you know not whither, amidst the pathless woods, the dark ravines, the deadly precipices of life? Or have you a general respect for religion, but no hearty interest in it? Have you a vague regard for the will of God, but no ardent love of Him? Have you a certain admiration of the Saviour, but no lowly trust in him as *your* Saviour? Is your heart absorbed in the pursuit of pleasure, property or power, and do you care little about the acquisition of perfect integrity and a Christlike holiness? And has not the goodness of the Father led you to repentance and to better purposes? Then, no better prayer can be offered in your behalf, than that God may visit you with pain, sorrow and disappointment, if by this means alone your attention may be called to spiritual things, and your affections turned from those allurements which must finally deceive and destroy.

But we need not wait for this discipline of sorrow. God is even now by gentle dealings seeking our souls' best good. Shall we not yield? Shall we not give up our indifference? Shall we not, while all is peace and joy around us—while flowers strew our path of life and a cloudless sky shines above us—shall we not teach our hearts to glow with gratitude to the Bestower of our blessings? Shall we not chasten our passions? Shall we not devote ourselves to all that is good and holy? Shall we not, while we breathe an atmosphere of love and bliss, fit ourselves for the enjoyments of our heavenly homes? W. C.

NOTICES OF RECENT PUBLICATIONS.

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MEMOIRS OF THE LIFE OF THE REV. LANT CARPENTER, LL. D., *With Selections from his Correspondence. Edited by his Son, Russell Lant Carpenter, B. A.* Bristol & London: 1842. pp. 516, 8vo.

SINCE the death of the subject of this Memoir his name and virtues and labors have been frequently mentioned in our pages. A biography of him, which was much to be desired, was promised as soon as the first overwhelming grief which followed his unwarned death had been soothed. The work, which has been executed by one of his sons, would not be justly described or appreciated if spoken of with epithets of flattery or commendation. There is a childlike and retiring simplicity in its details, an affectionate and sincere earnestness in its tones, which impart such an interest to its perusal, that if we described it truly, we should rather say it had affected than that it had gratified us. The life and character of that faithful minister of Jesus Christ, of whose happy home it is one of our most cherished remembrances that we were permitted for a season to be an inmate,* were singularly fitted to be written out by one of his own children. Some of the most excellent qualities of his heart, though manifest in a distant view of the lineaments of his countenance and apparent upon the most casual intercourse with him, could be traced to their depths and delineated in their beautiful harmonies only by those who were the daily witnesses of his life. We have no fear lest under such circumstances affection should lead to insincerity, or partiality conceal a weakness. Of the biographies of parents written by their children,—very few indeed, there are less of them than of works in any other department of literature, but of these few—we do not know one which we can charge either with weakness or unfaithfulness. In the volume before us we know that the promptings of affection must have been repressed rather than indulged. It presents a simple

* We are indebted to a friend in this instance, as in most of our Notices, for what under this head is published anonymously. ED. MISC.

narrative of events in the life of Dr. Carpenter, illustrated by a few necessary observations and by selections from his papers and correspondence.

Lant Carpenter was born of respectable parents at Kidderminster, September 2, 1780. His father, who was a manufacturer, being unfortunate in his business, the son was adopted by a relative of his mother. His early education was received at Northampton Academy and at Kidderminster. In his youth he exhibited a strong attachment to the young, an interest in their religious education and improvement, which continued through life to be remarkable traits in his character and to occupy a portion of his time. He passed through a regular and complete course of tuition at Glasgow University, from which, when he was settled as a minister at Exeter, though still very young, he received the degree of LL. D. Amidst severe illnesses and other trials he was faithful in the cultivation of his moral and devotional feelings. The earliest influences which affected his mind were on the side of Unitarian Christianity, but no man through a long life ever excelled him in the candour and thoroughness with which he searched the Scriptures to learn their meaning, and made use of all the helps for illustrating them. During his preparatory studies he formed the plans of most of those works which he afterwards executed, and which have ranked him among the most eminent of biblical scholars. On attaining manhood he had completed the University course, and then spent three years in a variety of employments, all bearing upon the interests of education and religion. Having declined various invitations of a similar character, he accepted, at the age of twenty-four, a call from a dissenting congregation in Exeter to become their colleague pastor. He filled this situation for twelve years, being married to one to whom he had long been attached. With feeble health and under heavy burdens he multiplied his labors, carried out extensive and various plans of usefulness, engaged in the instruction of pupils, and appeared frequently as a controversialist and an author. He seems to have won the respect of all denominations of Christians. In the year 1817, at the age of thirty-six, he was called from Exeter to succeed Dr. Estlin, in the Lewin's Mead Congregation at Bristol. It was in this situation that he rose to eminence and attained a wide and a pure fame. His

labors were incessant, his desires, his efforts and his success were always for good. So long as the state of his health permitted he instructed several pupils who boarded in his family. The most attached and conscientious members of the Established Church were glad to put their children under his care. In his family and private relations he was most ardently beloved. Among the ministers of his faith, the place of honor and eminence was cordially yielded to him. A favorable exception was frequently made for him as an individual in the severe censures which were uttered against the Unitarians by their ecclesiastical opponents. The ministry to the poor interested his warmest feelings. His bodily infirmities obliged him to retire for a season from his labors, to travel upon the continent; and on resuming his pastoral care, to relinquish his school, eleven years before his death. In the year 1840, at the age of 59, he was again seeking for renewed health in foreign travel, when on the night of Sunday, April 5, he was lost overboard from a steamer in which he had embarked at Naples for Leghorn. Suddenly and fearfully, yet not without a mingling of mercy, did the summons come to him. His remains were afterwards washed on shore, and were interred upon the sea-coast.

The biography of this good man is summed up by his son with a faithful and discriminating analysis of his character, under all the numerous relations he had sustained in life; which is followed by a copy of the inscription on the monument erected by his congregation, and a list of his published writings. The whole volume is printed in the best English style, and has prefixed a portrait of Dr. Carpenter, admirable alike for the fidelity of resemblance and the delicacy of the engraving.

THOUGHTS ON MORAL AND SPIRITUAL CULTURE. *By R. C Waterston.* Boston: Crocker & Ruggles. 1842. pp. 317 16mo.

THIS a pleasant little volume, full of excellent hints on practica life and the cultivation of the character, copiously illustrated with anecdotes drawn from various sources and with analogies from al

provinces of nature and fancy. Setting a high aim of Christian attainment before the reader, it draws him toward it by a happy mixture of serious admonition with affectionate tenderness and even the graces of poetical ornament. The work does not form a continuous treatise, but is a collection of essays on topics more or less directly connected with the general subject proposed in the title-page. Four of them were written as Addresses on different public occasions, and have been previously printed. Their subjects are *Religious Education*, *Diffusion of Christianity through Sunday Schools*, *Moral and Spiritual Culture in Day Schools*, *and The Best Means of exerting a Moral and Spiritual Influence in Schools*. These, with the piece on the *Influences of Home*, seem to us the choicest portions of the book. The other chapters are on *Childhood*, *The Growth of the Mind*, *The Culture of the Imagination*, *The Love of Nature*, *The Death of Children*; interspersed with several pieces in verse, and with mottos and quotations of rare beauty and pith.

We have given some idea of the character and contents of this volume. We could give satisfactory specimens of its manner only by occupying more room in extracts than we have at our command. We recommend our readers to the whole. Persons engaged in the training of children will find themselves much aided by the minute practical suggestions as well as by the general spirit of the volume.

MEMOIR OF ELDER ABNER JONES. *By his Son, A. D. Jones.* Boston: William Crosby & Co. 1842. 12mo. pp. 207.

THE perusal of this little book has interested and instructed us. It makes no literary pretensions, and its whole effect is wrought upon the heart. We confess to have smiled two or three times during its perusal, but our amusement was caused entirely by the simple rusticity of some portions of the volume, and the unvarnished naturalness of some of the incidents which it records. Elder Jones intended to have written out the story of his life with his

own pen, and kept a journal for that purpose; but sickness terminating in death surprised him, and he left the work to be accomplished by his son. This work has been well performed. There is no attempt on the part of the son to magnify or extol the merits of his father, or to deck out a story which in the simplicity of its own truth is engaging and impressive. Elder Jones was the founder and first preacher of the "Christian Connexion." His early life, struggles and religious experience, his single-hearted earnestness, his fidelity to conscience and truth, his success in clearing himself from the trammels of creeds and working his way to a fair understanding of Christian doctrine, are narrated with great simplicity; and then his missionary life is followed from place to place, and through the many places where he labored as a devoted pastor and preacher. He always left a good situation for a poor one, and when he had improved this, he sought or accepted a new and more difficult sphere. His brethren have great cause to cherish his memory. We cannot give more space to a notice of this volume, but we urge upon all our readers its perusal. It will afford them instruction and pleasure.

AN OFFERING OF SYMPATHY TO THE AFFLICTED: *especially to Parents bereaved of their Children. By Francis Parkman. Third Edition.* Boston: J. Munroe & Co. 1842. pp. 270, 18mo.

THIS volume is too well known by our readers to need any recommendation, or description of its contents from us. Though small, it is rich in comfort and instruction. The sale of two editions shows that it has been well received by those for whom it was intended. Prepared by the Editor in a season of peculiar personal affliction, it contains many of his own thoughts, with the judicious selections which he made from books from which he drew consolation, besides the original articles which at his request were furnished by his brethren in the ministry. In the present edition not only is the Appendix—of Extracts—enlarged, but an original article is given not found in the former editions.

TWICE-TOLD TALES. *By Nathaniel Hawthorne.* Boston: J. Munroe & Co. 1841. 2 vols. 12mo.

WE are glad of the opportunity to add our voice to the many that have expressed delight in Hawthorne's pure and graceful tales. They are an original and substantial contribution to our literature; essentially American, and though in form and detail fictitious, yet essentially true. The writer's fancy is as chaste as it is free, and his spirit as generous as it is modest. His fancy and his spirit of warm humanity seem to us his strong characteristics. Upon the incidents of his stories he bestows little pains; it is the sentiment which gives them interest, and makes them profitable as well as pleasant reading. We come too, ever and anon, upon some choice expression, some delicate thought clothed in felicitous language, that abides in our hearts, not in our memories alone.

The Tales which compose the first of these two volumes have been printed once, and some of them twice or thrice before. Many a heart has been moved by the story of *The Gentle Boy.* Those who love excitement may not find satisfaction in Hawthorne's writings; but they who like to interweave a scarcely perceptible thread of superstition and the rich coloring of sentiment with the texture of every-day life, will be pleased; and they who believe it is good to be moved by the eloquence of tranquil and tender thought will acknowledge the benefit to be derived from these books.

MONSTRAT VIAM. *An Address delivered before the Independent Company of Cadets, on their Centennial Anniversary, October 19, 1841, at the Church in Brattle Square. By Rev. Samuel K. Lothrop, Chaplain of the Corps.* Boston: J. H. Eastburn. 1841. pp. 60, 8vo.

OUR peace principles incline us to look with some dissatisfaction on the title, "Chaplain of the Corps," appended to the name of a Christian minister; but apart from what seems to us the error of a

clergyman's connecting himself with military affairs, except in the extreme case when only war can be justified—and then even we have our doubts—we say without hesitation that Mr. Lothrop delivered an excellent Address on the occasion which converted the chaplain into the orator. The "Cadets" are the body-guard of the Governor of this Commonwealth, and till we read this Address we had supposed they were more remarkable for their rich equipments and handsome bearing than for any exhibition of martial prowess. It seems however that at different periods of their history they have "done the State good service," and have maintained the free and firm spirit of patriotism. Mr. Lothrop, as was proper, devotes the greater part of his Address to the history of the Company, the principal incidents in which are judiciously selected, and then notices the policy which to some extent has been adopted, and the principles which have been advocated, in respect to the disuse of military force. He briefly examines the doctrine of non-resistance, and if his summary of the objections to which it is liable does not wholly satisfy us on the subject, it contains the substance of many a long argument, clearly and forcibly expressed. He concludes with urging the members of the Corps in obedience to its motto, "to *point the way* to duty and glory." The typographical execution of the pamphlet deserves notice for its rare, and almost perfect beauty.

REVERENCE AND FAMILY DISCIPLINE. *Two Sermons preached at Portsmouth, N. H., on the day of the Annual Thanksgiving, November* 25, *and on the Sabbath following, November* 28, 1841. *By Andrew P. Peabody, Pastor of the South Church.* Published by request. Portsmouth: 1841. pp. 28, 8vo.

EXCELLENT sermons are these in the main. A slight tone of exaggeration runs through them, arising from the writer's strong perception of the evils on which he comments; and in one instance he uses language which, if we understand its aim, is needlessly and unjustly severe. Whatever Mr. Peabody may think of the

"spirit and tendency" of the "novelties and vagaries," the "vague and wild theories and speculations" which have of late been broached,—and we concur with him in most which he has said—he is not justified in speaking of them as "this Christianity without Christ, this religion without reverence, faith or prayer." False and hurtful as we think many of these speculations are, we neither believe their authors entertain any such conception of their import as is here presented, nor do we deem it fair to give such a description of their character.

The "irreverent spirit" of the times has called forth these discourses. The preacher notices the illustrations of this spirit afforded by the premature advancement of young men, by the disrespect for laws and rulers, and by many of the theological tendencies of the day. Its origin he traces to "the decline of domestic discipline and subordination;" with some remarks upon the importance of which the first sermon closes. The second discourse is devoted to a consideration "of some of the chief deficiencies in the domestic management of children;" of which are noticed the lack of parental watchfulness—skepticism respecting the influence of moral causes upon the young—a low standard of character adopted for children by their parents—too early emancipation from parental guidance and control—neglect of the institutions of domestic piety—and unfaithful example in the heads of a household. On these various points the remarks of the preacher are sound and forcible.

THE CHURCH. *A Discourse delivered at the Dedication of the new Church of the First Parish in Concord, Mass., December 29, 1841. By Barzillai Frost, Pastor of the Society.* Published by request. Boston: J. Munroe & Co. 1842. pp. 31, 8vo.

MR. FROST'S Sermon, of which we gave an account in our last number, in a notice of the occasion on which it was delivered, is now published, and will repay perusal. "The material church" he considers "but an incident and symbol of the spiritual church,

the true communion of believers;" and therefore occupies himself chiefly in discussing the nature of the true church, the character of the truth of which according to his text—1 Timothy iii. 15—it is "the pillar and ground," and the manner in which the church gives the truth this support. In his remarks under the two first heads Mr. Frost has now and then expressed himself, we fear, without sufficient care—too much after the manner of some whose opinions we know he does not regard with approbation. These are slight blemishes. The concluding part of the sermon contains many interesting notices of the past. The people of Concord were from the first faithful in providing for themselves religious institutions. In 1635, "the very year they came into this wilderness it was 'Ordered, that the meeting-house stand on the hill near the brook.'" In 1667 another house was built. In 1712 a third, "of which the present" or new "house is but the transformation," was erected. The original structure "was nearly square, three stories high, two galleries, long seats, the men on one side, the women on the other, and the children in the middle. The windows were made of sheet lead, with small diamond lights inserted." Such was a New England meeting-house at the beginning of the last century. Yet this was not the work of a rash architect, nor the result of a hasty movement. "Although on the first ballot it was voted unanimously to build, yet five whole days were spent in town-meeting, and three different committees were chosen, before they could decide upon the course to be adopted. Every thing, down even to the dimensions of every stick of timber, was settled in open town-meeting." "So jealous were our fathers of their liberties," adds Mr. Frost. We suspect the jealousy in this instance deserved no better name than self-will.

Self-Reckoning. *A Sermon: preached on the First Sabbath of the year MDCCCXLII. By Joseph Angier, Pastor of the First Parish in Milton.* Published by request. Boston: J. G. Torrey. 1842. pp. 20, 8vo.

One who should examine this discourse by the rules which are laid down in books for the composition of sermons would doubtless find occasion for censure; he would say that the interrogative form

of the sentence is used to excess, and that the heads of the discourse are not sufficiently distinct. But however useful such rules may be, the excellence of a sermon does not depend on close adherence to them. Those sermons do the most good, which speak in direct terms to the conscience and life of the hearer. Judged by this standard, the discourse before us must be pronounced a good one,—such as a faithful minster should preach, and such as if preached could not be without effect. Mr. Angier calls his people to the work of self-examination, and shows them how this work should be conducted. He urges them at the commencement of a new year to see what the result of the last twelve months' enjoyment of life and its privileges has been upon the amount of their religious knowledge—upon their moral dispositions, principles and habits—upon their performance of the various duties of the domestic relations—upon their discharge of their social obligations—and upon their general conformity to the Christian spirit and standard. Having suggested these as the principal topics of inquiry which they should pursue, he closes with a solemn reference to the folly of neglecting or postponing this exercise of "proving their own selves," to which the text—2 Corinthians xiii. 15—immediately points them.

A Discourse *delivered on the occasion of the Death of John Vaughan, in the First Congregational Unitarian Church, Sunday, January* 16, 1842. *By William H. Furness, Pastor of the Church. With the Services of the Funeral.* Philadelphia: 1842. pp. 32, 8vo.

Mr. Furness has here paid a just and affectionate tribute to the memory of his venerable friend—a man widely known, and wherever known, admired and loved. Who that has seen Philadelphia has not experienced Mr. Vaughan's kindness? Who that has heard of Philadelphia, has not been told of his benevolence and activity? His life, through years of prosperity and of straitened circumstances, by day and by night, was spent in promoting the

happiness and comfort of his fellow-men. The stranger, the poor, the blind, were indebted to him for offices as efficient as they were disinterested. A man "full of good works" was taken from human society when his days came to their end, at the advanced age of eighty-five.

In the Discourse before us Mr. Furness does not attempt to present a picture of Mr. Vaughan's life, or to give more than a general view of his character. "The genial glow of his affections," undeniably the source of that beauty and strength of character by which he was distinguished, is particularly noticed. His life is well described in a single expression —"the activity of usefulness." The favorable circumstances of his childhood, passed under the ministry of Dr. Price and partly under the teaching of Mrs. Barbauld, prepared him for that open and consistent support of Unitarian Christianity, which he gave not only in his daily life, but for many years by the part he took, together with Mr. Eddowes and Mr. Taylor, in conducting the public worship of the Unitarian congregation of Philadelphia. "Is any one curious to know about his religion? It was in his life. He lived in it, and it in him." A lover of science and literature, he did much for their promotion, especially through his connexion with the American Philosophical Society. The benevolent institutions of his adopted city were indebted to him for abundant services, and of the Institution for the Blind "he was emphatically the founder." His activity was scarcely diminished, nor his usefulness impaired, by the increase of years. In the words which Mr. Furness aptly chose for his text, he belonged to those who "still bring forth fruit in old age." He has now "rested from his labors"—to him never unwelcome nor wearisome labors of beneficence, "and his works," though in part they remain on earth, yet "do follow him" with their testimony to heaven.

The services at the funeral of Mr. Vaughan were performed at the Unitarian church on the Sunday but one preceding that on which the Discourse was delivered, and consisted of portions of Scripture read by Rev. William Ware, an Address by Rev. Mr. Furness, prayer, and sacred music. We repeat the closing words of the pamphlet under our notice, for they are most appropriate,— "Ever hallowed be the memory of the just."

INTELLIGENCE.

ORDINATION IN BOSTON, MASS.—Rev. James I. T. Coolidge, of Boston, and lately of the Theological School at Cambridge, was ordained Pastor of the Purchase Street Congregational Church and Society in Boston on Wednesday evening, February 9, 1842. The services of the occasion, though prolonged to a late hour, were attended by an audience that entirely filled the house and manifested no signs of impatience to the last. They were as follows:—Introductory Prayer, by Rev. Mr. Gray of Boston; Reading Selections from Scripture, by Rev. Mr. Robbins of Boston; Sermon, by Rev. Mr. Gannett of Boston; Ordaining Prayer, by Rev. Dr. Parkman of Boston; Charge, by Rev. Mr. Putnam of Roxbury; Right Hand of Fellowship, by Rev. Mr. Bartol of Boston; Address to the People, by Rev. Mr. Ripley of Newton, former minister of the Society; Concluding Prayer, by Rev. Mr. Waterston of Boston.

Mr. Gannett took for his subject—a devoted ministry; and for his text—the direction of Paul, in Colossians iv. 17, "Say to Archippus, Take heed to the ministry which thou hast received in the Lord, to fulfil it." He argued in favor of such a ministry from the devotion with which men pursue other employments of life—from the aim and purpose of the ministry—from the nature of the considerations by which it endeavors to persuade men—from the character of the functions which it assumes, especially in preaching, the object of which should be to produce an effect—from the importance of the minister's example—from the character of those whom he addresses, as impressible and imitative creatures, and from their situation in the midst of the circumstances of the world—from the connexion of devotedness with the minister's own comfort—and from the assurance which it gives of success, as illustrated through the whole history of the Christian Church. The character and extent of the devotedness, which had been urged on these several grounds, were then made subjects of remark; the need was shown of such a ministry for the city not less than for the country; and the sermon was closed by a notice of certain characteristics of the times, which show its importance.

The other services of the evening were strictly appropriate, and through them all ran a more than usual harmony in the selection of topics and the expression of sentiments. The occasion derived peculiar interest from the recent circumstances of the Society. After Mr. Ripley's resignation several of the congregation preferred to worship

elsewhere, and those who remained felt the discouragement arising from lessened numbers and the unfavorable situation of the house, standing as it does almost on the margin of the city, and therefore convenient of access to a comparatively small part of the population. Doubts were entertained concerning the stability of the Society, and although a respectable body of worshippers still remained together, with a house which had cost nearly $40,000 and was subject to a debt of only $4500, they regarded the prospect before them with anxiety. Mr. Coolidge's acceptance of the invitation which they unanimously gave him was therefore received with great satisfaction and joy, and his ordination awakened a general feeling of interest among those who had sympathised with the Society in their anxieties. We rejoice in the change which has taken place in their condition. Many new members, we understand, have joined the Society, the house has been filled since Mr. Coolidge's ordination, and the pews, with few exceptions, are either sold or let. We trust that a season of spiritual as well as temporal prosperity is before the congregation under the guidance of their new teacher.

Installation at Pembroke, Mass.—On Wednesday, February 9, 1842, Rev. Joshua Chandler was installed as Pastor of the Congregational Church and Society in Pembroke. The services of the occasion were as follows:—Introductory Prayer, by Rev. Mr. Sweet of Kingston; Reading of the Scriptures, by Rev. Mr. Leonard of Marshfield; Sermon, by Rev. Mr. Barrett of Boston; Prayer of Installation, by Rev. Mr. Richardson of Hingham; Charge, by Rev. Dr. Kendall of Plymouth; Right Hand of Fellowship, by Rev. Mr. Moore of Duxbury; Address to the People, by Rev. Mr. Allen, the former minister of the Society; Concluding Prayer, by Rev. Mr. Briggs of Plymouth.

Mr. Barrett took for his text, Ephesians iv. 11, 12, 13; "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come, in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." The sermon was introduced by some remarks illustrative of the truth, suggested by the closing words of the text, that the Gospel's chief end is man's spiritual growth—that this religion, instead of finding fault with his nature and endeavoring to destroy or alter its essential principles, regards him as coming from his Creator's hand rightly constituted,

and while it seeks to prevent or correct all abuse of his faculties, strives to unfold them in due order and to the utmost extent of their capacity and power, deeming its main purpose accomplished when it has trained him up to the state of true manhood, intellectually, morally, and religiously, according to the full measure of the stature of Christ. The preacher then proceeded to the principal object of his discourse, which was, so to describe the high capabilities of human nature, so to direct attention to the great model of character set forth in the Gospel, and so to explain the suitableness and value of the various means enjoyed by Christians—such particularly as the Bible, the Sabbath, the Church, the Ministry, &c.,—for their spiritual culture and growth, as to produce in his auditors clearer perceptions and deeper feelings respecting the reasonableness, propriety, need, and duty of cherishing elevated views of what they can and ought to become, of aiming at the highest standard of moral and religious excellence, and of striving with the utmost earnestness and energy to reach the perfection which their nature and Christianity and the providence of God bid them pray and labor for, and which these concur in enabling them to attain.

The day was fine, and the beautiful church, recently erected by the parish, was filled with people who manifested a deep interest in the services. Much of the pleasure and instructiveness of the occasion was owing to the presence and wise counsels of the venerable Mr. Allen, who had, a few months before and at his own request, been released from the duties of the pastoral office, after having performed them during forty years; but who consented, at this time, to address the Church and Society. The satisfactions of the day were farther enhanced by the knowledge, that the people continued to regard him with respect and affection, and that it was with commendable promptness and entire unanimity they had made choice of a successor.

Warren Street Chapel.—This useful institution, virtually, though not in form, a branch of the Ministry-at-large in this city, is conducted by Rev. Charles F. Barnard, with the zealous and diligent assistance of others, of both sexes, who cooperate with him in his plans for the instruction and moral improvement of the poor and neglected children to whom he devotes most of his time. The difference between Mr. Barnard's labors and those of the ministers connected with the Benevolent Fraternity of Churches consists in the selection of children as the objects of his attention. The Chapel, standing on Warren Street, not far from Washington Street, in the southerly part of the city, was

erected five years since—a commodious brick building, with rooms suitable for schools or other purposes on the lower floor, a large chapel occupying the whole of the second story, and a convenient library-room over the chapel. The expense was defrayed by subscription, and an Association was then formed "for the support of the Warren Street Chapel." Services are held at the usual hours on Sunday; the devotional exercises being taken from a Liturgy prepared for the Chapel by Rev. Dr. Greenwood, and the music consisting in great part of chants led by the organ. The Sunday School in its different departments contains nearly five hundred children. A Sewing School for girls is held once a week, and an Evening School for boys twice a week. The whole number of children who attend the religious worship at the chapel is about six hundred, many of whom are regularly accompanied by their parents and other members of their families. The Library is much used, and the books that are taken out, it is believed, are read. A series of Tracts has been published for the special benefit of those who are connected with the Chapel. A Cabinet of Natural History has also been provided, and much attention is given to flowers. In the summer the children make an excursion into one of the neighboring towns, and spend a day in company with their teachers among the pleasant scenes and in the fresh air of the country. During the winter a Course of Lectures is delivered weekly, the admission to which is placed at only fifty cents for the season. Mr. Barnard visits constantly the families whose children come to the schools or to the chapel, and in those visits particularly discharges the office of a Minister-at-large. The expenses of the institution are met by receipts accruing from annual subscriptions, from the sale of tickets for the Lectures, from the annual sale of flowers on the morning of the Fourth of July, when the children with their teachers march in procession to "the Common," with bouquets, flower-baskets &c. almost numberless, which they are enabled to prepare through the kindness of their friends in the country, and from other incidental sources.

On Sunday evening, February 13, 1842, the Annual Sermon in aid of the Chapel was delivered in the Federal Street meeting-house, by Rev. Henry Giles. In former years the services of this occasion have been attended at the chapel; the last year Dr. Channing delivered the Address on Dr. Tuckerman's ministry, which has since been printed; but the place was found to be too small, and a larger as well as more central house was therefore chosen. Mr. Giles gave a discourse on the contrasted conditions of childhood, when surrounded by the influences of a Christian home, and when exposed to neglect, hardship and vice. The audience filled the church, and were evidently impressed by the pictures which were set before them.

Boston Port Society.—An interesting meeting of the members and friends of the "Port Society of the city of Boston and its vicinity" was held in the Federal Street Congregational meeting-house, on Sunday evening, February 27, 1842, just ten years since a similar meeting was held in the same place for the purpose of presenting the objects of the Society, then little known, to the public. That meeting was eminently successful; and the late meeting, held in the hope of awakening a new interest on the part of the merchants, and the community, in an institution whose character and wants need only to be explained to secure for it the largest encouragement, will, we have no doubt, be followed by a like result. The Port Society was organized among the Methodists of this city in 1828, for the moral and religious benefit of seamen and their families. An act of incorporation was obtained in February, 1829—thirteen years ago, and Rev. Edward T. Taylor was appointed the minister, by whose labors the good contemplated by the Society should mainly be effected. By the provisions of the By-laws the minister receives his appointment from the Bishop or Bishops of the Methodist Episcopal Church, subject however to the approbation of the Society; but at the same time the institution is guarded against sectarian influence by articles, prohibiting sectarianism in the management of its affairs, authorising the minister to exchange with clergymen of every denomination, and requiring him to introduce those who may come under his instruction, and who may wish to join a Christian church, to the pastor of any church which they may prefer. The formation of a church in connexion with the Bethel has of course taken away the occasion for this last article; but we believe the minister and the Managers have faithfully observed the spirit of these articles.

At the commencement of their operations the Society used, and subsequently purchased, a small meeting-house formerly occupied by a Methodist congregation in Methodist Alley. It soon became necessary to provide a larger place of worship, and the commodious Bethel in North Square was erected at a cost of $28,000; $24,000 of which were contributed by merchants and others of Boston. The annual expenses of the Bethel, including the minister's salary, amount to between $1700 and $1800; the receipts to about $1200,—derived from two sources, viz. the rent of shops under the Bethel, and the voluntary contributions on Sunday from those who worship there. This latter source of income has been gradually increasing; at first less than $100 annually, it last year amounted to $592; furnishing a decisive proof of the interest taken in the Bethel by those for whom it was established. The deficiency in the income, growing out of the natural decrease of subscriptions where no special care had been taken to keep them at their original amount, it

was one of the objects of the late meeting to supply. Of the good which has been accomplished it is impossible to entertain a doubt. One hundred and twenty thousand persons, it is estimated, have been brought under Christian influences by this means within thirteen years. Mr. Taylor is indefatigable in his efforts for a class whose dangers, wants, and characters he fully understands. The Sunday services of the Bethel constitute but a small part of his labors. Meetings are held every evening in the week, at the Vestry, at the Mariners' House, or in some other place, for religious discourse and prayer. Great exertions have been made to rescue the sailor from the grasp of landlords who seize upon him as soon as he sets foot on shore, and soon plunder him of all his earnings under the guise of charges for board and *liquor*. The *Seamen's Aid Society*, though distinct from the *Port Society*, including only females among its members, has afforded Mr. Taylor efficient aid. Their ninth Annual Report, lately published, speaks of their "School for seamen's daughters," which has been sustained the last year at an expense of $100; their "Stores," where garments are sold at a fair price to sailors, and whence work is furnished to needy women, about sixty of whom have been employed the last year, and have been paid $1304; and their "Mariners' House," which has received nine hundred boarders the last year, some of whom have been gratuitously entertained. Who can question the benefit of such arrangements for the relief of the destitute and the salvation of the lost?

At the meeting last Sunday evening Thomas B. Curtis, Esq., presided. Prayer was offered by Rev. Mr. True of the Methodist church, a Report was read by the Secretary of the Port Society, Rev. Mr. Taylor addressed the audience, and was followed by several members of the Bethel church, "living witnesses of the usefulness and influence of this charity in turning many from sin unto righteousness," who bore "testimony to what they had experienced through its instrumentality upon their own hearts and lives." Remarks were then made by William Sturgis, Moses Grant, and Jonathan Chapman, Esqs., and the meeting was closed with prayer by Rev. Mr. Taylor.

Increase of Religious Interest.—It gratifies us to speak of an increase of religious interest among the members of our congregations. If it were asked what we mean by religious interest, we should answer—interest in religion as a personal and practical concern. We think there has been for some time a growing sensibility to the importance of the

religious life, and a serious inquiry, what are Christian obligations and how can they be discharged? This winter the evidences of such a state of feeling have become more open and decisive. A desire has been expressed, and in various ways exhibited, for more religious action. Especially have we noticed a wish for more frequent opportunities of strengthening the Christian character through the use of the social element which belongs to our nature, and by which religion may be assisted in effecting the work of personal sanctification. Religious meetings on other days than Sunday, and in other places than the church, are much more common, and are better attended, than formerly. Bible classes have been formed, Vestry meetings are held, meetings at private houses for religious conversation and for social prayer have been introduced, and in different places different manifestations have been given of a more earnest attention to the things of the soul. Many are asking, whether they ought not to do more than they have done for the spread of Christian truth and piety. A more liberal support is afforded to our Associations for religious objects. And to a considerable extent a more positive religious life may be said to pervade our denomination. For in these remarks we do not include Boston nor its vicinity alone, but our congregations on every side and at wide distances.

There is one feature in this movement which we look upon with peculiar satisfaction, and which gives us confidence in respect to its character and its continuance. It is spontaneous, as far as we can learn. It has not been forced upon the people by any extraneous influence. No foreign excitement has startled them out of their usual habits. The clergy have not adopted any violent means or extraordinary measures to produce a fitful sensibility. Whatever increase of religious feeling or action may be witnessed has grown up naturally under the instructions and institutions to which the people have been accustomed. We therefore rejoice in it, and only desire that the zeal to which it may conduct us may never lack the attributes of wisdom, humility and modesty.

Decline of the Theatre.—In one of the newspapers of this city we noticed last month mention of the fact, that "the Tremont theatre finally closed on Friday evening, after a disastrous season to the lessees, who after struggling to bear up against heavy losses were compelled to throw up their lease." In a subsequent paper it is announced, that a part "of the late Tremont company have leased the theatre on favorable

terms, and will open it again in the course of a week." The latter announcement however does not weaken the inference to be drawn from the former,—that the theatre is not frequented as it was in other days. We find it admitted indeed by those who favor this institution, that Boston presents only an example of a prevalent decline in the fondness for theatrical amusements; for in other cities, we are told, instances have repeatedly occurred of failure on the part of Proprietors and Managers. We cannot be expected to understand all the causes of this change in the tastes of the people, but some of them are obvious. Some influence, though not much, we think, may be allowed to the views which have been expressed by religious teachers. More efficient causes have been the increase of cheaper amusements, which have made it necessary to reduce the prices of admission to the theatre, which however could not bear so great a reduction of income while its expenses remained undiminished; the multiplication of lectures, which have afforded occupation and entertainment for those hours which were once given to the theatre, from the want, by many persons, of other better attraction without their own homes; and the perversion of the stage, from a place of dramatic exhibition to the floor of mere *spectacle*, or the scene of buffoonery and indecency. Bad as the theatre was in its best days, it sunk immeasurably lower when it invited the public to witness the indelicate exhibition of herself by a woman whose grace of motion only gave notoriety to her prostitution of character. We rejoice that even the theatre could not bear this incumbrance of infamy. If the result should open the eyes of the lovers of scenic performance to their duty, and inspire a determination to make the stage a source of intellectual and not of animal excitement, the means of innocent pleasure and not the pander of loose morals, good may come out of evil. Till such a change can be brought about, and a character be given to the theatre which even in its least objectionable state it has failed to sustain, we shall be glad to hear that every theatre on the continent is "finally closed."

Liberal Bequest.—The late Benjamin Bussey Esq. of Roxbury, who recently died at the age of 85, by his will made Harvard University the final possessor of his estate, the value of which, it is said, cannot be less than $350,000. His mansion-house and grounds at Jamaica Plain are to be held forever as a Seminary for "instruction in practical agriculture, in useful and ornamental gardening, in botany, and in such other branches of natural science as may tend to promote a knowledge

of practical agriculture and the various arts subservient thereto and connected therewith." The Government of the University is directed to "cause such Courses of Lectures to be delivered there, at such seasons of the year and under such regulations as they may think best adapted to promote the ends designed; and also to furnish gratuitous aid, if they shall think it expedient, to such meritorious persons as may resort there for instruction." One half of the net income of the property which he has left is to be expended in maintaining this Seminary, and the other half of the income, it is directed, shall be equally divided between the Divinity School and the Law School at Cambridge.—This liberal provision for three of the most important branches of practical education will not probably become available for many years, the estate being put into the hands of trustees for the use and benefit of three persons successively, after the death of the last of whom only can it accrue to the University.

Nestorian Christians.—The Nestorians bear a name well known to the reader of ecclesiastical history, but not so familiar to those acquainted only with the events of modern times. We owe to the missionary spirit of our age our knowledge of their present state. A mission was established among them eight years since by the American Board, and one of the missionaries who were then sent out, Rev. Justin Perkins, has lately returned to this country and brought, as he had already by letter communicated, much interesting information respecting their condition and character. The Nestorians whom he visited live in Koordistan, in Asiatic Turkey, on the borders of Persia. Their number is computed at 140,000; 40,000 of whom are found in the district of Ooroomiah, where Mr. Perkins resided. They are Christians, whose faith has been well proved, and whose dislike of some of the peculiar tenets of the Church of Rome has obtained for them the title of "the Protestants of Asia." When the American missionaries arrived among them, both their intellectual and religious condition is described as exceedingly low. The missionaries however were welcomed with demonstrations of joy, and have been ever since cordially treated by both ecclesiastics and people. One of the first measures carried into effect was the establishment of a school, into which some of the native teachers, and even dignitaries of the Church, have been received. Other elementary schools have been opened, and now amount to twenty, attended by five hundred pupils. A press has been established among them, and the printing of tracts and of the

Scriptures been commenced. The most favorable circumstance, in the judgment of the missionaries, is the invitation which, after they had resided some time in Ooroomiah, was unexpectedly given them, to preach in the pulpits of the regular clergy. The invitation was gladly accepted, and they now preach constantly on Sundays to some of the congregations.

These facts, with many others, were presented in a lecture lately delivered before the "Young Men's Society for Diffusing Missionary Knowledge" in this city, by Rev. Mr. Perkins, at the conclusion of whose address Mar Yohanna, a Nestorian bishop, made a few remarks in tolerably good English. Mar Yohanna had so strong a desire to see this country, that he accompanied Mr. Perkins on his visit to America, defraying the expenses of his voyage from his own resources. He expressed his joy at the arrival of the missionaries in his own country, and his gratification with what he had seen of Christian institutions and the Christian life in this land.

Monument to Dr. Price.—In the Miscellany for February, 1841, (Vol. IV. p. 117) we copied the inscription on a tablet recently erected to the memory of Mrs. Barbauld, in the Chapel at Newington-Green, near London, where Dr. Price for many years officiated as minister. A similar monument has since been placed in the same Chapel to commemorate the character and services of this excellent man; the inscription on which is as follows:—

TO THE MEMORY OF
RICHARD PRICE, D. D., F. R. S.
Twenty-six Years Minister of this Chapel;
Born at Tynton, Glamorganshire, February 23d, 1723;
Died at Hackney, Middlesex, April 19th, 1791.

Theologian, Philosopher, Mathematician;
Friend to Freedom as to Virtue;
Brother of Man;
Lover of Truth as of God;
His Eminent Talents were matched by his Integrity,
Simplicity, and Goodness of Heart;
His Moral Dignity by his Profound Humility.

Few have been more useful in their generation,
Or more valued by the wise and good;
None more pure and disinterested.
Honored be his Name!
Imitated his Example!

THE

MONTHLY MISCELLANY.

VOL. VI. APRIL, 1842. No. 4.

INSPIRATION OF THE NEW TESTAMENT WRITERS.

A late number of a foreign Review contains some remarks, which I have thought might be adapted to the object of the *Miscellany*. The following paper is a paraphrase rather than a translation of them.

It is generally admitted, we believe, that the theory of plenary inspiration can furnish no sure foundation of faith in the Christian Scriptures,—that our hope and trust cannot repose on the doctrine of the inspiration of letters and words. To say nothing of other objections, one which lies on the surface may be mentioned. Such a theory would render necessary a long series of Divine interpositions, the existence of which we have no reason to suppose. It would require a constant supernatural guidance of every copyist engaged in transmitting the Scriptures from age to age. As various passages admit different interpretations, an infallible interpreter becomes indispensable. Inasmuch as the Bible is not generally read in its original languages, the same plenary inspiration, the same supernatural guidance, is equally necessary to a translator as to the authors of the sacred pages; and King James's divines stand upon the same level with the Evangelists. Every new ver-

sion must need a Divinely authorised exposition. This is but one example of the numberless difficulties, that embarrass the theory of plenary inspiration.

In searching for the true grounds of the authority of the Scriptures, (and these remarks are only an attempt at searching,) we must not overlook the distinction of their credibility into human and Divine. The former must be firmly established, before we consider the latter. The historical truth of the New Testament—its foundation in undoubted facts, is the first, the all-important consideration, which must be clearly shown before any question can be raised as to its authority or obligation. Christianity is a religion of facts as well as of principles. Its principles are embodied in facts. The facts are also truths, not less interesting to the world than the principles which they convey. And we have no sure ground on which to stand, until the historical truth of the Gospel is placed beyond question. A great proportion of the religious speculations of modern times seem to have a tendency to remove this objective, essential basis; and to substitute in its place a dreamy, shadowy theory of principles,—to substitute a so-called philosophy of religion in the place of an immediate, supernatural revelation. But the practical value of Christianity, its adaptation to the wants of mankind, would scarcely be appreciable, if the real, living, dying, rising Christ were removed. Ideas must be realized, impersonated. No systems of abstractions can supply the place, in common minds, of tangible facts. We cannot reverence or love abstractions. Piety would die out of the soul for want of nutriment, and practical religion would lose its hold upon the popular mind, were the separation accomplished of the idea from its realization. Jesus Christ must stand before us an example in duty and a sacrifice for sin, or we shall want the most cogent motives to holiness.

The Scriptures stand in the same category with the genuine and universally acknowledged monuments of profane history. This is their *human* authority. If they have this place in our minds,—if we believe them to be the productions of the authors to whom ecclesiastical history attributes them, and to have been written at the time, which the same history assigns as the period of their origin,—then the picture which they exhibit, of the Redeemer and

of the circumstances of the original Christian story, stands clearly before us an indubitable reality. We enter at once and unhesitatingly into the spirit of the age and people. We reproduce the scenes described. We feel that we are dealing with men and facts, of whose existence we cannot doubt. We feel too, that we are dealing with simple, unprejudiced, truth-loving men, unbiassed by false scientific theories and unseduced by hopes of worldly interest,—men above the world. And this feeling furnishes the surest pledge, that the narratives contain no errors that could essentially impair the truth or diminish the value of this image of the Redeemer and his times.

Now a single glance at this image shows us, that it would be manifestly imperfect without admitting the fact, that the first Christians were filled with a holy spirit—a spirit of light, guidance and strength,—that they were supernaturally and miraculously led into a knowledge of truth, and endowed with special powers of imparting it. This stands in the foreground of the picture, explanatory of many things besides, nay, essential to the probability of the whole narrative. The day of Pentecost formed a new era in the history of the Apostles. All before had been preparatory. This was the seal and confirmation of their Apostolic office. Unless the story be a poetic invention, are we not constrained to accept the account of the imparting of the Spirit as a real miraculous fact? Will any exposition of natural causes satisfy us? Were the Apostles deceived, or were they carried away into a high state of excitement by the influence of preceding events? Or was it merely an enthusiasm awakened by their extravagant expectations and hopes? It is evident that they regarded the event as a real manifestation of extraordinary power, and a fulfilment of an Old Testament prophecy. It would seem that no fact is more credibly attested than these,—that Christ promised to his disciples a holy spirit as a supernatural guide and teacher, and that this promise was literally fulfilled. This last fact changed the whole mode of thinking and acting of the disciples, and left its impress upon their entire character. Indeed, this influence of the Spirit so determined the whole development of the Church, so plainly marked out the course which the disciples should pursue, and is so evident in every step of their progress, that if we sup-

pose it to be removed, all primitive ecclesiastical history becomes an inexplicable mystery. We have no thread to guide us amid its labyrinths. We have no rule by which to account for the conduct of the Apostles, no mode of explaining the historical development of the Christian idea. To remove it would be like removing miracle altogether from the Gospel history; a proceeding that could not fail of introducing inextricable confusion in the narrative.

A single instance shows the importance of this view. What was it that persuaded Peter, that to refuse admission of the Heathens into the Church would be to fight against God? It was his thorough conviction, from what he saw and heard, that the holy spirit had been imparted to the heathens in the house of Cornelius, as it had formerly been imparted to the Jews at the day of Pentecost. When he related the circumstances at Jerusalem, the believers there received the same practical conviction. On the strength of this conviction the Christian missionaries applied themselves to the conversion of the Heathens. Thus, by this fact was the practice of the Church firmly established. It was no longer a question open for discussion, whether the Gospel should be preached to the Gentiles. They also might receive the seal of the Spirit.

In the Apostolic times the holy spirit appears to have been communicated to believers everywhere in the same miraculous manner, so that those to whom the Spirit had not been imparted were not considered as completely within the new kingdom of God. An example of this is found in Acts xix. 1—7; where Paul is said to have inquired of the believers, (probably believers only in the baptism of John and partakers of the hope of the Messiah's coming,) whether they "had received the holy spirit;" and they replied that they "had not so much as heard whether there were any holy spirit." It was this spirit, that brought them into closer communion with Christ and the Father, and guided them into the knowledge of all truths pertaining to life and godliness.

It is not probable, that the holy spirit led the Apostles or other believers at once into the entire possession of truth. It seems more natural to suppose, that by gradual advances they became "vessels purified for the Master's service." Nor were they at all times equally filled with the Spirit; but as the occasions of the Church and the service of the truth rendered necessary. These

moments, in which they experienced the special energies of the Spirit, could not fail to exercise the most decided influence upon the whole course of their spiritual life, and upon the progress of truth and the development of the Church. At other times, indeed, Christians were not destitute of the Spirit; it could not cease while faith in the Redeemer continued; for entire destitution of the Spirit would imply entire separation from Christ, through whom it was imparted. More intensive was the Spirit in individuals, as the circumstances of the Church demanded; because the leaven had not equally penetrated the whole mass, the more was it concentrated in single points.

The powers of this new Divine, creative energy operated more efficiently in the freshness and vigor of the youth of the Church. Hence in the times of Christ and the Apostles we read of miraculous phenomena, which gradually disappear from the history, as the occasions of them ceased, though no precise time was designated for their cessation. But in proportion as the Church extended its borders, it lost that immediate influence over the minds of believers which it had acquired by the possession of the Divine Spirit. The presence of the Spirit, though we can never suppose it to be withdrawn from the souls of the faithful, became less and less like a mighty rushing wind, and more like the gentle waving of the airs of morning. Hence the doctrine of later believers, that is, the doctrine of the Church in subsequent ages, is to be judged and determined according to the New Testament writers; their books furnishing the standard of judging what is or what is not conformable to the dictates of the holy spirit. This authority, which they possess as the works of men filled with extraordinary and miraculous effusions of the Spirit, is their *Divine* authority. This Divine endowment, in fulfilment of the Saviour's promise, revived the recollection of his words, and we may presume, protected the disciples equally from credulity and from a frivolous extravagance and from varnishing of simple facts. We need not go further. It is impossible for us to ascribe a Divine authority to the most insignificant letter of the New Testament, or to attribute a Divine interposition in regard to facts that came within the writer's personal knowledge. This was done by the earlier doc-

trinal writers, and exposed revelation to the attacks of unbelievers. The practice is untenable. It is time that it were renounced.

Our limits do not permit us to follow out the practical inferences from this subject; nor to consider what influence this change of opinion in regard to inspiration may have upon our treatment of the New Testament writings, and upon our conviction of their purport. It is evident, that with its reception some doctrines, built upon the letter only, which have heretofore prevailed in the Church, cannot retain their hold upon the popular Christian mind.

This limitation of the idea of inspiration does not lower the authority of the Scriptures, as is sometimes supposed; on the contrary, it procures for them an increased respect, and a firmer hold upon the minds of intelligent men. We think, that the New Testament is never regarded with more reverence, than when independently of the *minutiæ* of plenary inspiration, it is considered as the credible record of a Divine work accomplished by Jesus Christ standing in the most intimate connexion with God,—a record composed by men, who in consequence of their relation to him and to the first Christian communities were best able to testify to the truth of what they wrote, and who were specially empowered by miraculously imparted gifts of the holy spirit to communicate their knowledge to others. J. M. M.

SAYINGS AND DOINGS AT HOME.

FROM LETTERS TO AN ABSENT DAUGHTER.

* * * THERE has recently occurred among your acquaintances a very notable exemplification of the truth of the Scriptural saying, that "he that diggeth a pit shall fall therein." You know well that there has not been for a long time any other than a jealous, envious, perhaps malicious feeling on the part of Mr. S—— towards your friend Mr. A——. The only probable cause of this unhappy state of feeling is the fact, that while in business our friend succeeded a little better, and had a more respectable as well as a more extensive patronage than his competitor Mr. S——.

:e of the latter has been proved by recent developments, to have been much stronger and more settled than any supposed it to be. So many months had elapsed since had retired from the business in which Mr. S—— found ccessful a rival, that we had all nearly forgotten the of S——'s malice and envy, when it astonished us by ing violent outbreak. Mr. A—— had relinquished the n which he was formerly engaged, and was making ns for establishing himself in another place. Meanwhile tired to a little residence owned by his family in the r relaxation and restoration of his wonted vigor, which worn down by his devotion to business. Mr. S—— had ntance in the place to which our friend was about to nd to this individual he wrote, making certain statements nations unfavorable to Mr. A——'s character and pro- ualifications. When Mr. A—— visited the place soon receipt of this letter, he found that the individual to . S—— had written had been very active in exciting and waking up prejudices against him. He found sev- had formerly appeared warm friends, now cool and dis- eir demeanor. Surprised at the change he sought an n, and was fortunate in making a discovery of the whole hich his character and prospects were to have been y blasted. Doubtless Mr. S—— little suspected that ould ever have been discovered by Mr. A—— or his Malice and revenge are, however, not always so clear- r so far-seeing, as their victims may suppose themselves, ler their influence, to be. The machinations of his : now all exposed, and by exposure rendered harmless, r friend may go to the place which he had chosen as the his future professional operations, confident that all the his enemy's vindictiveness and malice will hereafter ss and poisonless at his feet.

:, however, that the plot had not been discovered, and sequence of the Iago-like insinuations of Mr. S—— our received so little encouragement from his friends in —— have determined him not to remove thither. Something n have occurred to which poor Mr. S —— must have

been blinded by the eagerness of his revenge. Our friend, after recruiting his health in his rural retirement, would in a year or two have returned to establish himself again in business in this place. Mr. S—— must then again have felt the same injury as before from his more able and more successful competitor. His rival, in his anxiety to gratify his revenge, saw not this, the inevitable result of the success of his nefarious machinations; and herein consists the illustration given by these events to the correctness of the wise man's observation, that "he that diggeth a pit shall fall therein."

I had some conversation with Mr. A—— a few days after his discovery of the vindictive artifices of his almost forgotten enemy. I found that the discovery had ruffled his feelings more than I had supposed that any thing of the kind could have done. You know how forbearing, how forgiving, how nearly perfect, we have long esteemed Mr. A——. But great as is his habitual forbearance, the discovery of such unlooked-for and excessive malice on the part of one on whom he had conferred many favors, proved, for a short time, apparently too much for him. I pretend not to know his inward feelings and struggles; but from the tenor of his conversation I presume that he would have found it very hard indeed to have complied, for a few days at first, with the precept, "Love your enemies," or to have acted on the principle of overcoming evil with good. But in a few days more I perceived that a better spirit prevailed; the spirit of retaliation, the disposition to render evil for evil, had been subdued, and in a greater or less degree I saw our friend was prepared to bless them that cursed him, and to do good to those whose hatred had at first awakened in him an unchristian temper. I have every reason to suppose that this better spirit maintains its ascendency; but from the brief prevalence of the disposition to avenge himself and to recompense evil for evil I have learned, my dear M——, and I would have you also learn, a lesson of useful import. I have said to myself, 'If one so advanced in all man-like and Christ-like virtues, so capable, to all appearance, of forgiving as we hope to be forgiven, was, even for a few days, overcome and mastered by the evil spirit of revenge, how careful should I be—how careful should all men be, that upon every occasion of provocation they anxiously repress the risings of

a spirit of retaliation, and cultivate the spirit of forgiveness, and thus by *repeated acts* so strengthen this Christian virtue that in an evil day, like that in our friend's history, they may be able to stand.' How many who think themselves secure against falling into an unchristian spirit would not fall, when one so great in virtue as our friend fell, or was upon the very point of falling? Whenever we are provoked, let us check every rising emotion of anger—every disposition to render evil for evil, and by *habituating* ourselves to this course upon all the *smaller* occasions of life, may we the more confidently hope to be prepared, as we should be, and as we should wish to be, upon some sudden emergency or some great provocation. Only by repeated, habitual conduct of this kind can we prepare ourselves against being "overcome of evil;" only by such strenuous and sustained efforts can either you or I, my dear daughter, ever hope to attain to that height and nobility of Christ-like virtue which will enable us, even when grossly injured or provoked, to "evercome evil with good." As this is almost the last and crowning excellence in the follower of Christ—the most noble and celestial of Christian virtues, so its attainment is the most laborious, being granted us only after earnest seeking, and strenuous effort. Let us not grudge, then, to pay the Heaven-appointed price. T. C. A.

CHRIST WASHES THE FEET OF HIS DISCIPLES.

JOHN xiii. 1—17.

IT was the evening of the Paschal Feast.* The city of the

* It has seemed to some, that John, unlike the other Evangelists, has represented this supper of the Saviour, either as a Paschal Feast preceding that of the Jews, or as not a Paschal Feast at all. A complete discussion of the subject would of course be impossible within our present limits. Two suggestions, however, may help the reader to the explanation of four texts which present difficulties in this connexion, and may lead him to the opinion above indicated. 1. The Passover was to be eaten, not as some suppose at the *end* of the fourteenth, but at the end of the thirteenth, and the *beginning* of the fourteenth of the month Nisan. 2. The term Pass-

Jews was thronged with the multitude of worshippers; and yet this multitude did not fill the streets, for by sets and families they were gathered into the different houses to eat the Passover. Silence reigned throughout the city, the silence of a vast throng; and although this was usual and a thing to have been expected, yet to many it seemed ominous, for the minds of the thoughtful were full of evil forebodings and gloomy fears. Every day had brought with it some startling occurrence; an event of great moment was plainly approaching; and since daily and hourly the breath of war seemed to increase, must not the event be evil? There were those who affirmed that the present would prove the last of the Jewish festivals.

Nevertheless, this was still a proud night for the Jew. The Feast was intended indeed to remind the Chosen People of their dependence upon God;—it should have taught them gratitude and humility. And yet to the proud it was a proud season. They could not but exult as they went back in thought to the first Paschal evening, that night of terror and dismay, when the Lord passed over the land of Pharaoh, and there was a great cry in Egypt, because of the dead in all their houses. They must have called to mind with a feeling of satisfaction how Pharaoh and his servants rose up, and sought out the people, as they ate the passover in haste,—their loins girded, their shoes on their feet, and their staves in their hands,—beseeching them to go in peace, and leave behind a blessing. 'Who shall venture to despise the chosen people of Jehovah,' asked the Jews; 'he brought us out of the iron furnace, and he will yet deliver us.'

But humility was not quite banished from the city of God. No; with that very evening commenced her reign. That was a great night for the humble; and with great confidence, they tell us the following simple tale.

over included not only the paschal lamb, but also many other offerings, eaten at a later period in the Feast. The day of the Jews began in the evening. The day of the thirteenth then was the "day before the fourteenth, that is, the day "before the feast," John xiii. 1. John xviii. 28, again, does not refer to the paschal lamb, but to the other sacrifices; and so with John xix. 14, (we use the term, sacrifice, in a loose sense.) Finally, John xix. 31, refers to the first day of the festival, "a high day," always beginning, be it observed, in the evening.

In an upper apartment of one of the houses thirteen peasants and fishermen of Galilee were assembled to keep the Feast. No one of them was great according to the measure of this world, and yet they formed a striking assemblage, for they seemed all to be resolute and earnest men. One among them was plainly the greatest, the Rabbi, the Ruler, the Master. His countenance was marked with the Jewish outlines, and yet the *expression* of his face was not Jewish; he could hardly have been claimed for any nation, and might have been called a son of *man*. As soon as the Feast was in readiness,* and before they began to eat, this ruler, who, one might have thought, would himself have waited to receive some respectful attentions, "rises from supper and laid aside his garments, and took a towel and girded himself. After that, he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded." And "after he had washed their feet, and had taken his garments and was set down again," he thus explained unto them the mysterious symbol. "Know ye what I have done to you? Ye call me Master and Lord: and *ye say well; for so I am.* If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, the servant is not greater than his Lord, neither is he that is sent greater than he that sent him." The highest wisdom lies in humility. The calling of man is to service. Be humble, that ye may serve God implicitly, without thought of self. Be humble, that ye may serve men faithfully, that so no office may be accounted mean or brutal, if it be only serviceable,—that so ye may ever wash one another's feet. And remember it is not enough to worship humility as a beautiful and honorable thing. "If ye know and approve these things, happy are ye if ye *do* them."†—The Ruler in that scene

* "And supper being ended," says our Translation. But Jesus is afterwards represented as eating. "Supper being ready" is as true to the original.

† Interpreted, since the fourth century, so as to support the performance of a specific rite. It was common then to wash the feet of the baptized. As is well known, the washing of feet is a solemn ceremony in the Roman Church. It has also been adopted by the Church of the Brethren. The Saviour plainly thought only of the *disposition* exhibited in the act.

was the world's Redeemer. He did not share in the pride of the Jew, for he was not merely a Hebrew, but a Perfect Man, and could take the part of a servant.

Now in the view of the world this thing was done in a corner, yet can the world point to few greater scenes. For does not that symbolic washing exalt service above pride? Does it not open a new era for human labor? for what enemy has labor more formidable than pride. Does it not tell us, once and forever, that none is so great that he may decline to be useful, yes, to perform the meanest drudgery, if he can perform nothing else? For whether is greater, the servant or the Lord?

The fears of the thoughtful were well founded. The Son of Man was glorified in suffering, and the Law was fulfilled. This was the last true Jewish, and the first Christian Feast. The Law was but a schoolmaster. The Law was, in a measure, national as well as religious. It has passed away with its festivals. But that symbol of the Christ remains; it is still to us the highest wisdom. Nay, more; since upon Jesus the Spirit was poured without measure, this, like all his deeds and words of wisdom, shall be true through all the ages. It is absolute truth. R. E.

WARE'S "INQUIRY."*

EXPERIMENTAL EVIDENCE OF CHRISTIANITY.

According to a brief introductory notice, "these volumes are selected chiefly from the manuscripts which constituted a part of one of the series of discourses, which were delivered by the Author in the Chapel of Harvard College, while he was Professor of Divinity in that Institution. About six years ago his sight began gradually to fail, which made it necessary for him to withdraw by degrees, and at length, wholly, from the duties of his office."

* An Inquiry into the Foundation, Evidences, and Truths of Religion. By Henry Ware, D. D. Late Hollis Professor of Divinity in Harvard College. Cambridge: John Owen. Boston: J. Munroe & Co. 1842. 2 vols. 12mo. pp. 322, 311.

Since then, one of the occupations of his leisure has been to prepare these volumes for publication. At a period of life to which most men look forward as a time of ease and personal enjoyment, afflicted with the natural infirmities of age and with loss of sight, he has not allowed even these circumstances to furnish him with an excuse for ceasing in his endeavors to be useful. The lessons of wisdom and virtue which he had so long taught, in another form he still teaches. There is something touching and impressive in an old age thus employed. The preparation of such works as this—so calm and contemplative in its whole character—whose object is to confirm our faith in God and in His Providential care, and to bring the most momentous truths nearer to the minds of men,—forms a fitting and graceful labor for the concluding years of life. It is a serene and tranquil sunset, more beautiful than the brightest noon.

The subjects discussed in these volumes are of the highest moment—the Foundation, Evidences and Truths of Religion; and they are discussed in a style remarkable alike for clearness and condensation. Frequently, the substance of ponderous volumes is compressed into a single chapter. We do not however propose to attempt any criticism of the work. As we have read it, the image of its author has been present before us, and veneration for his character and the consciousness of the benefits derived in former years from his instructions, would, if nothing else prevented, incapacitate us for sitting as critics on a work by him.

No pupil of Dr. Ware's can, we think, look back but with gratitude to his instructions. But if what he taught was valuable, of still more importance to the young brought under his influence was the manner in which he taught. In a world where personal opinions, taken up one knows not how, are valued so much, and truth as such valued so little, where men are so ready to press their opinions upon others not only by legitimate arguments addressed to the understanding, but by appeals to their prejudices, their passions and their interests, the example of a perfectly fair, candid and truth-loving mind can hardly be over-estimated. A man who in discussing subjects of great moment seeks only the simple truth,—who while he presents his own views, does so without one particle of dogmatism,—who in maintaining them drops

all those arts by which the rhetorician and the advocate can make the worse appear the better reason,—who never defends what he believes to be a truth by an argument, however plausible, which he does not himself consider sound, nor give to a sound argument more than its proper weight,—who while he presents the reasons for his own opinions, 'on the other hand,' that those whom he addresses may not have a one-sided view of the subject, is equally careful to present in their full force the opinions of others,—who by example even more than by precept exerts his whole influence to induce others to adopt not his opinions, but to seek and adopt the truth,—such a man wherever found is worthy of honor; and especially is such a character to be regarded as beyond price, when found in one who has charge of the education of the young. That Dr. Ware has exhibited this character in all that he has taught and written, no one, we suppose, would think of questioning. And more than this; probably there is not one of his pupils who would not say, that he has met few who possessed in any thing like an equal degree two qualities rarely united together in the same person, yet qualities of the very highest importance in a religious teacher, viz. a profound love of truth, and an equally profound respect for the rights and duties of other minds. We have heard one described as possessing a *conscientious intellect.* The pupils of Dr. Ware, we think, would feel that this is a phrase which would apply with peculiar force to him. Not only do such a man's instructions convey information to the minds of those under his charge, but his silent example acts benignantly on their whole moral nature. It is good for the young that such a man should have lived and taught; and it is well for society when such men are held in respect and honor.

In reading this and other works, which treat of subjects connected with Christian Evidences, the question is perpetually suggested, whether there are not other proofs of the truth of our religion, equally satisfactory while they are more accessible to the mass of men, than those commonly dwelt upon in such treatises. Certainly, we are far from undervaluing the evidences of Christianity derived from the intuitions of the soul, and from the historical testimonies to its truth. On these Christianity rests as on

a rock. But few are philosophers to speculate on the former, and most men have neither the books, the habits, nor the time, to investigate the latter. Must the faith of all such rest simply on the authority of others? We believe that it need not.

At any rate, it is a matter of serious moment to consider, whether there be not some evidence of the truth of our religion sufficient for faith and accessible to all. Has God cut off the millions of the occupied, or the ignorant, from the means of knowing the truth in this matter and revealed it to prophets and scholars alone; or has Providence in revealing the truth to all, furnished with it means to all of knowing that it is the truth? Is there not some kind of evidence, open to all, to the uninstructed as well as the instructed, to those who have no books as well as to those who have many, and which is amply sufficient for a thoroughly reasonable and established faith? It seems to us that there is such a kind of evidence, and that it is within the reach of every one. And were we acquainted with one skeptically inclined, instead of urging upon him treatises on Natural Theology or Christian Evidence, we should, at first, rather refer him to this evidence—which is in the consciousness. The kind of evidence to which we allude, is what may be termed the EXPERIMENTAL EVIDENCE of Christianity. To appreciate its force requires not books, but only that one should look into his own heart. We will endeavor to state briefly, what seem to us the grounds and nature of this kind of evidence.

The first fact to be considered, and one which lies at the foundation, is one that comes within the consciousness of every person, no matter how ignorant or unreflecting. It is, that man has a moral and religious nature. That is, unlike the mere animal, man is capable of virtuous principles and of pious sentiments. The existence of such a nature and the possibility of such qualities are taken for granted by every one. The most skeptical scoffer, though he may call it absurd, does not doubt that every man *may* act from conscientious principle and that he may be moved by devout feelings. The existence and use of the words—right and wrong, virtue, piety, reverence, devotion, prove the existence of the moral and religious nature of man; without such a nature these words would have no meaning, and would never have existed, just as

there would have been no names given to different colors, if the whole race of men had been born blind. Grant that the conscience and religious sentiments may be perverted; the fact that they are perverted, shows that they exist. The existence of the moral nature is made manifest in every word of blame, in every rebuke of conscience, in every condemnation of the vices and approval of the virtues of others. And that man has a religious nature appears from the fact, that all men raised above the brute have in some form or other looked up to higher powers in worship. Every man knows in his own heart that he is capable of worship, of religious feelings. These facts need no learning drawn from books. They are facts of consciousness.

Further, if the moral and religious nature of man is rightly cultivated, educated, developed, it manifests itself in certain virtues, such as integrity, truthfulness, disinterestedness, trust, love, piety, devotion. Just as the branches grow out of the trunk of a tree, these virtues grow out of the moral and religious nature of man, are its natural growth and manifestation if rightly educated, belong to it and could not exist without it.

But what should especially be observed, is this; that these virtues are realities. Every one whose soul is not utterly dead knows that they may actually exist. However imperfectly they may be possessed by individuals, every individual is capable of them. They are realities of whose existence we may be certain. A good conscience, rectitude of purpose, justice, truthfulness, love, reverence, devotion, these are real qualities.

And not only this; but these virtues are the highest qualities of the human character. They are the crown and glory of the man. They make the perfect man. They are not only the ornament and grace of the highest, noblest man, but they lie at the foundation, are corner and key-stone, the outward body and inward life, the essential elements of such a character. Just as one lacks them, he is imperfect; and just as he possesses them, he approaches human perfection.

Of all these things we have the evidence of consciousness—the most certain and undeniable of all evidence. It needs no learning from books to possess it. It can be appreciated by the most ignorant man, and by the child as soon as its moral feelings awake and it can reflect on what goes on within it.

We would now say of Christianity, that all its laws, motives, hopes, and all its varied influences, tend to produce precisely this state of character which constitutes the perfect man. Its whole object and whole influence is, to raise man towards this perfection. We are far from saying that man yields to its influences; but only, that the whole tendency of Christianity is to this point. It inculcates from beginning to end these particular virtues, and to promote their growth in the human soul is its one and sole object. And all the motives it presents, and all the truths which it has revealed, look to this same point. It reveals the paternal character of God, that we may love him; his justice and holiness, that we may fear to do wrong. It would weaken the temptations of earth, by revealing an immortal life and by affirming the great truth of man's moral accountability. It binds, in indissoluble bonds, all man's hopes of happiness with the possession of these virtues. It addresses all man's hopes of heaven and all his fears of a judgment to come, to compel him to seek them. The truths and motives of the Gospel are suited to call out these virtues—they form the natural sky under which they can best and healthfully grow. That this is true, the intellect can see. That it is true, all our best feelings and all our religious impulses bear testimony. That it is true, millions of tried and tempted men have found in their own experience, and thousands of martyrs have affirmed it from the stake.

Let us not be misunderstood. We are not thus far saying that Christianity is true; but simply this; that first, there are certain moral and religious excellences—certain virtues, which are essential—the foundation and the crown of the highest, noblest, the most perfect character; and secondly, that the truths, precepts, motives of the Gospel all bear on this one point of establishing these virtues in the soul of man, and that just in the same degree as the Gospel is yielded to, it raises man toward this perfection, and does it as nothing else does or can. These virtues and the Gospel lie over against each other as natural cause and effect—as tree and fruit.

The conclusion which follows seems irresistible. Can an effect be greater than its cause? Can a stream rise higher than its fountain? Can darkness be the source of light? Can human

perfection grow out of falsehood? Can moral perfection find its most healthful nourishment, its best guide, its strongest motives, in error and fraud and falsehood? Can the highest virtues, can any virtue, find true, healthful, permanent nourishment from any thing but truth?

If the whole influence of the Gospel is to carry men on toward moral perfection—if this is its sole end—and if, just as far as it is obeyed, it conducts one always, invariably, and without mistake towards that perfection, we are just as certain that the great principles of the Gospel are true, as we are that justice, disinterestedness, truthfulness, love, piety, devotion are necessary to man's perfection and are the essential parts of that perfection. This seems as near to demonstration as any thing in morals can be. Our assurance of the truth of the Gospel rests on our conviction of the reality of these virtues and of their constituting the essential qualities of the perfect man. If these virtues are not a farce and phantom—if they grow out of the natural, original capacities of human nature, and are these capacities cultivated into their best estate, if baseness and selfishness and falsehood and vice do not elevate but degrade man, then is the Gospel true. We know it is true just as we know that the river has had fountains higher than itself among the hills.

There is nothing peculiar in this argument. So far from it, it is one which we are every day using, and which in all cases where it can be applied is held to be perfectly valid. To take a case among the practical affairs of life; there is an event in the history of science, which will serve to show its nature and reasonableness. We refer to the discovery of the mariner's compass. Before this discovery navigators hardly dared to go out of sight of land. The Mediterranean was full of ships, but in sailing from port to port, as in the memorable voyage of Paul to Rome, they crept timidly along the windings and, as it were, under the very shadow of the coast. If the heavens put on a threatening aspect, fearing to lose their only guides, the sun and stars, they made for the nearest harbor, flying like frightened birds before the coming storm. But when the compass was discovered, first one tried it, and then another, and it was soon found that it could be trusted. And now, made confident by this experience, navigators stretched

boldly across the sea; for in the darkest night, under the blackest clouds, they found in this little needle a guide that never deserted its post, a pilot that never slept, outwatching the night, pointing as steadily in the tempest as in the calm, trustworthy as the polar star. The sun might be eclipsed and clouds might hide the heavens, and the mariner scarce stand before the furious beating of the tempest, but still amidst all this wild uproar of the seas might be seen under the dim lamp, this little needle, trembling but never faithless, steadfast when all else failed, guiding the despairing seaman safely through night and the storm. With such a guide they feared not to put forth into unknown seas, and every voyage only showed more and more its inestimable value. And though men might know nothing of the laws which governed it, was not this experience that it never led them astray sufficient to satisfy any reasonable man to use it as a guide? So of the Gospel. If it has been found to lead no one who has heartily obeyed it astray from virtue, from true moral good and happiness,—if when human prudence has been at fault and human wisdom could not see through the clouds of life, and amid the storms and currents of the world the way was lost, the Gospel has conducted him on in the way of true excellence and peace,—if this has been the experience of every one who has tried it and of ourselves just so far as we have tried it, who shall say that it is not worthy of being trusted—that it is not the safe and true guide—that human experience on earth, not less than a Divine voice from heaven, affirms its truth.

But had not the Greek and has not the Hindoo, each of them, an equal faith in his religion; and is not their conviction an equal evidence of the truth of those religions? To the latter question, we answer, no. No doubt the belief of a Heathen in his religion may be equally sincere, but it is not founded on the same ground as that of the Christian. The argument is not, that mere belief shows a religion to be true, but belief on trustworthy evidence. This peculiar evidence of which we have spoken, Heathen religions are destitute of. The Christian's conviction rests on the fact of consciousness, that his religion just so far as it is obeyed conducts one towards moral perfection. The belief of the Heathen does not invalidate this evidence for Christianity, because his belief rests on an entirely different basis. The whole purpose of Heathen

religions has been entirely unlike that of Christianity. It is not their tendency nor purpose, to promote those virtues in which human perfection consists. Even in, as it has been termed, the beautiful mythology of Greece, licentiousness, deceit, war had their gods, and they were among the most powerful and most worshipped of Olympus. There was not a vice, nor crime, nor grovelling appetite which was not authorized by the example of their divinities. He who would be really pure and upright, had to become so in spite of the example of the gods and the general tendency of the religion. Hence it was that such men as Socrates and Plato deprecated the general influence of the received faith, and sought in philosophy a guide to human excellence such as they could not find in religion. Nay; Heathen religions do not even profess to carry man on towards moral perfection. It is not at all their object. Benjamin Constant in his great work on religion has shown how, in most cases, the religions of Heathenism have as one of their most important characteristics been severed from morals. It was not their object to promote human virtue. Therefore he who would become a virtuous man had to look for his strongest motives and best direction somewhere else than in religion.

But it may be said, that after all it may be only a comparison of virtues; that Heathen systems of religion have promoted what the Heathens regarded as the chief virtues; and that if they did this, they had the same evidence for their truth as that on which we would rely for the truth of Christianity. But the history of mankind would not show this to be the case. No doubt in different ages and nations there have been somewhat different views as to what virtues were essential in the perfect man. But after all there has not been enough of difference as to the moral value of the fundamental principles of virtue, to affect this argument. Religion and custom may have allowed of impurity, falsehood, revenge, murder; but still men have thought purity better than impurity, integrity than deceit, disinterestedness than selfishness. Without however dwelling on this view, the history of mankind will show that Heathen religions have never tended to carry man on, not only towards his true perfection, but not even towards what the Heathens themselves have regarded as the moral perfection of man.

This evidence of consciousness then,—this *felt* suitableness of

religion to men's natures—its suitableness to raise and purify those natures and prepare them for spiritual happiness, the Heathen has nothing of. The same test which shows the truth of Christianity, on being applied to Heathen religions, shows that they are false.

But these remarks, it may be said, only go to show the truth of the great principles of Christianity, and not its supernatural origin. On this point we would only add, that we can hardly admit their truth, without admitting the supernatural character of the religion itself. These principles in the Gospel are blended inseparably with what is miraculous in its history—grow out of it—depend on it—cannot be torn from it. Our Saviour's whole life was miraculous, from his birth to his ascension. And his teachings and life are not separate, as is sometimes the case with philosophers, but he taught his religion most impressively through his life, and one of its most important doctrines, that of a future life, through his own resurrection. He was not merely a prophet delivering a message, but the Son of God, revealing the great truths of his ministry through his example. The religion and life of our Saviour are thus bound up together. And a belief in the excellence and truth of the religion involves a belief in its miraculous origin and attestation; or we are reduced to the absurdity of supposing that he, who proclaimed the highest moral truth to man, and outwardly in want, persecution and death lived that truth, was still himself false—that his whole life was a falsehood. Not only the perfect religion, but the perfect life, affirms the supernatural character of Christianity.

The argument then is briefly this. The supernatural character of Christianity is bound up with its moral teachings, and the truth of the latter is seen in their adaptation to man's highest spiritual wants.

Here is a kind of evidence, to appreciate which there needs but the study of two books,—the Gospel and the human heart. It is open to the most ignorant—needs not a knowledge of languages, nor the philosophy of the schools, nor crowded libraries. There are other kinds of evidence for the truth of Christianity, to appreciate which requires the attainments of a scholar. But this is sufficient of itself, and to our minds the most satisfactory of all.

This, though they may not state it to themselves, is the evidence which satisfies most Christians, and reasonably satisfies them, of

the truth of their religion. The skeptic may bring objections which their limited knowledge prevents them from answering, may perhaps confound and silence them, but after all they have an evidence in their hearts which assures them of its truth. Most of our readers have probably heard men who were ignorant, but sincere and devout Christians, say that they *knew* the Gospel was true. And though they did not know how, *they did know it.* They knew that just so far as they had followed it, (and the evidence increases just as obedience gives one experimental knowledge on the subject,) it had rescued them from sin—had purified their hearts, elevated their purposes, strengthened every virtue, brought them nearer to God; and what has done this cannot be a lie. A lie cannot be the guide to moral perfection and happiness. It was not the language of blind and credulous faith, which Dr. Bowditch, in his Life by his son, is reported to have used, but the language of the most reasonable philosophy; as it was also the language of a man who least of all would allow himself to be practised on by delusions. On one occasion several young men argued with him about the truth of Christianity. Having heard them patiently, he at length struck his breast: "Talk no more about it. I know that the Bible is true: that it is capable of doing to me the greatest good. I know so by the feelings I have here." When we hear any one, no matter how ignorant, who we have reason to believe is a sincere, practical, and *growing* Christian, say "I feel, I know that the Gospel is true,"—it may be a husbandman who as he pauses from his labor on the hill-side looks around on the glorious works of God, it may be a youth who amidst many temptations has kept his virtue, it may be the feeblest woman in the hour of bereavement and desolation who utters it,—who is there that does not bow before their words. We confess the authority of this experience of Christian truth, as it were that of a prophet. Though they know nothing of the logic or philosophy of it, we feel that this heartfelt and vital experience of the *ennobling power* of Christianity is an evidence of its *truth*, full and complete. While we regard as of infinite worth the additional and overwhelming evidence for the truth of our religion which may be drawn from the shelves of a library, from history and philosophy, we rejoice that the great temple of Christianity is buttressed about on every side with every kind of evidence, suited

to every condition of mind and state of the heart; but above all we rejoice, that there is one kind of evidence, full, sufficient, open to all—this evidence of consciousness and experience.

This evidence, if attended to, would be sufficient to the worst man; for no man is so dead in soul that he cannot see and feel that the nobleness and perfection of man lie in these virtues, and that as far as Christianity is followed, these virtues will spring and grow in the soul. But if he hesitates here, he has but to try the experiment of its worth by obeying it himself. Nor should he complain of the necessity of doing this. That which millions have deemed the chief good, he can hardly reject as worthless. At any rate, to understand the full worth of any thing we must try it. The blind man cannot appreciate the light of the sun till his eyes are couched, and the full worth of knowledge is not known till it is acquired. Nor is there any reason that religion should be exempted from the general law of God's Providence.

And here we would add, that the same general train of remark which shows the truth of religion, shows also the necessity of its being heartily adopted and obeyed. If man have a moral and religious nature, and if the Gospel contain the laws of its healthful growth and development, it is indispensable that its laws should be obeyed. Even if one nominally reject Christianity, he must obey its laws or his spiritual nature must pine and famish. Infidels and Pagans who have made any progress in the way of human excellence have done it only by living according to the laws of Christianity, while they have either rejected or been ignorant of Christianity itself. We sometimes hear religion spoken of and still more often hear it treated, as if it were a useful thing indeed, but of no essential importance—useful to the poor as the teacher of contentment, useful to the sorrowing, the bereaved, the tried, useful as a prop of government and the enforcer of order and peace, but not indispensable to the man himself. But this is a wretched delusion. The importance of religion lies in this, that it contains the laws of the development and perfection of man's spiritual nature—the laws of its health and hope and bliss now and forever—laws which can no more be neglected, than can those of his physical being, without spiritual disease, deformity and death. Religious truth forms the soil, the air, the sky, in the midst of which the soul should grow. He

who repels it from him, repels that which is the great supporter of the soul's life. It is as if some stately tree on the banks of an inland stream (could we for a moment, adopting the symbolic language of Scripture, imagine it endowed with thought and the power of executing its volitions) should repel and shut out from itself the influence of the elements in whose midst it grew and flourished. As it meditates under the summer sun, the gentle river rippling along by its roots, and feels its strength which bows not before any tempest, its heart is lifted up in pride; and a voice from out its leaves whispers, 'I can stand alone. The far off sun is so distant from me that it can do me no good, it only withers up my leaves; the winds disturb and break my branches; the river washes the soil away from my roots. I want not the help of chilling dews and the hot noon. Let me stand alone!' Suppose that with the will, it has also the power, and repels from itself all these elements, and shuts them out, until it stands as if it were enclosed in some sphere impenetrable to them. The sun vanishes, the air no longer moves amidst its leaves, the dews cease to fall around it, and the roots reach out but find no longer the fresh waters of the river. From this little spot of self-dependent pride the elements are shut out,—and while all around is green and flourishing, its leaves wither, its life perishes, and it remains bare and blasted, a monument of death.

So have men speculated about religion. 'Its motives are far-off, some reaching into the abysses of eternity,—why should I heed what is so distant? Its action, like a tempest, has sometimes disturbed the peace of the world; it subjects me to self-denial and unwelcome duties; and though it may be good for the ignorant and weak, I have no need of it. I can stand alone!' But if in his presumptuous folly the man does really reject, not the name, but the laws of religion, and ceases to obey them, as surely as the moral not less than the material world is governed by laws, in the same degree as he rejects them, every virtue will dry up, the affections will be perverted and dwarfed, and the very capacity of a high excellence wither away.

Religion is not merely the supporter of law and public order, a thing of forms which may or may not indifferently be neglected; its object is not merely to teach contentment to the tried, and con-

soling hopes to the wretched; it is not merely a pleasant subject for speculation in health, and a ministering angel wreathing graceful folds like sunset clouds around the parting hour; but it is the foundation of excellence, and the very life of all progress towards perfection. And such have all, who have lovingly received it into their hearts and obeyed it in love, found it;—found it, in the words of the Apostle, "the power of God unto salvation." E. P.

DESCRIPTIONS OF MORNING AND EVENING.

There is no more remarkable illustration of the mental, moral and physical diversities which prevail among men, than appears in the different effects wrought upon the mind and feelings by natural scenes and objects. Many trains of pleasant thought might be pursued in following out this illustration. Let us trace it as it appears in the infinitely diversified effects wrought upon the feelings of men by the phenomena of nature at the beginning and the close of the day. Natural sounds and objects at those seasons are to all of us, in a greater or less degree, at some time in our lives the subjects of deep and silent contemplation. Yet how different are the feelings thus excited, and the associations thus suggested, depending on the temperament, the pursuits, and the character of each individual.

Round the whole earth, since its revolutions began, there has been and is but one sun to rise and set. He is called "the mirror reflecting the countenance of God—light, health and happiness." In old paintings and engravings there is a round, full, jocund or happy face, set within the orb of day; while in the moon a soft, sphinx-like countenance expresses her milder influence. The sun has been described as "a race horse, strong and mighty, rejoicing in his strength;" as "a bridegroom coming out of his chamber." To everything grand and noble in creation and in imagination has he been likened, and yet he is the same sun. His rising and setting are the inspirers of the poet's song; furnishing him with emblems and similes, and giving to untutored genius a language

suited to its expression. The dawning light and the evening shade, shedding brighter or darker tints over near and distant objects, give to the imagination of the painter the prototype of that production on which the eye loves to linger, because it discerns in the approximation of art to nature some affinity between the mind of man and the spirit of God. The desponding gazer on the deepening twilight feels more impressively a sense of loneliness as the departing sun leaves a blank before his eyes, which seems like the tearing of some beloved object from his heart. To him whose conscience is burdened with guilt the approach of evening darkness is unwelcome, as it brings with it no repose, but rather the pangs of remorse and fear, while the returning light offers but a new and unchecked temptation to sin. It is in a religious point of view that many writers have drawn the most familiar and pleasing sketches of morning and evening scenes, and it is in that point of view that the phenomena of nature are most impressive. The unthinking man may look upon them with careless eyes as merely the dividing limits between labor and repose, but he who feels and meditates puts upon them a higher meaning. In the blendings of light and shade, of glorious tints and gloomy clouds, he discerns a faithful picture of human life, representing to his mind the newborn infant coming into existence with a Divine blessing on his birth, endowed with faculties which are disclosed by progressive life, rising and increasing to mid-day splendor, and then gently sinking to rest or action where the eye can no longer see.

By calling up from the treasures of our libraries some of the most remarkable descriptions of morning and evening, we shall observe how religious opinions, moral feelings and susceptibilities have varied the effects which natural scenes produce upon the human mind.

Homer looked upon his rosy-fingered morn, the coming of Aurora with her chariot of fire, and her departure after she had traversed the heavens, only as connected with the noise and bustle attending the commencement and the suspension of an engagement between the burnished arms of war. But Tasso, who describes a contest in which Christians fight against infidels, sanctifies the morning and evening in the camp as the sacred seasons of appeal to the God of armies.

Longinus, having no better criterion of sublimity, likens the morning to the Iliad of Homer, grand, tumultuous and ardent; while the evening resembles the Odyssey, the hero calmly and majestically returning to his rest after a long and intense struggle.

Milton, whose blinded vision, "the one talent which 'tis death to hide, lodged with him useless," gave to his descriptions the hallowed tints of remembered images, was well prepared to invest his exquisite pictures with the sad but pleasing recollections which would recur to the minds of our first parents after their expulsion from Paradise. Night was to him "the patroness of grief," and "the sacred light" of the returning morning would cause,

> "New hope to spring
> Out of despair, joy, but with fear yet linked."

Walton, the angler, of a calm and contemplative, yet by no means an indolent disposition, delighted to walk to the river's brink "when the morning lark sped upward, and the sun looked forth gloriously on the dim and misty lake; when the husbandman was singing on his way, and the eagle soared to his silver cloud." And "when the eye of evening looked on the green woods and winding brooks and the wind sighed over the lea, then it was pleasing to walk through the glen, where the shadows of the trees lengthened, and the bird rested his wing."

The phlegmatic Butler, whose satirical disposition delighted in similes drawn from any distance and forced into service, likens the rising of the sun to the change from black to red produced on the shell of a lobster by boiling.

The emblematical spirituality of Quarles is conspicuous in his Apostrophe,

> "Let those whose eyes, like owls, abhor the light,
> Let those have night that love the night.
> Sweet Phospor, bring the day!
> How sad delay"—"When will day
> Begin to dawn—whose new-born ray
> May gild the weather-cocks of our devotion
> And give our unsouled souls new motion."

Shakspeare in his descriptions of morning and evening offers some of his most triumphant claims to his high distinction as the poet of human nature, for he reads the outward universe with the eyes of all his various characters.

To Young, "the sable goddess of the night" brings up the idea of an awful pause in nature, prophetic of her end. Her leaden sceptre stretches over a world slumbering in darkness, where the eye can find no object, the ear can catch no sound.

Beattie chooses the evening as the season for retiring into some lonely glen, where

"Melancholy strays forlorn
And Woe retires to weep;"

where Ambition is hushed, and "Solitude, mild, modest Power" reigns in sanctity; where "Fancy roves at large," and neither care, nor cold distrust, nor envy is to be found.

Byron tinges his morning and evening scenes with much of the uneasy and doubtful gloom of his own disposition. Exquisitely fair they are, but still without health, and imperfect; promising, but unstable, stately, but not solid, ostentatious, but not securely elevated.

Scott loves to dwell on natural scenes as setting forth the goodness of God, and the guardian Providence which embraces creation, blessing and instructing all.

Campbell, with a mind strongly impregnated with religious truth, draws from the varying aspects of nature lessons of faithfulness, joy and hope. Looking on the government of God by the light of faith extended into an after-scene of being, he finds in nature lessons, warnings, prophecies, memorials and gleams of hope.

Bernard Barton would deserve the epithet of a moral poet solely from the beautiful images in his sketches of day and night, even if he were not so apt in pure and wise reflections upon all topics.

Thompson's thoughts are what we should expect from one who looked upon no ordinance of creative Wisdom as allowed in vain. Every motion of the wind, in the threatening gale, the cooling breeze, or the sighing gust, was to him a message of truth and duty; every plant and insect was a study, and every change a warning. God was in all his thoughts, and sunlight and darkness brought devout instruction.

How widely different, in some particulars, was his rival in the study and love of nature, the poet Burns. Many of the latter writer's sketches, like the *Cotter's Saturday Night*, do indeed convey the most sacred and simple lessons, but he too often loves to dwell upon the opportunities afforded by the approaching dark-

ness for immoral pleasures, and for at least doubtful amusements, in the crowded tap-room or in the retired lane. He knew the good, but loved the evil.

What can be more exquisite than the introduction to Gray's *Elegy?* The solemn toll of the curfew bell, dividing the day from the night—the signal for repose, which seems already to have commenced, as the weary ploughman passes to his home, and the drowning flight of the beetle and the drowsy tinklings of the fold tell of a pause in the labor of man and beast.

Almost directly opposite in characteristics to the description of evening by Gray, is that by Goldsmith, in the *Deserted Village.* Here all is bustle and joy and tumult, from the mingling notes of the village murmur.

Wordsworth is true to his mild and happy nature, when he describes the scenes upon which above all others he loves to linger, and to which he always recurs with renewed powers of description, whatever may be the beginning of his theme.

"When, with religious awe, the farewell light
Blends with the solemn coloring of the night,
* * * * * * *
Thus Hope &c."

Keble's *Morning* and *Evening*, in his *Christian Year*, are worth all the other contents of the volume. Let them be stored in the memory, and they will call up more beautiful images of faith and piety, of duty and hope, than any combinations of the words of our language, save the words of Scripture.

From the variety which characterises these selections and descriptions, we observe how very different are the effects which the same scene has upon different beholders. The choice of circumstances, the selection of features for each description, does not by any means depend upon their prominence, so much as upon the mental habits and the moral feelings of each individual. It is this susceptibility to various impressions, this ability to look upon the same scene in different lights, which makes some men poets, and some prose writers. Were it not for this diversity of gifts natural scenes might tire, or at least they might not attract that studious attention which when exercised is sure to produce an enlarged and exalted view of the works of God. G. E. E.

PERFECT AND ENTIRE.

A SERMON, BY REV. SAMUEL BARRETT.

JAMES i. 4. Be perfect and entire, wanting nothing.

WE all wish, we all strive to be happy. In this we do right. Why are not our desires more completely fulfilled, our efforts more generally attended with success? The chief cause of our failure in the pursuit of happiness is this;—we do not wholly comply with the prescribed conditions; we do not obey all the laws of God and nature; we are not careful to "be perfect and entire, wanting nothing" that pertains to the Christian character. Here is the main difficulty. Most of the evils we suffer can be traced to something wrong in our own temper and conduct. How many seem ignorant of this truth, notwithstanding the united declarations of Scripture and reason to the contrary. Instead of looking for complete happiness, where alone it can be found, in perfection of character, multitudes are disappointed because they do not find it in a partial obedience to the laws of duty,—foolishly expecting from the practice of a limited number of the virtues the good consequences which result only from the practice of all the virtues. Is not the subject one that deserves consideration? That we may all, even the youngest amongst us, clearly perceive and deeply feel how fatal to success is the error now noticed, let us attend to the following familiar illustrations.

Here is a man who is industrious, temperate, honest, benevolent, and devout, and has been so ever since he began to act for himself; yet he is not satisfied with the results; he deems himself unsuccessful; he says he does not enjoy what it appears to him a good man should; he has not the conveniences of life that belong to his less virtuous neighbors; his embarrassments are frequent and distressing; he sees that his friends are afraid to intrust him with important matters, and that his influence in the community is by no means proportioned to his abilities and integrity. What is the occasion of this? He is disposed to impute it to any thing but the real cause, to the bad world he lives in, to the inscrutable

ways of Providence, and the like. But the truth is,—with all his virtues, he is not "perfect and entire;" he wants prudence. This has been his defect from his childhood up. He has been imprudent in his expenditures; and so his industry has not yielded him pecuniary competence. He has been imprudent in his exposures to the weather; and so his temperance in meats and drinks has not given him uninterrupted health. He has been imprudent as to his partnerships in trade; and so his honesty has not secured to him what else it would have done. He has been imprudent in his speeches; and so his benevolence has not obtained for him the good will of his fellow-men. He has been imprudent in regard to the times and modes of manifesting his religion; and so his piety has not wrought out for him all its legitimate benefits. Thus it is seen, how the want only of prudence can prevent the success of one who in most respects is distinguished for virtue. It is with the moral experimenter as with the chemical,—the omission of a single element may affect essentially the general result.

There is a man who is prudent; he is also, like the other, temperate, honest, benevolent, and pious; nor can he remember the time when he was not so. But follow him a little way, and you will see that he is not much of a man after all. He belongs to the class sometimes called shiftless people. Notwithstanding his good qualities, he is scarcely more than a cipher in the community. Even his own family might be about as well without him. When any thing of moment is to be devised or done, he is among the last persons in the world to be applied to. He has talents and many good feelings; but if he should die to-morrow, few would miss him. Nor does he enjoy himself; he complains of want of appetite; he is a stranger to refreshing sleep; oftentimes there is little either within or without that seems to afford him pleasure. Now when he considers all this, and at the same time reflects on the many virtues he knows he possesses, he wonders by what strange Providence it can be that he is subject to such deprivations. But the matter is of easy explanation. He is not "perfect and entire;" he wants industry, application. He is an idle, lazy man; and hence the evils of his lot. Industry, all know or should know, is an essential means of health, cheerful-

ness, competence, and respectability. Why should one not having this be surprised, if he is sick, and sad, and poor, and of little account? He ought no more to expect that a limited number of the virtues will yield the full benefit which results from them all in harmonious operation, than that a machine destitute of some important spring or wheel will go just as well, as if possessed of all the springs and wheels designed for it, each in its proper place and action.

Advert to the case of one whose defect is of another kind. He labors hard, is shrewd at a bargain, is honest in his dealings, is a man of kind affections, and is by no means destitute of religious sentiment. But he is not "perfect and entire;" he is "wanting" in temperance. Overlooking this, however, and dwelling exclusively upon his virtues, he expects all along to receive nothing but good at the hand of Providence; and so, when calamities come upon him, he seems utterly at a loss to conceive how it can happen that a person of such distinguished merit should be thus requited. Alas! for him, that he was not shown betimes how the lack of one virtue can keep a man out of the kingdom of God,—how the single habit of intemperance may subject a man to evils, all his life long, which a thousand virtues can neither remove nor compensate him for. What, for instance, avails industry, if its proceeds are squandered on the means of intoxication and gluttony? What avails prudent and honest conducting of business, if one's health is destroyed and his life cut short by excess in eating and drinking? What avail benevolence and piety, if a man makes a beast of himself half his time by extreme indulgence of his appetites? Yet how many there are, even in these days of reform, who through the vice of intemperance are wasting their property, undermining their constitution, sacrificing their reputation, and bringing on themselves as fast as they can the other evils of excessive indulgence, but who nevertheless seem amazed at the consequences;—just as if they supposed the law of cause and effect did not belong to morals as well as to physics. These persons can perceive clearly enough that this one thing, namely, the magnet, will keep a piece of iron suspended contrary to the law of gravitation; but how slow they are to see that this other thing, to wit, intemperance, will fasten a man to evil in spite of the opposite tendency of all his virtues.

ake a man, such as is sometimes to be met with, whose only seems to be that of dishonesty. His prudence is remarkable; idustry is proverbial; no one could be more temperate than e is ever ready to do a benevolent action; and his reputation ty, it may be, is considerable in the church. Yet after all, an will lie and cheat and defraud. He is notorious among ants and tradesmen for all manner of tricks whereby he can ich in transactions of business. What he wants is hon- nd this is the real cause of the various difficulties in which ften finds himself involved. But he does not seem to be of it. He cannot imagine in what possible way it can have o pass, that his neighbors, with half the industry and talent he possesses, get along so smoothly and so well, while he is with such marks of suspicion and distrust, and can hardly single step but he sees the elements of strife collecting from arter or another to disturb him. But this man has confined ention so exclusively to his virtues, which indeed are many, s besetting sin has been lost sight of; and in consequence, misfortunes befall him, he is perplexed and marvels, and kely indulges himself in some of the common-place remarks the injustice of the world. Now he is as unreasonable in would be the mechanic who should attribute the falling of rch to the disproportioned weight of the superincumbent ure, when in fact it was owing to his having omitted to insert rly the key-stone.

ppose you have a neighbor who toils early and late, eats and s with due moderation, manages his affairs with prudence, is ht in his business transactions, prays to God every night and ing, and goes to church every Sunday; and on the ground of commendable well-doings expects the highest measure of iness. Does he get it? No. Why not? He is "not per- and entire," he wants benevolence. Is it to be wondered at he is not happy? He wonders; but he ought not; he l not, did he study himself and the laws of human nature. was made for society. He was created to feel for and to do to his fellows. And whoever allows himself to grow selfish, tes the principles of his constitution as truly as does he drinks to drunkenness. The consequence is suffering. True

happiness has no dwelling-place in such a soul. The richest source of satisfaction is dried up. He is a stranger to the pleasures of sympathy. He knows not the joys of friends and lovers. No eye of relieved misery expresses gratitude through its tears when he passes by. Not a single voice in the vast community does he ever hear in praise of his beneficent deeds. No. He is an isolated being, and he feels himself to be so. He lives for self—self preys upon self—the better part of his soul is not developed—he is but half a man; and his satisfactions are lessened in the same proportion. Oh! that he could perceive the cause of his failure. But he has dwelt so much on his virtues that he has lost sight of his deficiency; and so, instead of attributing his unhappiness to its true cause—the want of benevolence, he talks of blind chance, and fickle fortune, and dark providence, and cruel fate, and complains of the world he lives in as no place for the rewards of virtue.

Let us turn to another sort of character—your moral man, so called. To all his other virtues he adds benevolence. He is not only industrious, prudent, temperate, and honest, but he is also kind and generous. In a word, he is a model of what the world calls moral men. Of course he expects, and his neighbors expect, that he, if any body, will succeed in the best manner; that is, will enjoy all that fitly belongs to the lot of humanity perfected. At times, however, he feels and others see, that he is not happy. How is this? He knows not what to make of it; his friends marvel at it; suspicions arise in his own and others' breast, that there is something like injustice in God's government. But the suspicions are unfounded. This man, through his own fault, is not "perfect and entire." He wants an essential element of happiness, namely, piety. Hence the uneasiness he so often suffers. Man has a religious capacity as truly as he has any capacity. Let this be neglected or abused, and evil will follow, just as certainly as in the case of the neglect or abuse of any faculty. This man lacks piety; and therefore, as a natural consequence, he feels, from time to time, a painful void within; he experiences a distressing want; he suffers the inquietude which results from not having the belief and feeling, that there is, above and distinct from nature, an eternal, infinite, unchangeable Being, upon whom the thoughts

and affections can be fastened. He has indeed a taste for the grand and beautiful in the outward creation; but still he often finds himself unhappy, because he is a stranger to the conviction, that material forms are but the manifestations of the all-pervading spirit of God. Give him this conviction,—give him the felt assurance that, go where he will, enjoy or suffer what he may, he is in the presence of One, who is selfexistent, unlimited in power and wisdom and goodness, the same yesterday, to-day and forever, his Creator, Preserver, Father, before whom he can open his mind and heart with filial confidence, trust and love, and from whom he may expect all the good which he has a capacity to receive and a disposition to use well,—give him this conviction, this feeling, and immeasurably will his happiness be increased. Now the void he felt before is filled; now the want he experienced before is supplied; now he is, so to speak, a full-grown man; he is "perfect and entire," and consequently in a condition to enjoy all the satisfactions which it is best for him to partake of in the present life. Nor only so; at whatever time he may be called from these earthly scenes of discipline, he will find himself in a state of full preparation for the bliss of heaven.

The purpose of these very plain and familiar illustrations will be effected, if they shall help to deepen in a few young minds the impression of the all-important truth, too often lost sight of, or if seen not reduced as it should be to practice, that in order to obtain the full rewards of virtue a man must be virtuous, not only in many respects, but in all respects. Neither prudence, nor industry, nor temperance, nor honesty, nor benevolence, nor piety, nor any two or three of these combined, will do alone; we must have them all, in due proportion and in harmonious operation, if we would find the great experiment of human life an entirely successful one. The only way, suggested by reason or made known by revelation or ascertained by experience, whereby we can pass from the cradle to the grave, and thence into the state of existence allotted us in the future world, with the least possible misery and the greatest possible happiness, is, never to omit a single duty, but always and everywhere to think and feel and act agreeably to the eternal and unchangeable rule of right—in com-

plete accordance with God's laws, as disclosed in nature, in conscience, in the events of his Providence, and in the teachings of his written word. Let us see to it, therefore, that we "be perfect and entire, wanting nothing," which pertains to the Christian character.

NOTICES OF THE LATE REV. WM. RITCHIE.

William Ritchie, late Pastor of the First Church and Society in Needham, closed his earthly probation on the 22d of February 1842, in the sixty-first year of his age.

Our departed and beloved brother was a native of Peterborough N. H., and received his collegiate education at Dartmouth College in his native State. He pursued his theological studies under the tuition of the wellknown, excellent and truly evangelical Dr. Lathrop of West Springfield, of whom he always spoke in the most respectful and affectionate manner. He was at that time, and during the earlier period of his life, what is called Orthodox. Such were his parents. Such were his youthful associates. The influences of his college life tended to strengthen the same views. But when at a subsequent period he was led to reexamine his theological opinions and to try them by the standard of Scripture, he essentially modified them. He "searched the Scriptures." What they taught, he gratefully and reverently received. The authority of Scripture was to his mind decisive and final. What he did in this respect himself, he urged others also to do. He was earnestly desirous, that all should form their religious opinions and character according to the standard of Divine revelation.

Mr. Ritchie was first settled in Canton in this State. He continued in the ministry in that place from 1807 to 1820, when by mutual agreement the connexion between himself and that Christian society was amicably dissolved. After that period he preached with much acceptance in several places, and was requested and urged to settle over one of the largest and most intelligent societies in the county of Barnstable. But having received about the same time an invitation from the First Parish in Needham, he declined

the former, and accepted the latter, and was installed, in December 1821, as successor to the Rev. Stephen Palmer, who had died but a few weeks before, and who had been for nearly twenty-nine years the useful, honored and beloved Minister of that Church and Society.

Mr. Ritchie appeared to us to be a very sincere and faithful minister. In his discourses he dwelt rather upon practical than speculative subjects. His style was clear, plain, direct; his manner was solemn and impressive; his topics were Scriptural. He carefully avoided metaphysical and abstract discussions in the pulpit. With no less care did he avoid "teaching for doctrines the commandments of men." Our lamented brother seemed most truly to wish to follow the course pointed out and pursued by that primitive and eminent preacher of the Gospel, the great Apostle of the Gentiles. Like Paul, he "shunned not to declare" what he considered "the whole counsel of God." Like Paul, he "testified repentance toward God, and faith toward our Lord Jesus Christ." Like Paul too, "he kept back nothing that was profitable" unto man. This was his leading object; it was his heartfelt wish, "to be profitable" unto his hearers—to promote their "growth in grace"—to have their characters really and truly Christian characters formed according to the doctrines, precepts, motives, and spirit of the Gospel. He earnestly desired, and devoutly prayed, as Paul did, that "the love of Christians might abound yet more and more in knowledge and in all judgment, that they might approve things that are excellent, that they might be sincere and without offence till the day of Christ, being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God."

Mr. Ritchie in his preaching enlarged on those precious views which our great spiritual Teacher presented. He "looked unto Jesus as the Author and Finisher of our faith,"—whom the Father sanctified and sent into the world to teach the way of pardon, acceptance, peace and salvation. He dwelt much upon what Christ says of God—of his holy and righteous government—of God as the Father, the Friend, the Benefactor of all. He had exalted views of the Holy Scriptures as containing a record of Divine revelation. He had exalted views of Christ's mediation, of its sublime purpose

efficacy; of the atonement, the reconciliation, whic
e to effect between erring, wandering, sinful men an
essed and ever merciful God; and of that moral an
generation, of that heavenly purity and holiness, whic
gracious purpose of Christ by his instructions an
y his sufferings and death, to produce.
ese, and all the great truths which Christ taught, h
clear and distinct views. He had an independen
thought deeply and freely upon religious subjects. H
own opinions, and expressed them fearlessly and directl
s could easily understand his views. He was generall
regarded by those who heard him, as a serious, plai
acceptable preacher.
le he was sincere and independent in forming an
s religious convictions, he was at the same time ver
ard those who entertained different opinions. He claime
lity. He was sensible of his liableness to error; an
ished to hold and to speak what he deemed the "tru
He sincerely wished that others might do the sam

Our deceased friend was also a cordial wellwisher to the numerous and well-directed efforts, which are now made to promote the moral reformation and the intellectual and literary improvement of mankind. He desired to encourage all good objects. But during the latter part of his life his health was materially impaired. This circumstance doubtless prevented him from rendering to such objects that direct and personal aid, which he might otherwise have given. It is to be feared, indeed, that he continued his public labors longer than his strength allowed, and that he performed the services of the pulpit when his friends and physician would have dissuaded him from so doing,—when those services were too laborious for his declining health and strength, and were fast wearing away the weakened principles of life. So that he might be said literally "to spend and be spent" in the services of God's sanctuary, and in the offerings at God's altar.

But he has gone. His services in an earthly temple are ended. "He has finished his course; he has kept the faith." His faith was strong and lasting. It was severely tried, but it sustained him under manifold sorrows. It animated him in the near prospect of death and eternity. It inspired him with the hope of "joy unspeakable and full of glory." It was severely tried, we have said; especially during the last year of his life. His only daughter died at the house of her parents, October 5, 1841. About the same time tidings arrived of the death of a son's wife in the neighborhood of New Orleans. His surviving children, three sons, were so far removed from him that they could not be with him in his last days to comfort him. This was a trial to him; yet he bore it with Christian firmness. But a short time before his decease he said with great calmness to his afflicted wife, "I had wished on your account to recover. I thought I might be useful to you. But our times are not in our own hands. I am going to a better country. I have given up myself to God. I have given up you to God. I have given up our dear children to God." And then with much composure he conversed with her about those things which he thought would be useful to her, when he was gone. His strength failing, he quietly fell "asleep in Jesus," in the faith and hope of the Gospel.

We mourn not for our departed brother. We mourn for ourselves. The thought that the intercourse which for many years

we have held is broken off by death, is most painful. But we thank God, that we were permitted to enjoy the privilege so long We thank God for the hope of an unspeakably greater privilege the hope of seeing our friend in a better and happier world, where there shall be no more sickness, nor sorrow, nor separation, nor death. R. S.

REMEMBRANCERS OF CHRIST.

How many touching and significant memorials of our Master present themselves to our notice! The day on which Christians meet for religious worship is a standing memorial of him. It is emphatically the Lord's day. We ask why the universal respect for the first day of the week, why in all civilized nations it has become a day of prayer and solemn thoughtfulness, and the only true answer points to Christ. It is his name and the power of his Gospel that have produced this effect. Whenever that day dawns then, a memorial of Jesus beams upon us from the heavens.

The Christian congregation is another memorial of him. That assembly of beings whom we behold gathered together for mutual edification in religion, moved by religious desires, feeling their need of spiritual illumination and bowing before God to obtain it, conscious of inward maladies and praying that they may be made whole, looking forward to the hour of their departure from this world, not without trembling anxiety and yet with sustaining hope, what is this spectacle but a living memorial of Jesus? For, what has given them this deep knowledge and filled them with these various emotions but the name and Gospel of Christ?

Preaching is a memorial of Jesus. In its general features this is an institution peculiar to Christianity. The Jews had no such office. Their priests waited upon God at the altar and performed the sacrificial rites. Their prophets delivered messages, not as men speaking to men on the great themes of religion, but as God gave them special commandment. Their teachers made void the Law and the word of truth by their senseless glosses and vain traditions. In their teaching, no time, no place, no method, no selec-

tion of topic, no unity of discourse was observed, nothing, in short, bearing any resemblance to Christian preaching. And as for the ministers of the Gentiles, we know the poor mummeries of their office,—their omens, and auguries, and victim-sacrifices, and altar-fires, and clamorous festivals, and obscene mysteries. Now, what has given to preaching its high office, its prominent place amongst the institutions of religion? The answer here, as in the other cases, refers us to Christ. It is he and his Gospel that have given existence and power to this office. And hence every Christian sermon that is delivered in the churches of the earth is a memorial of the great Preacher of truth and righteousness.

The published Gospel also is an everlasting memorial of Jesus. It is his best remembrancer. Every page bears his name. We cannot open it without feeling that he is before us. We see, as we read, the transcendent beauty of his character. We hear the Divine eloquence of his words. As he discourses of the Father, of the soul, of life eternal, our thoughts involuntarily stretch away to heaven and the throne of God. O! what a living history is this! If we would refresh our recollection of the grace and truth that were manifested in Jesus; if we would recal the wonderful works which God did by him; if we would behold the acts of kindness and mercy and the blessed virtues that shed their radiance over every scene he visited; if we would see his calmness in sufferings, his patience under insults, his love for man when all conspired to destroy him, his piety and resignation on the cross, and his resurrection from the grave; we have only to open this book and the picture of it all is before us, so accurately and vividly drawn that as we study it it is difficult to realize that we are not actually conversing with him and beholding his person.

There is still another memorial of him, different in kind, but from its origin, its nature and its influence, claiming the respectful regard of all Christians,—the Supper. Of this memorial, Jesus himself is the author. It did not spring up, like many forms of religion adopted in Christendom, from the fancy of some curious inventor of mystical ceremonies. It is not the contrivance of a pomp-loving enthusiast. It is not the device of some ecclesiastical Council met to consult how they might supply the deficiencies of the Gospel. But it came forth in its simplicity and impressiveness

from the heart of Jesus himself. As some men erect their own monuments before they die, so did Jesus set up this memorial of himself before he went away. Not like the pyramids of the Egyptian kings, which stand though their memory has passed away; not like the mausoleums of St. Peter's or Westminster Abbey, whose magnificence absorbs thought and admiration to the exclusion of the illustrious dead that repose beneath them;—not like these is his monument; for it was built by the toil and strength of no human hands, it makes no impression by its outward grandeur, but in its simplicity consists its beauty, in bringing *him* to the memory and heart consists its significance, in causing all who approach it to feel their obligations to him and to take thought of their great religious duties consists its efficacy. Behold it,—the Bread and the Wine! Read the inscription: "This is my body—this is my blood; eat and drink in remembrance of me." Pause reader, and meditate. Let no *man* whose faith supports and consoles him, whose life is adorned with Christian virtues, whose bosom throbs with Christian hopes, pass it unnoticed. Let no *woman* who remembers what her sexowe to the Gospel,—the entire change which it has wrought in their condition, the intellectual and moral, the domestic and social advantages they have derived from it, and the consolations it has administered to their sorrow,—pass it without paying a cordial tribute of gratitude to the Saviour whom it commemorates. Let no fond *mother* who looks with joy on her tender offspring in their health and beauty, who trembles with alarm when their brow is fevered and their lip is pale, knowing how frail they are, let no such mother, when she remembers who it was that "took little children in his arms and blessed them and said, Of such is the kingdom of heaven,"—affording her the comforting assurance that though they die to earth and time, they live to God and heaven,—turn away, unheeding, from this consecrated memorial of Him from whom all her hopes come. Let no *young man* who is just assuming the responsibilities of life, just entering the broad field of life's difficulties, toils, and perils, and who considers how much need he will have of Divine counsel, of more than earthly supports, of the illumination, guidance and consolation of religion, let no such young man slight this memorial of Him whom God hath sent to enlighten, assist and console him, but

stop reverently and obey its call: "Eat and drink in remembrance of me." And let no *youthful maiden* whose affections expand in the vital warmth of goodness, as blossoms open to the sun, whose tender conscience is ever whispering, 'Leave no duty unperformed,' who admires and would imitate *her* conduct who sat at Jesus' feet and heard his words, choosing the better part which could not be taken away from her, who knows that she will soon be laden and oppressed with cares and duties, with struggles and sorrows, and that she will have need of some source of peace which the world cannot give, let none such look away from this monument till a tear of grateful remembrance has moistened her eye and she "has tasted and seen that the Lord is gracious."

The monuments erected to commemorate great national events and in honor of illustrious men or illustrious deeds, what profound emotions do they excite! How intensely does the mind sometimes dwell upon them till the events seem to be again transpiring, the deeds acting in our presence, the men moving before us! If we pause amongst the tombs of those whom we have loved or whose fame we have helped to raise, how suddenly does all that rendered them lovely or venerable seem to come up before us! How deeply is the fountain within us stirred, and how vividly in its clear waters are their lives imaged! If we could be set down at this moment in the great cemetery of England's dead and could read the names of the mighty kings, the nobles, the warriors, the philosophers, the scholars, who for eight hundred years have been gathering together there, how would every name recal a history and awake emotions of delight and veneration, of pity and sorrow, such as we should feel were the men themselves, instead of their names and graves, actually before us.

Such and so great is the influence of significant memorials. They reach the heart. From its grave they raise up the Past alive into the Present, and make us see and feel what of beauty and glory it contained. In all ages their influence has been acknowledged. Whether religious or political, whether designed to commemorate private virtues or public achievements, the triumphs of the philosopher or the victories of the conqueror, they have been able to seize upon the imagination, to quicken recollection, to excite emotion, and to fill the mind with worthy thoughts.

But we dismiss this train of remark. We have said enough to show our readers what importance we attach to this particular remembrancer of Christ, the Lord's Supper. We regard it, not indeed as essential to salvation, but as a useful means of Christian improvement. And as a method of acknowledging Christ before men, of making profession of faith, we regard it as peculiarly valuable. But especially for its *practical effect* do we highly prize it. What that is, we must ask of those who regularly observe it. And what do they tell us? That this ordinance produces in them not only a lively feeling of obligation to Jesus, but a keen sense of personal unworthiness and a disposition to exclaim, 'Oh! how far short do I come of the excellence of his character; how poor, broken, impotent, seems my virtue; how cold and cloudy my devotion! When shall I shake off the corrupting influences that surround me, break up the habits that enslave me to the earth, and become at all times what I am for a brief period at long intervals, truly fervent in spirit, truly alive to what most of all concerns me, truly controlled and animated by the highest principles and aims. I have lived—alas! how long!—but feebly sustaining my profession as a Christian, but imperfectly showing forth in my life the power of my faith, but faintly recommending it to the acceptance and homage of others. God forgive me and give me more strength! God forgive me and make me more faithful!' This, if we do not mistake, is its usual effect. And who shall say that it is not a needed and salutary effect?

We would hope that these considerations might turn the attention of some of our readers to the important subject of an outward confession of Christ by connecting themselves with those who commemorate him in the Supper. But whether they shall or not, we would implore them to remember that no earthly gifts or advantages, no extent of worldly wisdom, no prospect of "length of days with riches" can compensate the want of the solid advantage of a character formed upon the model of Jesus Christ and assured of immortality. All other aims, then, should be subordinated to this. All other interests should be made tributary to this. Truth, principle, Christ,—these should be highest in our thoughts and deepest in our hearts. To live in righteousness—to die in faith—to inherit a crown of glory, this should be our prayer, our endeavor, the end of our hope. J. W. T.

NOTICES OF RECENT PUBLICATIONS.

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THE HISTORY OF CHRISTIANITY, *from the Birth of Christ to the Abolition of Paganism in the Roman Empire. By Rev. H. H. Milman.* 3 vols. 8vo. London: pp. 460, 481, 592.

An American Edition of the same, with a Preface and Notes. By James Murdock, D. D. New York: Harpers. 1841. 1 vol. 8vo. pp. 528.

MR. MILMAN is the Author of Poems, of a popular History of the Jews, of Lectures on the Evidences of Christianity, and of an Edition of Gibbon's Roman Empire with excellent and learned Notes. His studies for many years have qualified him for the above work, which is only the completion of a part of a more extended undertaking. He is a profound and catholic scholar, superior to the petty prejudices of his profession and of his sect, and well acquainted with the peculiar difficulties which beset his task. We have been rather surprised at the commendation with which, with only two exceptions, so far as we know, all the reviews of all Christian denominations have received these volumes; for they make but slight concessions to the peculiarities of any sect, and pass over without notice many points of controversy, leaving the reader to judge of the author's individual opinions rather from the tone of the whole history than from single sentences or arguments. The first volume might be regarded as a complete work by itself. It embraces a concise but very distinct account of the condition and forms of Pagan religion and philosophy, given as an introduction to the Life of Jesus Christ,—a harmonized exposition of the Gospels,—and a sketch of the struggle between Christianity and Judaism. The Life of the Saviour which is thus set forth in connection with the history of the times, is probably the best which has ever been written, and imparts the highest value to Mr. Milman's work. He has used the opportunity presented by his plan,

of explaining the obscurities of the New Testament, of illustrating its text by supplementary information, of harmonising the Gospel narratives, and of meeting the various theories and inventions of recent German writers, especially of Strauss, whose work is candidly examined and satisfactorily refuted. The Author lays this solid foundation as a basis, upon which he proceeds to build up an historical sketch of the fortunes of Christianity for the three succeeding centuries. Paganism, more slowly and with a vacillating, unsteady purpose, set itself with Judaism to contest the progress of the Gospel. The Oriental philosophy first opposed and then corrupted Christianity. After successive persecutions had been endured, and state enactments and imperial edicts had failed in their intended effect, the close of the third century from the death of Jesus Christ beheld his religion nominally professed by the head of the Roman Empire.

Mr. Milman's pages may be relied upon for the candor and sincerity with which disputed questions are discussed. He seeks to do equal justice to all parties, he does not wink out of sight the virtues of a Pagan persecutor or of a Christian sectary, neither does he conceal the superstitious follies or the unsanctified designs of the early prelates of the Church. For the general reader this history contains all desirable information. Its matter is disposed under several appropriate heads by a natural arrangement. The style is lively, and at times even brilliant and poetical. The tediousness which characterises all our former ecclesiastical histories, with the exception of that of Jortin, is here entirely relieved by the almost poetical interest of large portions of the work. We cannot but commend highly the candor with which Mr. Milman treats the subject of the Arian controversy. Our readers will find in his remarks a fair and impartial estimate of the characters of the great leaders in it, and of the faults which are to be charged upon either side. There is, of course, much information desired and needed by professed students in reference to the first three centuries of Christianity, which cannot be found in these volumes. But still when such information has been gathered elsewhere, Mr. Milman's History will be all the more valuable as furnishing a scale by which to estimate the relative importance of opinions, facts and events.

The American edition of the work contains some additional notes and references, and is adapted to the American editions of several books which it quotes or cites; but, as with many reprints of English works in this country, economy has been too much studied in its style of publication. An edition issued at Paris, in two volumes, is preferable to the American, and is sold at but little higher price.

PHILOSOPHY OF THE PLAN OF SALVATION. *A Book for the Times. By an American Citizen.* New York: Published for the Author. 1841. pp. 240, 12mo.

THIS book is anonymous; but we learn from the Preface, that it comes from one who had been a skeptic, and was afterwards convinced of the truth and Divine authority of Christianity. It is chiefly devoted to the question, what is true Christianity, that is, what are the *doctrines* of Christianity; not,—is Christianity true? It identifies true Christianity with the doctrine of the supreme Godhead and vicarious atonement of Christ. The Author shows undeniable sincerity, but he seems to have brought with him, into the defence of his views of Christianity, much of the dogmatism of his former infidelity. He sees a great truth, which has escaped no thoughtful mind,—that Christianity is adapted to the nature of man. But nothing can be more unphilosophical than his method of showing what is true Christianity. He attempts to demonstrate his views in the form of the problems and propositions of Geometry, but he is neither philosophical in his statements, nor conclusive in his demonstrations.

To give but one or two instances; he says, that unless Jesus Christ is the true God, his "work was adapted to draw, and did necessarily draw, the affections of the human soul to himself, and thus alienate them from God their rightful object." Now, most manifestly, love to Christ as a spiritual Saviour is just as consistent with supreme love to God, as is the warmest love to an earthly friend. By love to himself Christ leads us to the love of his Father and our Father, his God and our God. He could do no

more than he has done, to direct our supreme affections, not to himself, but to God who sent him.

The instance of Zeleucus is introduced, who, when his son committed a crime punishable with the loss of both eyes, in mercy to his son required only one eye to be taken out, and then, to satisfy the demands of the law, had one of his own taken out. It is amazing that such a transaction, by a Heathen man and in a Heathen country, should be quoted and largely dwelt on in a professedly philosophical work, to show that vicarious punishment is adapted to the nature of man. Let such a transaction take place in a Christian land, and all sense of the majesty of the lawgiver would be lost, in pity for his weakness and horror at such an expedient to sustain law.

The Author gives, with great confidence, the book of Leviticus as the clue which shall guide the skeptic out of the labyrinths of skepticism. Now the argument he builds on that book depends on the question,—is the book *strictly typical*, so that the sacrifice of the lamb answers in every point to the sacrifice Christ made of himself? An Apostle reasons respecting another type, "*not* as the offence, so also is the free gift." So here;—*not* as the sacrifice of the lamb, so also is the free gift of Christ's death. The Mosaic ritual answers to the Gospel only as the shadow to the substance. It is emblematic, hieroglyphic, rather than strictly typical. God through Christ takes away sin in a better way.

The Author is beyond doubt one, who having been taught in his youth the doctrines he now maintains and in mature life meeting with the objections that lie against them from the reason, gave up his early faith and with it the truth of Christianity itself. We are glad that he has come back to Christianity, but let him not insist that his is the only way by which a wanderer can return. He tells us in his Preface, that he communicated his views to a friend skeptical like himself. He does not tell us that his friend was converted, and we presume he was not; and we believe there are many minds whom his book would altogether fail of reaching.

He calls his production "a Book for the Times." We believe that truly philosophical minds, even among those of his own religious belief, will feel, if they read his book, that skepticism cannot be overcome by syllogisms, that mathematical evidence cannot be applied to moral truth, and that this attempt so to apply it, however sincere and well-meant, is a failure.

A COURSE OF LECTURES ON THE DOCTRINES OF THE NEW JERUSALEM CHURCH, *as revealed in the Theological Writings of Emanuel Swedenborg: delivered in the City of New York during the winter of* 1840–41. *By B. F. Barrett, Pastor of the First Society of the New Jerusalem Church in New York.* New York: published for the Author. 1842. pp. 442, 12mo.

A GREAT deal may be learned by a wise and thoughtful person from the several volumes which are written every year by the converts to the different Christian sects. The great lesson which they all enforce by their example at least, though not by their language, is that Christianity must be something distinct from men's views of it. It has been usual to speak of the new disciples who rally under different sects, as new converts to this or that form of religion. Now we think it would be well to speak of many of these persons as converting Christianity to their own tastes and feelings. This is in fact the true philosophy of the matter, as we have long believed, and the volume before us adds much strength to our belief. It is written in a Christian spirit, and contains many passages which forcibly present the great principles of religion as taught in the New Testament. Swedenborg, a man of undeniable excellence, adopted a view of Christianity which was accordant with his own idiosyncrasy, and of course transferred to his doctrines the tints of his own fancy, feeling and vision. Of course all that is peculiar in his religion depends, as does his alleged prophetical commission, upon his bare assertion unsustained by any extraneous evidence. If there could be a mind to invent such a system as his, it is no wonder that kindred minds should adopt it. His disciples do not hesitate to insist that no one is capable of examining his doctrines, who is not in a spirit to receive them,—a principle by which the dissatisfaction of a most honest inquirer is made to avail nothing to the discredit of the doctrines. The principle in fact amounts to this, that the result of an examination of Swedenborg's writings, as it shall be in their favor or against them, will indicate whether the inquirer was or was not fit to make the examination. All the authors of this sect whose writings we have seen adopt this most extravagant principle, but we question very

much whether they would allow a jury to act by it if they were on trial for their lives.

The Author of the book before us, true to his sect, adopts this principle, though under some slight disguise of language, in his Preface. Then follow twelve Lectures; the first containing a sketch of the life, writings and character of Hon. Emanuel Swedenborg, in which his alleged miracles are presented and insisted upon, though Swedenborg himself is quoted and approved as impugning the value of miraculous evidence. Eleven Lectures are devoted to the exposition of the "New Church" Doctrines concerning "The End of the World," "The Second Coming of the Lord," "The Internal Sense of the Word," "The Science of Correspondences," "The Divine Trinity," "The Glorification of the Lord's Humanity," "The Doctrine of the New Jerusalem concerning the Resurrection," and an explanation of Swedenborg's "Memorable Relations," which are accounts of his visits to the spiritual world. Mr. Barrett shows great facility and aptness in the use of Swedenborg's language and modes of conception. We trust that he will not think us uncharitable if we say, that the positiveness with which he makes assertions for which not a shadow of proof is adduced, seems to us to be not one whit more reasonable than the confidence of the Shakers in the prophecies of Mother Ann Lee.

TALES. *By the Author of "Three Experiments of Living," "Luther," "Cranmer," "Old Painters," &c.* Boston: Hilliard, Gray & Co. 1841. pp. 337, 12mo.

WE do not find it so easy to speak of this volume as of its predecessors, because it is certainly inferior. Yet independently of the respect due to its Author for many successful efforts, it has merits of its own which entitle it to attention. It is made up of four stories, three of which appear for the first time. The lesson inculcated in the first story, entitled "The True and the False," is needed in our community, and is well set forth. We have known several Mrs. Barkers. We believe that if we could inquire into

the circumstances which have brought many of the young men into college who have there wasted their time, money, and powers, injuring their usefulness as members of society, and even jeopardizing their eternal interests by the tastes and habits there formed, we should find that the false ambition of parents or friends has hurried these unfortunate youths reluctantly into scenes uncongenial with their tastes and abilities. It is a fatal, though not an uncommon error. We are glad to have it presented to the observation of readers. The second story is called "Emigration, or the Township in Maine;" short, but presenting a beautiful picture of a young female waking from a dreamy existence of luxury and self-indulgence in England, to a true life of self-sacrifice, effort, and inward progress in America, whither she had accompanied her husband in utter ignorance of the mode of living and sort of people she must encounter. Some of the incidents in the third story, entitled "Patronage and Friendship," seem to us improbable, but the character of Mrs. Felton is well drawn. There are not a few who mistake the exercise of patronage for benevolence, and who unconsciously regard those whom they have obliged as bound to everlasting gratitude and called upon to endure any thing for and from a benefactor. The last of these Tales presents much of the Author's usual ability; there is that correct observation of human nature which alone can give a value to narratives of this kind: and it is interesting as a story.

One who has long been contemplating mankind and life in a spirit of wisdom and kindness, does well to give us the fruit of such observations in pleasant and practical tales: and may be sure of a welcome from general readers, and—which is still better—may hope to do good.

THE OBJECT OF THE MINISTRY. *A Sermon, preached at the Installation of Rev. Samuel Osgood, as Pastor of the Westminster Congregational Church, in Providence, December* 29, 1841. *By Rev. Ephraim Peabody.* Providence. 1842. pp. 40, 8vo.

WE had been told that the services at Mr. Osgood's Installation seemed excellent to the hearers; we find them excellent on perusal. Mr. Peabody's sermon describes the object of the minis-

try as "the regeneration of men by the power of Christian truth." The need of such a regeneration is shown by reference to the characters of men,—to the *principles* by which life is controlled with multitudes, who while they maintain a superficial propriety, want, and feel the want of, an inward life different from that of which they are conscious. Men have "convictions of the guilt and danger of sin," and to these convictions the minister must speak. Every Christian sect must take this ground as the basis of its action, or fail of success. Yet not as an occasion for inculcating a sectarian theology, for the great duty of laboring for the regeneration and salvation of man grows out of faith in the Gospel—the Gospel of the Church universal. Mr. Peabody's exposition of his subject is marked by equal beauty and fervor.

The Charge, by Rev. Mr. Folsom of Haverhill, enjoins upon the minister to "preach Christianity in its union of the intuitive with the authoritative," to follow and exhibit Christ as a Divine teacher, to aim at the reconciliation of men to the Father through the life and cross of Christ, to speak from the religion of personal experience, to administer faithfully the ordinances of the church, to maintain friendly intercourse with his people, and to cherish fraternal feelings towards all Christians.—The Right Hand of Fellowship, by Rev. Mr. Simmons of Waltham, is short, but altogether suitable to the occasion.—The Address to the Society, by Rev. Mr. Thompson of Salem, contains many sound and pertinent remarks respecting the manner in which a Christian society should receive "the public ministrations of religion." The true nature of "the independence of the pulpit" is considered, and the limits of Christian liberty are defined.

"THINK SOBERLY." *A Sermon on Temperance, delivered in the Unitarian Church, Newport, R. I., Sunday Evening, February 6, 1842. By Charles T. Brooks, Pastor.* Newport: 1842. pp. 18, 8vo.

OF the many publications which the cause of Temperance has called forth, we have read few with more satisfaction than this by Mr. Brooks. He treats with the sobriety and discretion, which it

is the object of his sermon to recommend, a subject of vital interest; and in regard not only to the reformation itself, but to the means by which it is to be accomplished, he urges "every man to think soberly, but strongly; to speak soberly, but decidedly; to feel soberly, but deeply; and to act soberly, but with firmness and energy." In his zeal for the cause he is advocating the preacher does not forget, that there are other good and great causes before the world besides that of Temperance; and that the most absolute freedom from intemperance cannot of itself secure freedom from other vices. He regards the present Temperance movement as "differing from former movements on the same subject in two particulars; first, that the reformation was commenced by some of the most wretched victims of the evil, and secondly, that the pledge which the new reformation bears upon its banner discountenances, not merely what are commonly called ardent spirits, but all intoxicating drink." To these points he devotes a large part of his remarks.

The signal success, which has attended the efforts of the friends of Temperance, cannot but be regarded with pleasure by every friend of humanity. Let it be pursued in the spirit of meekness and charity. We may not wholly approve of all the measures which have been urged. But so far as the cause prevails, "therein we rejoice and will rejoice:" and we cordially assent to the sentiment, well expressed by Mr. Brooks, "that it becomes every reasonable and religious man, instead of standing coldly aloof and priding himself upon his freedom from extravagance, and prophesying a speedy re-action of the tide of enthusiasm, to see to it as far as he has any influence, that this cause shall *go on*, steadily, reasonably, and religiously, that such a re-action shall not take place."

THE TRUE MESSIAH: *or The Old and New Testaments examined according to the principles of the Language of Nature. By G. Oegger, former First Vicar of the Cathedral of Paris.* Boston: E. P. Peabody. 1842. pp. 27, 8vo.

IF we understand the language of the title-page of this pamphlet, G. Oegger was once a Roman Catholic priest; so far as we can

understand the pamphlet itself, he is now a disciple of Swedenborg. He says not a word however of any master whom he follows, yet under the lofty title of "the language of nature" proposes a theory which is substantially, if not identically, the same with Swedenborg's system of correspondences; a system so purely fanciful and subversive of all sound interpretation, that it has always been to us an occasion of amazement that men of clear heads could for a moment give it indulgence. The present twenty-seven closely printed pages are introductory to "two more parts, of about seventy-five pages each," to be published by subscription, for which purpose the names will be received, "of those who are sufficiently interested in it, to wish to see the application of the principles of it to the Old and New Testaments." Upon more unprofitable reading we are seldom invited to waste our time; nor do we admit that its absurdity or unintelligibleness renders it harmless, for such whimsical perversion of the language of Scripture may wear down the respect which ought to be felt for the sacred writings.

Absurdity and unintelligibleness, we know, are hard words. But how else can we speak of a writer, who tells us that "a mill-stone, hung to the neck of a scandalous man and thrown with him into the sea, will be a blessing to him; for that mill-stone represents the means of appropriating to himself the word of God, and the sea is merely a collection of natural truths, by which man may be prepared for the reception of divine truths; water being, everywhere, in the discourses of Jesus Christ, the emblem of truth." Or of one who asks, "What would now be thought of Jesus Christ, if to make his divine nature understood at his time, he had said, for example, suppressing the emblems of Father and Son: The first cause is the universal I; I who speak to you, I am that same universal I, particularly manifested. The world was really not then sufficiently advanced." Nor is it yet, we trust, sufficiently advanced to account such language as this a revelation either of the Father or of the Son; nor to feel the force of the reasoning exhibited in the following admirable nonsense: "Man and the serpent form the right angle; other animals fill the whole quadrant; and any other kind of beings is geometrically impossible." We leave our readers to judge if we have spoken in unjust terms of G. Oegger's pamphlet.

INTELLIGENCE.

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Religion in Boston.—We have not, since our first acquaintance with this city, known so general an interest upon religious subjects as now exists here. It seems to pervade all sects, and all classes of the people. Of course its character is affected in various denominations by their peculiar views of the religious life, but we find on all sides a more earnest feeling respecting the importance of personal religion. Different circumstances have concurred to produce this result. A long season of mercantile depression, with the spectacle of frequent destruction of worldly hopes, has led many to feel the uncertainty and insufficiency of the things of earth. A great political excitement has been followed by general disgust at the conduct of political parties, and a desire for something better than the alternate hope and disappointment with which politics weary the heart. Repeated examples of the peril into which life may be brought, with memorable instances of its destruction, have awakened thoughtfulness and suggested the need of preparation. The visits of ministers, in the character of *revivalists*, who this winter and the last have preached to large audiences in our city, have extended and deepened the feeling of interest in subjects of a religious nature. The effect of these and other influences acting upon our community has been witnessed in the excessive desire for religious meetings—excessive, because it has often been indulged to the neglect of private and domestic duty, in the prevalent tone of conversation, and in the reformation of many who have in former years led careless or profane lives, and the conversion to the Christian faith of some who had been accustomed to treat it with derision.

Instances of this kind have not been confined to any denomination. We have heard of several which have occurred under the usual course of Unitarian preaching. Among the Trinitarian Congregationalists, the Baptists, and the Methodists many cases of a similar kind are reported, and an increase of attention to social religious exercises, we understand, has recently manifested itself among the Episcopalians. During the last fortnight of the recent season of Lent religious meetings were multiplied in Boston to an extraordinary degree.

Mr. Knapp's preaching, to which we alluded in a former number, was attended with results in which every good man must partly rejoice, but which we must also in part deplore. Thousands heard him, and many were brought to repentance. We doubt not the reality of the impres-

sion which he made on many hearts, and we believe that the impression will with some, perhaps with many, be permanent. But there was a large mixture of evil with the good; which predominated, He who sees all things alone can determine. An excitement was produced, of an unhealthful and mischievous kind; injustice and arrogance waxed bold on the breath of their own utterance; division was enkindled; scandal and falsehood became almost as common as daily experience; and a radically false view of the principles which must sustain the religious character, an unsound view of religion itself, was made familiar to multitudes and was accepted by many minds. Serious evils are these, and they justify the repugnance we have always felt to the measures by which preachers of this class endeavor to rouse and benefit their hearers.

Lectures in Boston.—The Courses of Lectures delivered the past season in this city have even exceeded in number and variety the anticipations which we expressed at the close of our last volume. They have generally been well attended. Dr. Palfrey's Course on the Evidences of Christianity, or more properly, on the Objections that have been brought against our religion, delivered by request of the Trustee of the Lowell Institute, on Sunday Evenings, drew large audiences and gave high satisfaction. Dr. Palfrey this winter examined the positions taken by modern Deistical writers.—Dr. Walker's Course, also before the Lowell Institute, was a source of attraction to numbers, who on the successive evenings filled the Odeon, and listened with profound attention. Having the last year presented the psychological, he now exhibited the logical argument for the being of a God. After stating and defending what he considered the true theory of knowledge,—which he traced to the twofold experience of consciousness and sensation and to the intuitive perceptions of the reason, or to the *a posteriori* and the *a priori* elements in human nature, both of which must be regarded by the student of truth,—he entered on a "historico-critical" survey of the scientific arguments in favour of natural religion. Xenophanes, Anaxagoras, Socrates, Des Cartes, Clarke, Kant, Cudworth, Crombie, Paley, and others who had attempted to prove the existence of God independently of revelation came under his notice, and the different forms which the argument had taken in their hands were presented with singular fairness and were criticised with ability and candour. In the last two lectures modern atheism as witnessed the last century in England and France, and "prospective atheism" as it appears in the writings of Owen, were

made the subjects of remark. Dr. Walker announced that the third Course of this series of Lectures, to be delivered next winter, would be upon the harmony between Natural Religion and Christianity.

Mr. Emerson's Lectures "On the Times" were delivered to an audience respectable alike for character and numbers, though not so large as have before attended his Courses.—Professor Bush gathered but few in this city to hear his exposition of the Symbols of the Old Testament, but in Salem, we understand, large audiences listened to his discourses. —Mr. Adam, formerly of Calcutta, and afterwards Professor in Harvard University, delivered here and in other places the last winter two Lectures on the War between England and China, in which he examined the singular positions taken by President Adams in his Lecture on the same subject, and showed how culpable has been the conduct of the British Government. Mr. Adam, having relinquished his connexion with the British India Society, of which we spoke in a previous number of this journal, has returned to this country for a permanent residence.— Dr. Lardner, we regret to say, found those who were willing to forget the man in the lecturer, and others probably whose vicious tastes or almost equally vicious curiosity disposed them to hear the lecturer for the sake of seeing the man, and succeeded in collecting large assemblies, whose presence cheered and whose money helped to support one known to be living in the grossest violation of the laws of religion and of human society. The purity of moral sentiment throughout the land has been impaired, and our character been stained by the reception given to this adulterer.

We should in vain attempt to enumerate all the lectures that have been given in this city the past season; or are still in course of delivery. We will only mention two other names. Rev. J. S. Dwight has been reading to a select audience a course of lectures on the great Musical Composers. Mr. Dwight's acquaintance with music and his love of it, united with his general accomplishments, must give a peculiar value to these discourses. Rev. Mr. Giles, whose name is familiar to our readers, has probably been the most popular lecturer of the season. He has repeated before many Lyceums and Societies in this city and the neighborhood, and also in more distant towns, lectures which he had prepared on Ireland, and on some of the modern British poets, which have been everywhere well received. By the request of many persons who had heard or heard of them he combined them into a course which he has been delivering at the "Temple" to large auditories. Mr. Giles, we may add, is going the next month to Montreal, to preach to the Unitarians in that city, who have at intervals for the last two or three years been supplied with preaching from Cambridge. He will probably remain with them till midsummer.

BIBLE CONVENTION.—An advertisement in the following terms appeared a few weeks since in the *Liberator*, and we know not but in other papers of this city.

"The undersigned were appointed at a meeting held in Chardon Street Chapel, on the 28th of October last, a Committee to call a Convention, to be styled the BIBLE CONVENTION; for the public discussion of the credibility and authority of the Scriptures of the Old and New Testaments. We do, therefore, invite all persons disposed to take part in this discussion, to meet at the Masonic Temple, in Boston, on Tuesday, the 29th day of March, 1842, at 10 o'clock, A. M."

The meeting at Chardon Street, as we learn, was a sort of appendage or excrescence of the "Church, Ministry, and Sabbath Convention," which held its third Session on the 26th, 27th, and 28th of last October. During the progress of that Convention a meeting was organized to which was submitted a resolution, "that it is expedient to hold a Convention to consider the authority of the Scriptures and the extent of their obligation on men," which was adopted, and a Committee appointed, who issued the above "call." The names of R. Waldo Emerson, A. Bronson Alcott, Maria W. Chapman, and Edmund Quincy appear in connexion with the advertisement; names which we are more grieved than surprised to see affixed to such a notice. The Convention was held at the time and place proposed. All that we know of its character or proceedings we gather from the public papers; but from the reports they give we infer that it failed of answering the ends even of its projectors. Edmund Quincy presided, but some time was lost in determining how they should approach the subject before them. Mrs. Abigail Folsom, whose recent conduct finds its only, but sufficient, extenuation in mental derangement, spoke at some length on various matters. Mr. A. B. Alcott expressed his views with freedom, and others concurred with him in denying any special authority to the Bible; while others, among whom was Mr. O. A. Brownson, defended the Scriptures, and some speakers claimed for them a plenary inspiration. A Mormonite Elder broached his absurdities, to which a reply was attempted. Amidst such variety of opinion they only, who desired "the utmost freedom," probably found any satisfaction. The number of persons in attendance, drawn together whether by sympathy with the purpose of the meeting or by curiosity, is represented as small, and so little prospect of a profitable continuation of the sessions seems to have been afforded by what occurred in a single day, that in the evening the Convention adjourned "sine die."

We passed over in silence at the time the meeting of the "Church, Ministry, and Sabbath Convention" for considering the true character of the *church*, because it resulted in nothing. The time was spent in discussing certain resolutions offered by Mr. W. L. Garrison, viz.

"Resolved, That the true Church is independent of all human organizations, creeds, or compacts.

Resolved, That it is not within the province of any man, or any body of men, to admit to, or to exclude from that church, any one who is created in the Divine image.

Resolved, That it is no where enjoined as a religious duty by Christ, or his Apostles, upon any man to connect himself with any association, by whatever name called; but all are left free to act singly, or in conjunction with others, according to their own free choice."

At the close of the third day the Convention adjourned "sine die," without taking any vote on either of these propositions; "the object being, not to attempt to settle any point authoritatively, but solely to hear all that might be said pro or con, leaving every mind to determine for itself, unbiassed by any popular vote, the value or worthlessness of what the occasion might bring forth." The "worthlessness" of such Conventions, we think, has been made clear.

TRUST-FUNDS HELD BY UNITARIANS IN IRELAND.—From the *Christian Reformer* we learn that an important decision has been made, though judgment has not been pronounced, in a case brought in the Irish Court of Chancery against the Trustees of a certain fund, yielding an annual income of £700, ($3400,) founded in 1710 by the ministers and elders of the four Presbyterian congregations of Dublin, "for the purpose of supporting the Protestant Dissenting interest in and about Dublin and the south of Ireland, for the education of young men for the Protestant Dissenting Ministry, and for other pious uses." In the course of time two of these congregations—in Strand Street and in Eustace Street—became Unitarian, and a part of the fund was in consequence applied for the support of Unitarian opinions. The suit was instituted, to correct "this breach of the trust," as it was called, "and to confine the fund wholly to the benefit of Trinitarian Presbyterians."

The prosecutors rested their argument on the unquestionable Trinitarianism of the founders of the Fund. The defence was placed on the ground, that "the deed of trust did not exclude the Unitarians, and that the Court could not go beyond the words of the deed, and attempt by implication to exclude Unitarians, when the founders themselves had not done so in their own deed;" and that the founders, if Trinitarians, "did not make belief in that doctrine their bond of union." Evidence was given, "that the Trustees who admitted themselves to be Unitarians acted impartially in the trust, granting to Unitarians and Trinitarians"

The Lord Chancellor, although he deferred pronouncing a formal decree till after the decision of the Lady Hewley case by the House of Lords, "had no difficulty in stating that he had come to the conclusion, that *Unitarians were not within the terms of the deed.*"

Reformed Jews.—The last number of the *Christian Reformer* contains a notice of a "Discourse delivered in the West London Synagogue of British Jews on the day of its Consecration, Thursday, 16th Sebat, A. M. 5602—27th January 1842;" in which an account is given of a movement among the Jews in London similar to one which took place a few years since in Charleston, S. C. We fear that the Jewish mind has so long submitted to the yoke of tradition, that the attempt to throw it off will find little encouragement.

"In this age of agitation, the hitherto steadfast House of Israel is shaken. The cry of Reform disturbs the Synagogue. A party has risen up, consisting, we presume, of the younger, wealthier and better educated Hebrews, who demand a return to the simplicity of Moses,—in other words, a renunciation of Tradition and a strict adherence to the Levitical Law. The reform began on the Continent; a reformed Synagogue has existed for years at Hamburg. Some respectable "British Jews" have followed the example, and founded a Synagogue on the pure principles and agreeably to the literal institutes of the Pentateuch. Mr. Marks, their minister, who "at the request of the Committee of Founders" has published his "Discourse" at the Consecration, explains that the new congregation, a sort of Hebrew Protestants, have abandoned "the Tradition, known by the name of Oral Law, and professedly contained in the Mishna and the Talmud." They "solemnly deny that a belief in the divinity of those traditions written in the Mishna, and the Jerusalem and Babylonian Talmuds, is of equal obligation to the Israelite with the faith in the divinity of the Law of Moses." With Tradition fall, of course, many Rabbinical conceits and superstitions. In the new Synagogue, public religious instruction (so much neglected by the Jews) is to be united with social worship; care is to be taken of theological education; and woman is to be restored to her proper place in the House of Prayer.—The Jews of the old Synagogue, by the pens of Rabbi Hirschel and of Elder Sir Moses Montefiore, have denounced a sentence of "Excommunication" against the Reformers. What inconveniences and injuries this involves, remains to be seen. The Separatists must have foreseen persecution; but Mr. Marks, in one of the concluding passages of his excellent Discourse, expresses his 'assurance that the principles of reason and truth on which this congregation is based, will make their way amongst all the thinking portion of our rising community, and that Judaism will again awake from its long, long slumbers.'"

THE

MONTHLY MISCELLANY.

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THE OPENING OF THE SEALS.

THE book of Fate,—the sealed volume which contains the fortunes of individuals and of communities—who can open this book? The writer of the Apocalypse says, "I saw in the right hand of Him that sat on the throne, a book written within and on the back side, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, who is worthy to open the book, and to loose the seals thereof?" And this is the question which the human heart, wherever it beats, is still prompting the human tongue to utter. "Who is worthy to open the book, and to loose the seals thereof?" Who can acquaint us with God's purposes, and give us some foresight of the future destinies of our race? And like the Apostle in his vision, men have often "wept much, because no man was found worthy to open and to read the book, neither to look thereon." This despondency of the human heart has been relieved since the appearance of Jesus Christ on earth. He was commissioned, as we believe, by the Almighty Father, to disclose all that it is essential for us to know of the hidden purposes of Heaven, to remove the veil from a portion of the mysteries of the spiritual world, to shed a bright light not only upon our path through this life, but upon the grave, and to go before us with his guiding torch through the dark valley of death. "Weep not," a voice still

says, as it said to the Apostle in his vision, "weep not, behold the Lion of the tribe of Juda, the root of David, hath prevailed to open the book, and to loose the seven seals thereof." And in gratitude to the Author and Finisher of their faith, all Christian believers may well join with fervor in that new song, which the elders are represented as singing about the throne of the Most High: "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth."

The Book of Revelation has been the subject of various theories, and given rise to a multitude of fanciful conjectures. Three prominent hypotheses, remarks Rosenmuller, have been resorted to in interpreting this difficult portion of Scripture. "First—there are those who find nothing in the Apocalypse but a prophetic description of the overthrow and destruction of Jerusalem, of the Jewish war, and the Roman civil war. The second opinion is that of the ancient fathers from the time of Irenaeus, who thought that this book contained predictions concerning the troubles and persecutions which Christians would suffer under Heathen Emperors; and also a prophecy of the destruction of the Roman empire, and of the happier condition of Christians under the reign of Christian emperors. The third opinion is of those interpreters, who think that the tyranny of the popes, and the final subversion of the reign of Antichrist are set forth in the Apocalypse." The same commentator, from whom we have just quoted, gives a general view or synopsis of the whole Apocalypse thus:—

"It seems to be the design of St. John to set before the eyes of his readers, as in a picture, the fortunes of the church from his own age to the end of the world. His main theme then is: The contest of Christ with his enemies, and his victory over them. Various passages in the Gospels and Epistles of the New Testament present the same idea. Especially in the first Epistle to the Corinthians these words: "For he must reign, till he hath put all enemies under his feet." The things which are but briefly touched upon in such passages, are drawn out and represented more fully in the Apocalypse under various images, very much in the following order: First, the decree of Divine Providence concerning what

would take place is declared. Secondly, the manner in which this decree would be carried into execution is described in vivid colors. And, finally, the heavenly inhabitants are represented as rendering ascriptions of praise to God, the Supreme Director of all things. After the exordium and the Epistles to the bishops of the seven principal churches in Asia Minor, to whom the book is in a manner dedicated, (c. i. ii. iii.) the scene of the visions opens in heaven, full of majesty, and a revelation is promised to John of future events pertaining to the condition of the Christian church. (c. iv. v.) The enemies of the kingdom of Christ, who at that period were most to be dreaded, and who threatened the destruction of the new religion, were Jews, Gentiles, and false teachers. All these Christ overcomes, and triumphs gloriously over them. First of all, a sentence of punishment is pronounced against the adversaries of the kingdom of Christ or true religion, and the preservation of pious Christians in the midst of their greatest calamities is promised, intermingled with the hymns and hallelujahs of the heavenly inhabitants, and of all saints. (c. vi–x.) The fortunes of the Christian religion are depicted, (c. xi–xiv. 5.) to wit: the Christians, especially their teachers would be molested by the Jews; but their affairs would remain safe, nay, they would grow and prosper the more for the opposition in that quarter. (c. xi.) The Christians would, moreover, be persecuted and harrassed by the heathen. But neither would they be able to overturn the kingdom of Christ. The profession of the true religion would not be confined within the borders of Judea, but amidst the most dangerous obstacles, and notwithstanding the resistance of idolatry, would spread itself far and wide even in the Roman empire, until at length Providence should accomplish the overthrow of pagan superstition. (c. xii. xiii. 1–10.) Lastly, the kingdom of Christ would find adversaries in false teachers and impostors of various kinds, nominally Christians, but really enemies of the cross of Christ, addicted to every species of crime, and intent rather upon advancing the cause of idolatry than that of true religion. (c. xiii. 11–18.) Still the Christian religion would be spread farther and farther, and the pious would be confirmed in their confidence. (c. xiv. 1–5.) In this part of the book punishment is once more denounced against the enemies of the Christian name, Jews as

well as Gentiles. Those misfortunes are predicted, which would happen to the Jews before their city and commonwealth were utterly destroyed. (c. xiv. xv.) Those calamities likewise are predicted which the Romans would experience, during the Jewish war, and during their own civil war conducted by Otho and Vitellius. (c. xvi. 1–16.) The Romans, before the siege of Jerusalem was completed, would suffer a severe retribution for their cruelty towards the Christians. (c. xvii.) The book next treats of the affairs of the Jews, of the utter overthrow and ruin of their city and national polity. (c. xviii.) The heavenly inhabitants celebrate in their praises the justice and clemency of God, whilst they congratulate Christ the King on his victory over his foes, and on the prosperous diffusion of his religion. (c. xix. 1–10.) In the mean time the end is not fully accomplished. Idolatry rears its head again. Errors of a new sort are spread abroad, superstitions are disseminated, but still Christ shows himself conqueror. (c. xix. 11–21.) Finally, the Devil, who for a long time had borne sway by means of the worship of false gods, errors, superstitions and crimes, is deprived of the chief of his power, and the subsequent condition of the Christian religion is most encouraging. (c. xx. 1–6.) Although new enemies may be expected in far distant periods of the world's history, who will threaten the pious followers of Christ with ruin, yet their rage is vain and powerless. God is present with a ready arm to support his true worshippers, and all their enemies suffer the severest punishments. (c. xx. 6–10.) Then follows the last judgment. (v. 11–15.) All the bad are punished, and reduced to such permanent subjection that they can no more injure the pious worshippers of God. Christians, who persevere in the faith of their religion, are described (c. xxi. xxii.) as enjoying eternal happiness, and free from all calamities, spending a peaceful life forever."

Such is a synopsis of the contents of this remarkable book. Its design appears to be, to prefigure in symbolical and striking language, to paint, as it were, to the imagination the future struggles and successes of the Christian religion. The scene is laid in heaven where the secrets of the future are always clearly seen. Transported in his vision to the company of celestial spirits that surround the throne of the Most High, the aged Apostle listens

with awe and delight to the disclosure of the great triumphs of that religion, to whose cause he had dedicated himself in his youth, when he was designated as "the disciple whom Jesus loved," and in whose behalf he was now an exile in Patmos, earnestly yet calmly looking in that direction whither his fellow Apostles had all preceded him through the flames of martyrdom.

With respect to the *inspiration* of this book, may it not be allowable here to make a distinction between inspiration, as it relates either to the understanding or to the imagination? A person may be inspired, as we believe Jesus and his Apostles to have been, to teach doctrines, or to announce facts. And in this case the inspiration amounts to a supernatural illumination of the mind on certain points, and the disclosure of facts or the inculcation of doctrines made in consequence of such illumination are to be received literally and exactly. Or, secondly, the imagination may be quickened and elevated in a supernatural way. A vision or series of visions may be brought before the imagination, which would never have offered themselves without a direct Divine application. And in this case the vision itself in its several parts may not conform to reality. There may be nothing in actual existence corresponding to the symbols and signs made use of. These are but the vehicles through which some impression is conveyed to the mind, or some hope or feeling awakened in the heart. Spiritual things, and whatever relates to the spiritual world must of course be shadowed forth by the help of visible material signs and images. The machinery or imagery made use of in conveying a certain impression to the mind through the imagination may have no basis in truth, in reality. Such we may perhaps consider to be the case with the Apocalypse of St. John. Formerly, his mind had been divinely illumined with respect to the great facts and doctrines which lie at the foundation of the Gospel. Now his imagination was elevated through a Divine impulse, and, as on a vast painting, God permitted him, through the help of such figures as he could understand while in the flesh, to discern the triumphs of the Gospel, and thus to re-assure his heart before he left the world.

But to confine our attention to a particular portion of the book, the apostle sees in his vision, as it were, a vast presence chamber or hall, the magnificence of which is copied from the regal state of

some Eastern Prince. In it is a Throne, on which is seated the King of kings. Around him are seated, as round the throne of some earthly monarch, his attendants and ministers in splendid array. Round about the throne and in the midst of it, appear four living creatures, presenting the forms of a man, a lion, an ox and an eagle, by which symbols, taken from the noblest and most excellent of the living inhabitants of the Earth, the whole universe of animated beings is represented as praising God, while at the same time the heavenly inhabitants, the immediate attendants of God, bow before the throne, and cast down their crowns with ascriptions of praise. Amidst this majestic scene, the Book of fate is taken and opened by the Son of God, Christ, represented under the figure of a Lamb. The first seal is opened, and a white horse is seen, and he that sat on him armed with a bow, unto whom a crown was given, represents Christ or his Religion, going forth to triumph over the world and sin and death and hell. The second seal is opened, and there appears a red horse, the symbol of war. The third seal is opened, and a black horse is seen, the rider holding a pair of balances in his hand, representing Famine. The fourth seal is opened, and Death upon the pale horse appears, followed by the dread ministers of the universal Destroyer. The fifth seal is opened, and the martyred forms of those who were slain on account of their adherence to truth are seen under the altar. The sixth and seventh seals are loosened, and the portentous signs in the heavens and in the earth that succeed, signify the commencement of divine vengeance and retribution.

By some these symbols are interpreted with reference to the destruction of Jerusalem, and the total overthrow of the Jewish State. The history of that bloody period, which terminated in the entire ruin of the Jewish nation and polity, is detailed by Josephus who took a prominent part in the fearful scenes which preceded his country's fate. Our Saviour had predicted, thirty or forty years before the event, what would take place, and had warned his followers, that they might escape from the carnage. The passage in the Apocalypse we are considering is thought by some to be only a more extended and lively painting of what he had foretold. The horrors of the siege which was conducted by Titus, son of the Roman Emperor, seem to have exceeded every thing that had before

or that has since been experienced by our race. The red horse, on which War was mounted, never before bore so fierce an aspect. The day on which Titus encompassed the city was the feast of the Passover; and of course an immense multitude, in conformity with the Law, was assembled within the walls to celebrate the sacred festival. Instead of being united and harmonious in defence of the city, the Jews were separated into bitter and furious parties, who were using their utmost exertions to destroy each other. Notwithstanding this, however, the strength of the city was so great, that no light exertions were sufficient to place it in the hands of the besiegers. Those Jews who ventured outside of the city were seized by the Romans and crucified, to the number of five hundred and sometimes more in one day. Some of the Jews deserted to the enemy, but the greater part of them held out in the most obstinate manner. Titus was desirous of sparing the Temple, which now became the last refuge of the Jews. But one of his soldiers having, without orders, set it on fire, the greatest exertions of the general could not check the flames, and that magnificent building, erected for a nation's worship, became a heap of ruins. This event threw the Jews into despair, and many rushed upon death voluntarily. The lower and upper divisions of the city were successively pillaged and destroyed by the victorious Romans; and thus the conquest of Jerusalem was completed. "Amidst the darkness of that awful night," says a writer on this subject, alluding to the last night of the contest, "fire was set to the remaining divisions of the city, and Jerusalem, wrapt in flames, and bleeding on every side, sunk in utter ruin and destruction." Nor was it war alone on his fiery steed that trampled on Judea's glory. Another portentous figure appears moving with sullen, desperate, and merciless mien. Mounted on the black horse, Famine rode in gloom through those scenes which had once resounded with the voices of plenty and peace. The vast number of people who were crowded together within the walls, we are told, occasioned a scarcity of food. They forced open one another's houses for provisions, and the shocking fact is related of one Jewess, that she appeased her hunger by feeding upon her own infant.

Nor can we fail to see another of the pictures in the Apocalypse verified in this fearful period of Jewish History. Death on his pale

horse was there followed by all his grim attendants. He rode over those fields, as if his kingdom were now to be universally established. And never in the history of the world has the insatiate monarch met with such a banquet. For we read that "during the siege which lasted nearly five months, upwards of eleven hundred thousand Jews perished. And the number of those destroyed during the war which lasted seven years, is computed to have been one million four hundred and sixty-two thousand."

After dwelling in imagination upon the miseries which history informs us the Jews suffered during this fearful siege, with what horror do we turn to the pages of the New Testament, and read that reckless imprecation, too truly verified! which the Jews themselves uttered when about to crucify the Saviour. "His blood be upon us and upon our children." The fifth seal was indeed opened. The martyred forms of those who had perished through their fidelity to truth and conscience seemed to rise up and call for vengeance. "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the Earth?"

But amidst all these gloomy and appalling scenes, one bright vision appeared, true to the prophetic picture of the Apocalypse. "And I saw, and behold, a white horse; and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering and to conquer." It was the Son of man, he whom shouting crowds had mocked—he who in meekness had rode into that same Jerusalem on an ass—he on whose aching brows the crown of thorns had been fixed in derision—he who had been crucified on Calvary between thieves. And now a crown is given to him indeed. His enemies are prostrate before him. Jerusalem, towards which in the days of his flesh his heart had so yearned, and which he had endeavoured to save, was a heap of ruins at his feet. "Her house was left unto her desolate." One of the great obstacles to the growth and spread and triumph of the Gospel was thus removed. Christ goes forth as a King, "conquering and to conquer."

We have interpreted the vision of the apostle in reference to the destruction of Jerusalem. But some may question whether the writer of the book had this particular event in his mind. Perhaps he intended to point to no *particular* event or series of events, but

only saw in vision the obstacles of various kinds that would exist to the spread of Christianity, and the final triumph of Christ over whatever might oppose him. And the symbols of the vision have a striking and impressive significance, when thus generally applied. The history of mankind is written in blood. The war-horse with gory flanks has ever been seen rushing through the thick ranks of our race, while the sword of the rider has cut down thousands in his course. And the pale Courser of Death is ever rushing over the earth, followed by his ghastly train of attendants. And the black Horse has ever borne Famine with uplifted scales over those fields which war and pillage have laid waste; and altars have ever been seen piled up and loaded with victims martyred in the cause of righteousness; and there have been frequent seasons in the world's history, when all nature grew fearfully dark, when the very mountains seemed to be moved out of their seats, and the stars to drop from heaven, and the world to be tottering and verging to destruction; and when all, high and low, have prostrated themselves in the dust, and called upon the mountains to cover them from the wrath of impending justice. But ever too at such seasons there has appeared to the faithful a cheering vision of majesty, as of one mounted on a white horse, crowned and armed, and going forth in the name of truth and virtue and right, "conquering and to conquer."

And, in conclusion, what forbids every one applying the symbols of the apostle's vision to his own individual experience in life? We may never indeed see that red horse, trampling down our harvest fields, where the hand of Peace has sowed the bread of thousands. But still this is possible. What has been may occur again. We may never see Famine stalking through a land on which Heaven has poured out its abundance. But poverty may come to us, and deal out to us a scanty and meagre subsistence. And suffering and persecution are still, as ever, the lot in this life, of uprightness and fidelity. And pale Death is still, as he ever has been, riding over the earth, striking down the lovely and the good, as well as the worthless and sinful. And what is there to cheer us amidst such sad scenes? The vision of life is surely not all gloomy. One bright object cheers and sustains man's fainting spirit. It is that majestic form which goes forth "conquering and to conquer," the

emblem of an all-supporting, all-embracing Providence, which controls and directs all events, and which makes all things, even sin and death and hell, bow to its authority and promote its purposes. That is man's support. From thence proceeds his hope. And while all things are against him he can exclaim, as he looks upon that image, "God reigneth, let the earth rejoice." "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

W. P. L.

"MERE MORALITY" AND "NO RELIGION."

A SERMON, BY REV. HENRY W. BELLOWS.

MATTHEW vii. 21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.

THERE is no error against which you are oftener warned, or, probably, are better protected, than that of making religion consist in forms of belief, or peculiar duties. You understand that it is the rule of life; that its spirit is the spirit in which business is to be done, pleasure enjoyed, and domestic and social intercourse to be held. An intelligent faith in the doctrines, and a clear understanding of the revelation of Jesus Christ are certainly very important. Religion as a science, a system, is worthy of most careful and anxious investigation. But this is a concern quite different from, and inferior to, the formation of a religious character. Religion as it exists in the individual man is not belief, or science. It is the result of the moral principles and heavenly dispositions, in and by which he lives and moves and has his being.

It is a blind question to ask, Has a man got religion? This is not Scripture phraseology. It is remarkable, indeed, that this term religion is one which Jesus never uses; and it is perhaps unfortunate that we have a word for the state of mind and character which God alone approves, distinct from, and conveying no sense of, the moral qualities which constitute salvation. Instead of enjoining men to be religious, Christ enjoins them to love God and man, to

be merciful, just, pure, truthful, to have trust, meekness, and obedience. Jesus in convincing his hearers of sin always points them to their lives, and in guiding them into religion, directs their attention at once to their conduct. He blames them because they work iniquity, and encourages them to do good. There is nothing mysterious or peculiar in his view of goodness. He takes the ground which all moralists have taken. Their goodness differs from heathen goodness only in extent. Character is, with the Saviour, the sole object of interest, and life in his eyes given to form it. This is all very familiar to *your* thoughts. But, my friends, this common-sense view of religion may remain a theory as well as any other view of it. I have heard most eloquent pleas made for the practical, every-day character of religion, by those whose lives were entirely given to pleasure and worldliness. As if in asserting that religion was designed to be the guide and spirit of daily life, it were only meant that life itself is a good enough religion; that the natural sentiments and impulses are in their unrestrained exercise and indulgence like to form as generous and good a character, as any strict rules or solemn principles. Thus in disputing about the nature of religion, is the very substance of it overlooked, and the laws of morality and the admonitions and wisdom of the world's experience touching virtue and its practice, forgotten or disregarded. Practical religion having long been foolishly asserted to be something different from, and superior to, practical morality, it has happened, that the correction of this error has endangered the existence of both. In protesting against the arrogant claims of religion, the world has succeeded in associating morality with her disgrace, and the popular contempt for fanaticism is too often in these times, a disrelish or repudiation of virtue. If there were stricter and more moral lives, more *heathen* virtue among us, who disown the prevailing views of Christianity, we should not be so often charged with preaching and having "no religion." But what answer to this indictment can we render, when we are unable to fall back upon a thorough and principled morality? No man in his heart suspects his want of religion, who in all the transactions of life, in all his public and private walk, shows himself an inflexible friend of virtue, truthful at his own cost, temperate, chaste, conscientious. Let those who profess to find

religion distinct from goodness take the benefit of an opinion which in some manner absolves them from *mere morality*. But we have got nothing but *mere morality* to live for and to depend on, and we are false to every profession and undeserving of any respect, if we neglect to cherish and obey the laws of virtuous living.

"*Mere morality*" and "*no religion*," these are terms of reproach often cast upon our denomination. I wish we deserved to be reproached with mere morality. For what is it? Does morality acquire any new meaning or limitation, by the prefix of "mere?" Is not morality "mere morality" always? And what is religion or piety but the nurse of morality? Are not goodness, truth, justice, purity, the ends of being; and the worship and service of God singly designed to promote these dispositions? Is the worship of God an end, in itself, independent of the state of mind it begets? Is God worshipped to make *him* happy, or *us*, to please him, or to elevate and bless us? Piety is the reverence which a moral being necessarily pays to infinite purity and goodness. But as the Supreme Being himself has morality without piety, so morality is the end and piety the means. Morality is more and greater than piety. It is the root of piety and also its fruit. Upon moral principle and moral dispositions is our reverence of the Supreme good based; and that reverence in turn forms us into the same image. "Mere morality" is the only true aim of life and immortality. As we pursue it here, so must we pursue it forever. Its laws are eternal, unchangeable. Doctrines, and creeds must decay, worship and religious forms change, new light will dispossess the world of the greater part of its most cherished conception of piety. Right and wrong, justice, truth, brotherly love, can know no variableness, or shadow of turning. Piety indeed must always continue and increase, but it is only one of the fruits of a faithful moral spirit. Morality covers the whole ground. Goodness is obedience to the moral law. It comprehends piety, benevolence, self-respect, and everything most valuable in time or eternity. Goodness is the most comprehensive term applicable to character. It is the loftiest, that alone from which the modesty of Jesus shrunk, and which he ascribed to God, as in its absolute sense his exclusive attribute.

Did a just God, my friends, leave his world, meanwhile the mother of countless millions, without the essential means of true happiness, during the thousands of years that preceded the coming of Christ? The world prior to Christ and excepting the small peculiarity of Judaism, had "no religion" in the sense in which "religion" is used among Christians. But was it without the means of a true life, without the possibility of rendering itself acceptable to God? Had it no sufficient guide? was its blindness fated and its folly necessary? Who can contemplate the Divine character, and support this hypothesis. The world was not without a heavenly light, and that was the light of "mere morality." It was "mere morality" that God demanded of it, "mere morality" that it could alone exhibit, and if out of those myriads of souls, there be now in heaven a score, it was "mere morality" that carried them there.

Jesus was the noblest exhibition of "mere morality" the world has ever seen. He had the profoundest respect and most practical reverence for the moral law, for goodness. In defending himself against the slanders of the Jews, he appealed to his life and conduct, not to his professions of piety, or to his prayers. And it is remarkable, that those who raise the cry against mere morality, do not observe that it was more in defence of morality than of piety that Jesus came into the world and directed his exertions. The Jewish piety had outlived its morality. Of worship and sacrifices and pious observances they failed not, and had more than enough, but in good works and moral principles they were miserably deficient. Indeed piety is of much more easy and natural growth than morality. The fear of God is a more universal sentiment than the love of truth and justice. Piety is an emotion, morality a principle. To feel is easier than to be or to do. And while in our quiet hours and churches, we are capable of worshipping God in sincerity, we may still in the busy and passionate season of life, find it a very difficult matter to hold fast to our integrity. Thus it is, that we have enough examples in the Bible of men of true religious sensibility, who were weak in moral principle. We have examples of beautiful piety united with bad morality. David felt the beauty of holiness and glowed with rapture as he contemplated the Divine character. Of all men that

ever lived, before or since Christ, he best deserved the reputation of piety. I need not dwell here upon the painful subject of his guilt, upon his want of mere morality. But where shall we look in the Bible for an example of a righteous, moral man, who is held up to blame for his want of piety. The test which Jesus applies to those that boasted of their good lives, was never higher than that of morality. The one thing lacked by the young man, who *asserted* his own moral strictness, was sincerity and practical goodness. Jesus required him to do only what his own professions demanded before he received him as his disciple.

You will greatly mistake me, my friends, if you imagine these observations to be directed principally against others. Let us take them to ourselves. We have to bear the stigma of "mere morality." Let us use it, as the early Christions did the scandal of the cross, make it the standard under which we conquer. We do not deserve this honorable censure. Were we as moral as this charge supposes, the Christian world could not withstand our influence and all the pure would flock about our banner. There is nothing the world honors half as much as moral rectitude, because it is the rarest of all excellencies. Piety is suspected, confined within the church, comparatively a peculiar and unintelligible thing. Goodness speaks all languages and commands universal respect and confidence. We preach and make our creed, that religion consists in a scrupulously virtuous life. Large bodies of our fellow Christians deride or deny the theory; but do they not deny it as a theory, and because they do not see its practice? Would they deny it in the instance of a thoroughly upright and pure man, or of a body of men? Have they ever had a chance to deny it? For who of us, much less what body, have carried into life and action our own idea of "mere morality."

It is not strange that mere morality should be in disrepute, when its definition is taken from the immoral lives of those who especially profess to honor it. We reject the prevailing views of religion in theory and our own in practice, and thus are left without the fear of God, or the love of virtue; a more hopeless state, than if we were still under the restraints of superstition.

The morality of the world and the prevailing morality of our lives richly deserve the suspicion and contempt which are poured

upon them. Morality is goodness—fidelity to a sense of duty—it is what all the world honors in the character of God and Christ, and the just and great throughout all ages. It is what you in your own hearts honor and feel the most sacred obligation to do and be. No man can mistake decency and expediency for morality. Is there any thing elevating, or satisfying in the decencies of life? Do we honor a man, that he is not a drunkard, an idler, a thief; that he has not lost his character; that he may be trusted in business? We despise him if he be any thing else. Is it for this, that history hands down the names of her moral heroes? Is it a mark of virtue, not to be totally abandoned and depraved? And are there no stages of character between moral excellence and a brutal degradation? But there is honor and joy in the practice of morality. To be honest according to law, whether it be the law of trade, or the law of the land, or the law of expediency, is a poor kind of decency; to be honest according to the spirit of justice and truth, is a disposition which God honors, and to which he grants eternal life. For it is an act of faith, of worship. It shows that the soul has laid hold of eternal principles and is fitted for the society of those that love right better than life. The morality which sacrifices reputation, profit, ease, station, to its own convictions of duty, is this so common, or so low a thing, that it is to be tolerated and patronized? Nay, there is nothing above it. It is more precious in the sight of God than all the temples ever built in his honor, or the ascriptions raised to his name.

My friends, let us look this matter fairly in the face. It is easy to shuffle off the claims of piety. The obscurity of its doctrines and the indefiniteness of its vocabulary furnish the indolent and self-indulgent with plausible excuses for its neglect. It comes very natural to the lips to term it superstition, bigotry, extravagance, priest-craft, delusion. And perhaps it *is this* in part, as *administered.* Perhaps, too great a devotion to theological inquiries, ignorance of the world and professional biasses combine to warp the judgment, to confine the view and sophisticate the understanding of religious teachers. I am ready to suspect myself of attaching undue importance, and giving undeserved prominence to things not vital and practical.

But there can be no mistake about morality. And it ought to be

stated plainly, that the whole object of religious instruction is to promote morality. It is not to put the people into a peculiar and mysterious state of mind; it is not to give them something which transcends common life, which will not aid them in their daily duties and coalesce with their business and pleasure, that religion rears her altars and pulpits. The church is a school of morals. By the fear of hell and the hope of heaven, by the expectation of immortality, by the precepts and example of Christ, it urges morality, mere morality. The Gospel reveals the character of God to our worship and imitation, an immortal life to our encouragement and comfort, the sanctions of the future to the support of our tottering virtue. But the object of the whole, the proper result of all its influences, is morality, sheer, mere morality. There is nothing better than it, nothing to compare with it, and however mysticisms and error may cover it up, morality is the bottom and the top of every Christian grace. There is no room therefore for the suspicion or the contempt of religion, which the worldly-wise and prudent are so apt to throw upon it. In rejecting it in its proper character, they reject honor, truth, justice and every quality that ever created a genuine admiration.

You have come up hither to receive the instructions and admonitions of the Gospel. You hear yourselves called sinners; you are treated as deficient; you are exhorted to possess yourselves of the one thing needful. You hear this with composure, with insensibility, without penitence. You could not do this, if you truly felt the rebuke, if you were self-accused, if you understood the precise thing with which you are charged. It is my friends, with the want of "mere morality." Not with the want of some indefinite sentiment, the absence of some peculiar frame of mind, but with the lack of honor, veracity, temperance, continence, industry, self-control, honesty, brotherly kindness. We preach the graces, the accomplishments of character, as if every body had the substantial, homely virtues. We exhort people to love their enemies, as if they of course loved their neighbors and household. But it is not so—and finish of character must succeed the very framework, the foundation and walls. And the thing most to be deplored in the Christian church is that which has been most deplorable from the beginning of the race, the want of integrity of character.

It is no sublimated, indescribable, misty excellencies, that we are seeking, but for what all understand, approve and pretend to. Were we what we claim to be; what we outwardly appear to be; what we sue others at the law, or bring them to the duel, for denying that we are—were we what it is slander and reproach not to be thought, or acknowledged, it were well with us. The very manners we wear, the claims we assert, are a sufficient proof that we know what we should be. The code of honor is the shadow of the moral law, and proves its existence and authority. The courtesies, the politeness of society, what is it but a show of brotherly love, which, did it penetrate to the heart (and it is the grossest breach of manners to *seem* to doubt that it does) would make the world all the Gospel desires. The honor which we defend with our lives, were it the thing itself, and not merely our testimony of respect for honor, would entitle us to the respect of men and angels. That perfect truth, a single violation of which makes a man a liar, a word that no man with a spark of decency can bear, is yet the rarest virtue of the noblest souls, if not the very consummation of all other graces.

What God requires is the household and practical and well-known virtues. Indeed there are no other virtues. To do justice, to love mercy, and walk humbly is mere morality, and it is at the same time, the disposition of saints and of the Saviour. The pride of the pulpit does not allow it to stoop to details. But in details religion begins and ends. The sinfulness of the world exhibits itself in details. The religious character is fashioned by attention to details. And those details consist in the sedulous observance of the laws of common morality. You lose your souls, my friends, not by some inexplicable neglect, or rejection of offers or conditions, not at once and altogether, but by daily inadvertence and disobedience to the light that is in you, and little by little. Salvation is not a leap at the skies, nor spiritual death a fall over a precipice. You are saved day by day, by daily, common duties and right dispositions. You reach heaven by climbing and not flying. You are worn away and destroyed at last by the petty friction of small sins, negligencies and offences. Let no man deceive himself. We may be easily deluded when we look at our characters in the gross—when we *reflect* upon

them, or as we are exhorted to do, *examine* ourselves. But no man is deceived in the character of his acts as they occur. We do accuse ourselves a little for every little sin at the time it is done. We excuse ourselves a little afterwards. We have never sinned but a *little*, there is no *great* remorse, therefore, for any particular sin at any particular time, and no arithmetic by which we can add these particles and see their amount. And for the very reason among others, that our own sensibility, and judgment, and moral sense have been destroyed in the process. I never knew a man not guilty of crime, who could not sincerely justify his character, however erring and immoral.

But immorality, thus practised little by little in the details of life, is the most fatal and certain destruction of the soul. My friends, *small* sins (if it be not a monstrous abuse of language) are the only ones we have any temptation to commit. It is very convenient to deceive a *little*, to cheat a little, to lie a little, to idle a little, to indulge a little, to be selfish a little. It oils the track of business, it facilitates affairs. It does not suit our purposes to sin a great deal. It attracts notice, diminishes reputation, repels custom. It overdoes the matter. If then we do wrong up to the extent of prudence, expediency and temptation, what could we do worse—nothing, or only this. From knaves we might become fools, from vicious, criminal, and exchange station, fortune, liberty for passionate indulgence, disgrace and imprisonment. The sole difference between an immoral, that is a false, dishonest, selfish man and a criminal, is that society suffers the one, and not the other to go at large.

Common morality, not the morality which is common, but the morality which is sometimes called "filthy rags" and "mere morality" consisting in *good* works, not works that *seem* good, but which God knows to be good; in speaking the truth, acting the truth, trading the truth; in doing as one would be done by; that common morality, which has commanded the respect of all ages and nations and souls; that mere morality which has no mixture of fanaticism, bigotry or mysticism about it; which a child can understand and practise, and an angel cannot get beyond or do without; the morality which makes industrious, honest, innocent and virtuous citizens, heads of families and neighbors; the mo-

rality to which you trust your fortunes, on whose scrupulous exactness, promptitude and fidelity, you risk,—nay there is no risk,—you repose your best earthly interests; this is the mere morality we need and God needs; and which his Gospel teaches under the name of religion. It is the "*no religion*" which we shall preach, if we do not lay hold of. The "no religion" which is to save the world and people the kingdom of heaven.

SAYINGS AND DOINGS AT HOME.

FROM LETTERS TO AN ABSENT DAUGHTER.

* * * The circumstances which I related to you in my last letter regarding Mr. A——, and the reflections which were suggested thereby, have probably recalled to your recollection a discourse which you heard from our venerable pastor a few years ago, and some conversations, at our own fireside, upon the same subject. That discourse and these conversations have been vividly recalled to my mind since the occurrence of the incidents and exhibitions of character I have related to you. Thinking that these recollections may be of material service to you in your attempts to attain a forgiving and Christian character, I now sit down to give you some sketch of them. The discourse referred to was delivered, when in the course of his series of expository and practical lectures on the Sermon on the Mount, Mr. W—— had arrived at these words, "Love your Enemies." In the outset of his discourse, you may remember, he startled many of his hearers by asking them, if ever they had felt towards any of their enemies any emotion like that with which they were affected towards their friends, and which, in common language, is called love. We are not conscious, generally, of any such emotion; and this consciousness of never having experienced anything like an emotion of what in common language is called love, and the consequent inference of its impossibility, have led many to doubt, or to deny, the practicability of obedience to the above named precept. Many have lev-

elled the shafts of their sarcasm and scepticism at this precept of our Master. These might have been spared, aad probably would have been withheld, had their authors been as ready to be earnest inquirers as thoughtless scoffers. It would at once have occurred to them that it cannot be intended, that we should entertain *exactly* the *same* feeling towards our enemies, as naturally springs up in our bosoms towards our benefactors and friends. There must be wanting those emotions of gratitude, confidence, complacency, vivid gratification and delight, which are elements in our love of our friends. Something else, then, must be intended than that we are to feel towards our enemies exactly *that kind* of love which springs up naturally and spontaneously towards our friends. This a candid, careful disciple would at once perceive; and this, instead of exciting him to doubt or to scoff, would impel him to farther inquiry. It would lead him to inquire whether there was not some *other kind* of feeling which we might cherish towards those who injure us, which might be justly enough entitled to the name of love.

Having made some remarks which would have made any one, who ever gave utterance to a scoff at this precept, ashamed of his thoughtlessness, folly and shallow-mindedness, and which were intended to encourage every one who may be assailed with *similar* doubts or difficulties, as those which have occurred to some in relation to this saying of Jesus, to inquire earnestly, reverently, prayerfully, you may recollect that our preacher went on then to state the results to which such an inquiry, so conducted, would lead a sensible, philosophically-minded man.

From the subsequent observation of the author of this command, in which he denies any merit or reward to those who love those who love them, or who salute their brethren only, an inquirer would readily and naturally infer that the love of enemies is, at once, something different from, and superior to, love of friends. To one who had had any, the least experience, it would also readily occur that, when an enemy curses or reviles us, injures us in person, property, or reputation, and we keep our anger from becoming excessive,—from degenerating into revenge—when we put a check upon our spirit, so that we feel no longer any disposition to return evil for evil, then we may, in a certain sense, be said to love our enemy, and our reason will at once allow that this curbing of our

disposition to retaliate is a state of mind of far greater moral worth and significance, and consequently of higher merit, than our natural impulsive love of our friends. These two considerations would be sufficient to render it highly probable that this, then, was the very state of mind enjoined in the precept. After much reflection I have been unable to come to any conclusion as to the meaning of the author of the precept—"Love your enemies"—possessed of equal plausibility and verisimilitude, to the above. Neither does it seem to me any very unnatural application of the word love to apply it to that state of mind in which hatred is subjugated and restrained. The command, then, as Mr. W—— made so evident, does not require that we should love our enemies *as*—in like manner as—we love our friends. This is an impracticability. We cannot make our love spring up towards our enemies, in the same way, and by the same natural process by which it springs up towards those that love us. This no man can do. But he *can* restrain, curb, check, act against his natural and impulsive hatred of them. He *can* resist the tendency to recompense evil for evil to which the natural promptings of his spirit drive and impel him. He *can* check his anger—he *can* subdue his passion—he *can* subjugate his rising indignation. When this *negative* love has become so habitual as to be "a second nature," a man may have some feelings towards his enemies approaching to a *positive* love and friendly good will, but this restraining of hatred must take the precedence of anything like positive love. This is the initiative step. This is the process of discipline by thorough and habitual training to which alone, can we ever ascend to a higher and more god-like love of our enemies. If this is not all that is included in the requisition of our Master and Lord, it is, at any rate, a primary and very important element in the composition of the love which is enjoined.

You see then, my dear M——, by what processes of mental discipline you must pass yourself, when you set yourself in earnest, as I trust upon every occasion of injury or provocation you will do, to comply with the precept—"Love your enemies." You will, set yourself to act against your natural hatred of them. You must crucify and sacrifice the passion which boils, with less or greater vehemence, within you. Through many a painful and severe struggle of this kind, I am sure our friend A—— must have passed

ere he arrived at the degree of forgiveness and perfect good will which he now manifests. I hope, should you ever be tried in a method equally severe, you will be able to conquer the impulses of your baser nature with a promptitude and a power, which will yield you a satisfaction equal, at least, to that which the discerning eye may readily perceive mantling upon the fine countenance of your sorely tried but victorious Christian friend, whose case has given suggestion to these paternal counsels and admonitions. *Adieu.*

T. C. A.

ABRAHAM'S MEDITATION.

The great Jewish Patriarch fills an important place in the world's history, more important, perhaps, than we have been accustomed to regard it. To him, the Father of the Jews, the Father of all the faithful, "the word of God came." In a peculiar sense, the Lord "was his shield and his exceeding great reward." "His eyes were open, he knew the knowledge of the Most High, and saw the vision of the Almighty." King and Priest accounted him holy. Abimeleck, Prince of Gerar testified concerning him, "God is with thee in all that thou doest." And Melchizedek, that mysterious Priest, that King of Peace and Righteousness, came forth from the City,* which even then was holy, bringing bread and wine, and saying, "blessed be Abram of the Most High God, possessor of heaven and of earth. Concerning him our Master bore this testimony, "your Father Abraham rejoiced to see my day, and he saw it and was glad." By the consent of the pious,—whether Jewish, Mahometan, or Christian,—he must be regarded as one of those open fountains from which the race has drawn rich supplies of spiritual life.

The story of his trials and his conquests does not move us as it should. For, by reason of an early and careless familiarity, the sacred oracles are for many mysterious and unprofitable. We hear dark and enigmatical words, and doubt not that they veil a good

* The City of Salem, upon Mount Moriah, afterwards Jerusalem. We cannot say when it was not holy. To say the least a mystery hangs about it.

meaning, but this meaning *is* veiled, and unless we make a strong effort, we shall go away without having found the entrance to the inner sanctuary. Few "are found worthy to open the book, and to loose the seals thereof," and so its realities are ever hidden from our eyes.

We should penetrate deeper than all this. And if, in this instance, we will only read the story of Abraham's life, as a chapter in Human Experience, as those who are seeking for spiritual nourishment, and not merely bent upon performing a set task, it can stir and strengthen the soul, filling us with faith and joy. For what a life was that of our Patriarch! When we leave with him his country and kindred and friends, when we journey with him into that strange land of Promise, we feel that our companion is a chosen instrument. When he hopes against hope, we acknowledge and praise a faith, a trust in God and in goodness superior to facts and experience. When he would number the countless stars, a voice tells him, so shall thy posterity, a holy people, be numberless. When we hear him intercede for the guilty cities of the plain, we are sure that God has touched his heart, for how sweetly are Humility, Justice and Mercy, blended in his petition.* And we almost worship a faith which has never been equalled, when we ascend with him the Mount Moriah, the Mount of sacrifice, and perceive that in obedience to the divine command, our companion has no offering save in his only son, and yet goes forward with confidence, *hoping* that God will provide for himself a lamb for a burnt offering, *believing* that the Almighty can raise him from the dead, *knowing* that in any case the Father means no harm to the boy. And when, finally, we bend with him over his dead in Hebron, when we see the strong man bowed in sorrow, we bear witness to the depth and intensity of his affections, we perceive that their grasp is upon eternity and not upon time alone, we affirm with the Saviour, the God of Abraham "is not the God of the dead, but of the living."

* "Shall not the Judge of all the earth do right,"—an appeal to justice: "Peradventure ten shall be found there,"—an appeal to Mercy. Might not many a stern dogmatist, many an idolator of Justice, learn a good lesson from the Patriarch? He does not number the elect, and say there be few that are saved. With him ten can save a city.

I had not intended to say thus much concerning the life of the Patriarch. I wished merely to call attention to it as an introduction to a train of thought, which we may suppose to have passed through the Prophet's mind. For Abraham was a Prophet, inasmuch as he was eminently the man of faith, and faith is a main root of prophecy. His meekness, the substance of things *hoped for*, the *evidence* of things *not seen*.

Thus then mused the Patriarch :—

" How strange is this life which the Most High God hath given unto us ! Strange in its beginning, strange in its end. Strange in its weakness, strange in its strength ! Truly it is a great gift,—who can tell its value ? Truly it is a fearful trust,—who shall use it aright ?—How have I rejoiced in labors and pleasures, how have I been comforted by pure affections and holy thoughts. And to what trials have I been called !—my own soul has been sorely tempted, and by the grievous sins of my brethren I have been daily vexed. And I am persuaded that all this is for good,—that greatness shall serve goodness. I know that the deep strong current of evil within me, shall finally be stemmed and turned by the Holy Spirit of God. It must needs be that offences come, but they shall not always remain. I am not only filled with wonder then, when I think what I am, where I am, and for what end I am, but my heart is stirred with gladness. I feel within me a power gentle and calm, yet doubtless destined to prevail ;—now it is as the whispering breeze of the evening ; soon it shall be as the mighty wind of the midnight storm.

God has granted unto me a life deeper and higher than that of my fellows, and yet not quite freely, for with a great price, and upon stern conditions have I purchased it. Now my brethren are a great way off, and only from a distance do they gaze and wonder at my elevated position. But in them also are the germs of strength, —they too shall be great. And yet, as mine eye hath seen, as my heart hath told me, unless the Most High interposes, man will surely waste his greatness upon earthly objects, and develope with all his might, the lower nature, while the awful soul within goes famished. *What* man will do, I cannot precisely say, for these things fall not within the compass of the spirit's vision. And yet I know that there are powers, energies within him, which though they be now

as babes new born, must nevertheless one day become giants. The power within must force itself out, and there is a capacity in nature to minister to this development;—and with this truth I was especially impressed, when I sojourned in Egypt, that land of mystery. But alas! that all this strength should be evil. Alas! that this power should work in darkness and end in death. Alas! that man is a sinner. Woe for the world, when he shall become great, and yet shall not be good, when knowledge, and power, and gold shall abound, and love wax cold, when only a precious few shall believe in the power of goodness, and the possibility of virtue, when there shall be kingdoms great and glorious with the devil for their master, when men shall know many things, and yet be ignorant of God. Who shall help them in this fearful extremity, who shall put back this mighty torrent of evil,—and call the dead from their graves? The wise and the mighty cannot be bound to the law of duty, like these simple herdsmen. They must have a much greater faith or they will have none.

But why do I hesitate and ask?—The judge of all the earth is great and good, he can and will do right. He shall send one, wise and holy, able to save the weak and the strong, to condemn in others the sin which has first been condemned in himself. Some man of his right hand he will strengthen, some messenger of mercy and light he will send, to teach the ignorant, to warn the sinful, to strengthen the weak, to confirm the strong. Then shall the Spirit be poured out upon all flesh, then peace and love shall prevail, and the earth become the garden of God. Man shall be great, discerning good from evil;—man shall be wise, choosing and cleaving to the good."

And when Abraham saw this, he was exceeding glad. R. E.

SPHERES OF LIFE.

"I do not feel that I was born for the obscurity of a country life, or for daily contact with the unintelligent population around me, my friends invite me to return to the city, and my education and tastes fit me best for its refinements and society."

Such was the language, in which a friend of mine complained to me of the trials of the situation which he had voluntarily chosen, or into which Providence had cast him. He is indeed fitted to move in the elegant circles of society, wherever they are found; and his wife, by her modesty and gentleness, is fitted for any rank in which he may choose to place her.

I have found them the inhabitants of a small country village, at a distance from any city;—a village, whose rapid growth has brought together a number of people, with the only hope of a living or of wealth. They are more than usually ignorant. Many of them were born in poverty, and have no thought of rising above being poor. They believe what they are taught by the politician and the minister without examination. They entertain those prejudices against the wealthy and the educated, which prove so serious a hindrance in the way of the ignorant and poor.

My friend, perhaps, is not very well calculated to conciliate a people of such a character. He feels his superiority. He has a little, perhaps a great deal, of the social aristocrat. And when he seats himself at evening by his wife at his fire-side, and reads aloud to her, or plays with his children, he feels that the walls of his house contain all that is dear to him in the neighborhood, and he is happy to shut out what he calls the cold, coarse world. He has met with some disappointments in kindly efforts made at the improvement of his neighborhood; and those, who could win the hearts of the people better than he, have sometimes successfully turned the prejudices of the people against him. So he has learned to feel that he is alone. A little of bitterness towards the world without settles at the bottom of the foaming cup of happiness, which he prepares for his lips at home. Certainly he is not wholly happy; he looks forward to some change of circumstances, which shall enable him, at some unknown time, to remove to a location more agreeable to his tastes. Happiness is to be his, not where he is, and as he is, but by a change hoped for, yet perhaps impracticable.

But he is not the only friend, whom I have had in circumstances very similar. Such is the condition of education in our country, that a wide difference exists between the scholar, the "educated" man, as he is termed, and a large number, who have scarcely enjoyed the advantages of a common school education. In our

villages of later growth, a large number of the peculiarly ignorant gather together. A village, which has grown up, only because a new canal, running through a wilderness, could find in it a convenient place of deposit, or because a fall of water afforded a convenient place for a factory, will be composed of many people from foreign parts. Those of our own countrymen, who will establish themselves in it, are perhaps people who had been unsuccessful elsewhere. Such a village, if distant from the centres of population, is not likely to be composed altogether of the best specimens of the American people.

Yet some few families of superior education will be compelled to reside in it. Perhaps a large contractor upon the canal, with a hundred or five hundred men in his employ, or the agent of a factory, or a physician, or all of them, men of education, sons of wealthy parents, city-born, and college-educated, will find their circumstances inviting them to make such a village their temporary home. In our new villages such is often the case. The physician, the agent, the contractor, comes in, ignorant of country life and country people; though benevolent in his intentions, he meets oftentimes a painful rebuff; and his wife and children feel that they are strangers among those who have never read what they have read, nor seen the comforts and luxuries, which they have enjoyed, nor associated with those who profess,—unhappy profession,—to be alone the elegant and refined.

What shall be done in such circumstances? Shall a man only *tolerate* the society around him? Shall his wife sit at home, and sigh for her city friends? Shall she remember how she has been courted, and how she is neglected, and suffer the breach between her neighbours and herself to grow every year or month more wide? Shall they both think that it is to be Heaven to them, where they shall escape from a society which does not understand, and cannot sympathize with them? Miserable lives, then, are they to lead, till that time comes about; and perhaps a long portion, perhaps the best portion of a life, which might be spent in rational happiness, and in calm contentment, is to be given up to unhappy repinings and dissipating expectations.

"This is not my sphere in life," says one: "Well, then, change it," I reply. "But I want money, and I must wait till I am richer," is the answer: or, "my business relations are such at present that

I cannot, without a great sacrifice of property, make a change." "This, then, *is* your sphere of life. This is your place of labor, your place of probation; you are here, and are to have your bread here, and your happiness here, and to be as contented here, as a pure heart and gentle dispositions and disinterestedness can make you."

Is not a man's sphere of life that in which Providence has cast, or in which Providence confines him? That is the place in which Providence destines him to be, for the time being. And does he not find happiness, does he not find the full satisfaction of his mind in this place, where the kindness of a Heavenly Father has planted him? God in goodness has placed him there; and if his soul is empty, removal would but cover over, not fill, his emptiness; removal would but conceal from him the truth that he had not a heart to be happy with God, and that the world was the real source of his happiness.

The lamentations, which we sometimes hear from individuals, who do not think that they have found their sphere in life, would cease, if those individuals were to understand that no man liveth for himself alone. Teach me that I came into this world to be ministered unto, that I came to be made happy by the efforts of other people, and through life I shall be miserable; for others will not serve me, and they cannot make me happy. But am I sent to minister to others, am I sent to add to the happiness of my fellow-men? I find, then, a pleasure in disinterestedness; I find that there is soul-saving truth in our Saviour's language. "Him only shalt thou serve." So true it is, he that seeks to save his life loses it, and he who surrenders the hope of earthly rewards out of love to others, finds a better life than that which he seems to resign. Complain not, my friend, that you are not in your proper sphere; you are where you can do good; your partner may be an angel in disguise to elevate the moral and social character of the people by whom she is surrounded, and you may be honored and beloved, nay, almost adored by your neighbors, if you will occupy the sphere, in which Providence has placed you.

The man, that looks for a change of circumstances to make his happiness, looks for that which seldom comes. Here, am I to be happy,—now, I am to be happy. If, under the love of God, I cannot find happiness now, happiness here, I resign myself to hope-

lessness. And how foolish for any man to neglect the means, with which the kind hand of Providence encircles him, under the hope that Providence will do better for him by and by! How foolish to neglect the sphere, in which Providence keeps him, as if men ever could be placed in circumstances where a warm heart and diligent hands would not find sufficient employment!

What separates a man from his neighborhood? His intellectual character, his social rank. We cannot easily and readily associate with those who bear little resemblance to ourselves; we cannot touch those who have few points of contact. But the spiritual man finds ever and in all places those who resemble himself, and with whom he has innumerable sympathies. If I esteem wealth the best good, it is irksome to me to associate with the poor; if I esteem intellectual cultivation man's highest estate, I sigh for the society of the cultivated, and the talk of the ignorant is idle and weak to me. I can associate only with the few. I separate myself, by the impenetrable barrier of my feelings, from my fellow-men. But if a man feels that moral excellence is the chief good, moral depravity the greatest evil, if he feels that all men are spiritual beings, that the dark may be illumined, the low raised, the vicious renewed, if he seeks light, life and liberty for himself even, it is impossible that any barrier should separate between himself and others. He, too, has come to seek and to save that which was lost. He has come to give his life, also, a ransom for many. The spiritual man lays down the pride of social rank. He cannot fail to feel his union with mankind. Wherever he is, the field is white for the harvest; and he cannot withhold his hand from gathering the sheaves into the garner of eternal life. Give us spiritual views,—spiritual views of others, of ourselves, of life, and we are contented. The sphere, which seemed so dark and so unpromising, becomes suddenly light, with a light reflected from that with which Heaven shines upon our hearts. The desert blossoms. The world is full of God. Man becomes his servant, works when God appoints; the humblest labors are ennobled, when performed from regard to his will; and the elevations of social rank and intellectual elegance sink into nothingness before the exalted station to which he who humbleth himself is raised. Contentment! let us find it here. Why may not the Father make us perfect in contentment now? E. B.

AN ADDRESS, SPOKEN AT THE FUNERAL OF THE REV. GEORGE WHI PASTOR OF THE CONGREGATIONAL CHURCH AT JAMAICA PLAIN, ROX APRIL 6, 1842. BY REV. GEORGE PUTNAM.

FRIENDS AND BRETHREN,

MY contribution to these your mourning solemnities is not a mon, but an informal address. I take no text. The Scriptures fu no one passage that at all comprehends the thoughts and impress few and simple as they are, that belong to the occasion. The —it is every passage of the Bible that speaks of human frailty, the brief, uncertain tenure of our holiest ties, and most fond trustful reliances. It is every line that reveals God's love and in his sorest chastenings, and inspires solace and submission u his hardest allotments. It is every word of warning and adn tion spoken there; every word of tender sympathy and suppo strength; every gleam and all the full sunlight of immortal hop breaks and shines there, in the precious promises, and the flo blood, and the opening grave of the Redeemer. All this open ume is our text. Not a selected verse, but be its whole thou voiced spirit, the guide of our spoken, and our more num unspoken and unspeakable meditations, in this solemn hour.

The text,—it is in the occasion, in all these sights and soun these moved hearts, these gathered numbers, this expressive sil It is breathed in the tones of the organ, and the strains of the r em hymn. It mounts in the accents of funeral prayer. It in the emblematic drapery that shrouds this house of God. spoken from these consecrated walls, that seem to be echoing familiar voice which they have known so long, but shall kno longer. It is whispered in the sighs of widowhood. It is lo in the bewildered gaze of young orphanage, and in the bowed h of a stricken parent, and an almost more than parent. It flo the tears of bereaved kindred and friends. It glistens in the moistened in sorrow or sympathy, of all this multitude. It lift pall, pierces that coffin-lid. It breaks from those marble gleams from that quenched eye, moves in that motionless dus turns from that released spirit. Here, and in all these thin

our text; manifold, yet one; not to be uttered in words, yet hallowed as words of holy writ;—the text—aye, and the sermon entire, preaching itself through the occasion; and it were better that mortal man should stop and be hushed, lest his words should mar the better word of grace that comes in silence and is nigh unto you, even in your hearts.

But you require me to speak, and to give such utterance as I may to the thoughts that are crowding upon you, and to take the fit and respectful notice of the event which has brought us together.

George Whitney, the Junior Pastor of this church, has departed this life, in the thirty-eighth year of his age, and in the seventh of his ministry in this place. We have come up to his burial. The son and brother, the husband and father, the pastor, guide, and friend, is removed,—all these tender and sacred ties broken asunder by the sudden and mysterious hand of God. The strong man has fallen away in his prime from those who leaned on him, and is laid in his shroud at the foot of the altar where he served. We come to pay the last tribute of respect to his mortal remains, and the first tribute to his memory.

I feel my unfitness for this service. For, though I have for several years enjoyed a pleasant and friendly acquaintance with him, there has not been that close intimacy, that intercommunion of private thought, that opportunity of frequent observation, which alone enables one to speak with discrimination of another's character. And there should never be eulogy without accurate discrimination. Without discrimination, eulogy becomes pointless, valueless, little better than mockery. I will not insult the memory of the dead by any formal and indiscriminate panegyric. Whatever memorial of his history and character it may be desirable to have put on permanent record must be furnished by some one who knew him in his private walk and public ministrations, as I could not,—knew all his heart, his traits, the story of his life, as I could not. But some things about him were too obvious, I think, to be mistaken even by the casual observer. I may be permitted to allude to them.

That the spirit which lately animated this lifeless form before me was a most amiable and kindly one, every eye that saw him, and every ear that heard him will bear witness. Few, if any, must have been his words of malice or uncharitableness. I never saw

that he bore ill-will to any living creature. I never knew, I do
believe, that he ever provoked, or incurred the enmity of any
towards himself. He studied peace and good fellowship with
whom he had to do with,—no, not studied it, rather his affections
friendly disposition led him to it by instinct. His greeting
always cordial, his temper seemed unfeignedly gracious and fra
His countenance and his heart seemed to be habitually turned
the sun, and to reflect its gladdening beams of light and cheerf
ness towards those about him. The vivacity of his temperame
the sprightly vigor of his bodily frame, the lively energy and qui
ness of his intellect, indicated diligence and activity in the lab
of his profession, and in whatsoever work of duty or of love
heart or his conscience prompted him to. The same felicit
qualities imparted to his pulpit-services a force and earnest anim
tion of manner and spirit and thought, that, as we know, filled t
house with attentive and interested hearers, and, as I know,
many elsewhere to speak of him as their favorite dispenser of
word. A light, in which many rejoiced, is quenched in the sanctua

He was not many years my senior, and my track in life has be
alongside of his, from his early youth to the present time, to t
day of solemn parting; and it is pleasant to be able to say, tha
am sure no aspersion ever rested on his good name from first
last, no blemish upon his character. I know of no early aberratio
to be hid or forgotten, no youthful sins or follies over which
throw the mantle of charity or of silence. I believe it is a pu
heart, and an honest one, that rests in that motionless bosom, a
an unstained life that is now closed on earth.

The domestic life of our friend shall be sacred from pub
remark. The rude step of a comparative stranger shall not ventu
there. If I knew all that I believe of his filial, conjugal, paren
devotedness, yet I would not speak it, here and now.

The harmony and prosperity of this society speak better tha
can speak of your late minister's fidelity to his pastoral char
One from abroad can only give utterance to the impression he
derived from yourselves, you who alone can know. His own p
ple, his best witnesses, speak of him as a good and faithful minis
seeking their best interests according to his best judgment and
deavor. As a neighbor I never heard this questioned among

flock; and of late, particularly, I may say, I have heard, from no flattering lips, of his growth in ministerial gifts, activity, and zeal, his continued progress in the Lord's work, with increased exertion and devotedness for his people's growth and progress in the Christian life. I have witnessed, what you could not, his eager and solicitous inquiries with his brethren for the best means of increased usefulness in the work assigned him,—with what success, what fruits, what encouragements here, you know, as I cannot, except in the pleasant and cheering testimony proceeding from yourselves.

I believe, my friends, that you prized your departed minister, that you respected his gifts, and his character, his motives,—that you had confidence in the sincerity of his piety to his God, and his affection for you and yours, that you thought yourselves favored in his relation to you, that you feel deeply bereaved by his death. You miss him now more than you could have anticipated, and you will miss him more than you yet know.

I forbear. We are not here, by our words or ceremonies, to build a monument to our departed friend. That must be raised in the hearts and memories of those who knew his virtues, and rejoiced in the warmth of his affections, the influences of his life, and the privileges of his ministry. There let it be raised and abide. For your own hearts' sakes you will cherish his memory in grateful and tender regard,—for your own sakes, not his,—for he has gone where no earthly tribute can reach, where praise cannot please the ear, where man's judgment is of small account, where God is all in all.

Not for the dead, not for the dead, we speak, but for the surviving,—for consolation and improvement, and those lessons of heavenly wisdom that ever break upon willing hearts from funeral cerements and the opened tomb.

To the afflicted family and relatives how vain and insufficient must be any words of consolation that man can speak! They know where to go, and the way, in this season of their great need. There is no need that any should tell them what it is that alone can be sufficient for them. I will but express to them, in one inadequate word, the sympathy and condolence written in the silent countenances of all who are here, both from near and far, and of many who are not here. We can do no more; but leave them

with one another and with God, with the dear remembrances o their friend's life, and the cheering hopes and placid peace of th Christian faith.

The surviving pastor of this church is peculiarly afflicted, doubl bereaved. The sharer of his labors, the son of his love, the frien of his bosom, the stay and solace of his declining years, is removed The earthly pillar he most leaned upon is fallen down; the fonde hope he cherished for himself and his people is extinguished. He who he had hoped should remain to be the strength and comfo of his age, is mysteriously taken before him. It is a heavy burde that the Lord has laid upon his servant,—and his spirit is sorel tried. The Lord be with him, and support him, make him eve mindful of past mercies, and present alleviations, and grant that a his day is, so his strength may be. His friends and brethren giv him their sympathies and their prayers, and commend him to th God of all consolation.

Those who have now parted with a brother and co-worker in th ministry cannot fail to take to heart the solemn and affectin admonition. How lately it was, brethren in the ministry, that h moved amongst us, with so elastic a step, a frame so vigorous an living, and a spirit so fresh and lively, that, if we had thought of i we should have marked him for a longer life than perhaps an other one of our number! For myself, I confess, that, from ou near equality of age and similarity of position, with every advan tage of health and constitution apparently on his side—from thes circumstances, the first intelligence of his decease, without fore warning, impressed me with a more vivid sense of human frailty and my own, than I remember to have ever felt before. He i taken, and we are left for a little longer. We will hold our brothe in respectful and affectionate remembrance. And we will remem ber, that, in an hour that we know not, our Lord cometh to recko with us, as with him. We know not who next of us shall be lai in silence beneath the temple-roof that has long answered to ou living voice,—"Be ye also ready." God give us grace to wor while it is yet day, for the night cometh.

Brethren of this church and society, this is a solemn time wit you. A most important and interesting tie is broken. Thos hands will no longer break the bread of life at your altar. Tha

familiar voice will no longer be heard in your temple or your dwellings, to instruct, to counsel, or to cheer. That countenance will never again lighten up to you in its beaming kindliness and its friendly sympathies,—neither in the way-side salutation, nor in your household circles, nor here when you come to worship together. He can bless you no more in life,—let him bless you in his death. You will do best honor to his memory by striving, with renewed zeal and diligence, to fulfil to yourselves his own warmest wishes and prayers in your behalf. Do not waste the precious feelings of the time in this outward ceremonial of respect, nor in fruitless sympathies, or vain regrets, or distrustful apprehensions for the future; but let them flow into your lives to hallow them, and abide in your souls to sanctify them. Maintain the harmony which he promoted. Carry out the good objects in which he was engaged. Study and labor, faithfully and unitedly, for the prosperity of the Lord's house, where he loved to meet you and minister to you. Uphold, unfaltering, the ark of the Lord, now that his ready arm is stricken down, and can help to bear it up no longer. Let the good fruits of his ministry appear, now that the sickle is fallen from his hand.

Brethren, your minister, though dead, yet speaketh, if ye will hearken and hear. And will ye not? You will call to mind many a word of spiritual wisdom and holy counsel, that he has spoken, and you have heard, and too soon forgotten amid the distractions of the world, and many a holy feeling and purpose he kindled in your hearts, that has been too soon and too easily effaced. Recall them now. He can repeat them only in your memories, where you will give him a fond and lasting place. Bring back those good thoughts and impressions which he inspired. Let the solemnities of death which has come to him, of the tomb which receives him, give them new freshness, vigor, and permanency. Let the voice, which has now died away on your outward ears forever, yet linger in your hearts, as a voice from the heavens, a call from the eternal world, a dread and tender appeal for repentance and righteousness, for truth, holiness, and love.

And now one more solemn dirge, and the body of this friend passes forever from our sight, and goes down to its final resting-place—dust to dust, ashes to ashes. Peace be with him! The

green grass and the flowers of spring will wave over him, but he will not heed their fragrance, nor delight in their beauty. Friend and neighbor will pass by, but he will give no greeting smile. He will lie beside the sanctuary that he loved,—its doors will open, its bell toll and call, in the fair mornings of summer, but he will not rise, nor come into his own place and work. His home, his joys, his worship, and his work are in sunnier fields, and a holier temple. There the eye of faith and love shall behold him, and rejoice with him and for him. There God bring us at last to meet him, and all that we have loved and lost, in glad and everlasting re-union, to cease from our mourning, and sing the song of the redeemed forever!

VISIT TO A COTTON MILL;

AN ILLUSTRATION OF LIFE.

Sometime since, through the kindness of a friend, I was permitted to visit an extensive establishment for the printing of cloths. While there, I could not but feel with great force how perfectly our human discipline is represented in the history of the cotton-plant. First, its seed is sown in the dark earth, and there in dampness and neglect puts forth the feeble germ of life. Through suns and storms, now wilting under the blaze of noon, now stinted by the chills of night, the plant grows, it ripens, it is gathered. By a severe process in the cotton-gin, it is battered to pieces and the wool is separated from the seed, and by another severe operation compressed into bags. Now its wanderings begin. In wagons, in boats, in the dark holds of ships, over land, over rivers and over the ocean, exposed to all their perils, and to its own spontaneous heats, it is borne. The manufacturer receives it. Almost before it has had time for an hour to breathe the fresh air or behold the light, it is torn in pieces and every particle of dust removed. Then by card after card in quick succession its own staple is riven asunder, spread out into an almost transparent gauze, pressed into consistency by heavy rollers, only to have its fibres reduced to the

utmost by a more searching process still, by cards of yet finer and sharper teeth; and when its inmost fibres have been thus laid bare, a new species of torture awaits it. It is drawn and *twisted* into thread. The loom receives it with many a hard blow; scarcely has it become cloth, before it is unrolled, pincers are applied, it is folded, heated, pressed; and again by land or sea goes forth.

The print-works receive it. The first thing here is to pass it over a red-hot iron, and then through washing and bleaching, the refiners' fire and the fullers' soap, now scalding hot, now freezing cold, buried now in one gloomy vat and now in another, it is at last prepared to take the colors. Through these rollers and those, one by one it is squeezed, and comes out bright and beautiful. But new sufferings await it. It is hung up in hot and stifling rooms. Again it is buried in dark and filthy vats that its colors may be fixed; again it is alternately scalded and chilled, again it is folded and heated and subjected to the power of a hydraulic press.

Once more, in close, coarse bags it goes upon its travels; it is borne over seas and lands; then stored away unseen in some great ware-house, until its hour comes; and in the retailer's shop its beauty attracts admiring eyes. It is bought, cut with scissors, pressed by hot irons, pierced with needles, till at length in the form of a garment, it seems to have gone through with its sufferings, and to have reached its final destination.

Thus every garment we wear is the emblem of an hundred martyrdoms, and contains, did we but know it, a history of our whole mortal discipline.

But its trials are not yet ended. When soiled by carelessness or use, its purity, like that of the soul when soiled, can be restored only by those sharp ingredients and that harsh and trying process, which will leave its beauty faded and its freshness gone, unless the colors have been stamped into its very essence by the sharpness of its previous trials.

At length it is cast aside; but in the obscurity of neglect finds no repose. It is bleached into whiteness; it is ground into a jelly; spread in their layers over heated plates; pressed with a weight like that of mountains; and again in yet another place, through another press, stained with black marks, becomes the image of low, or immortal thoughts.

This to my own mind is a consideration full of interest, and I wish to dwell upon it in some of its applications to the discipline of human life in the progress of society and of the individual mind.

The history of our race has been advancing through six thousand years of vicissitude. Nations have risen and fallen. Arts have been invented and lost. Weak but virtuous people have become a prey to their more powerful neighbors. Empire after empire, which through centuries has been struggling on towards knowledge, but just begins to taste the fruits of refinement, when it sinks under the weight of its own vices and the encroachments of barbarous hordes. At length in the time of Julius Cæsar we seem to see the point, towards which all the scattered efforts of former times have been directed. But through civil tumults and crimes, that empire is torn in pieces limb by limb; and the light of antiquity, lost in the dark ages, at length slowly emerges under a new form of civilization. But every shape of its progress is marked by its own peculiar trials. Now the spirit of liberty bursts out under a feeble prince; the nation is torn by popular factions; and when we almost tremble lest the good cause should be ruined by the general lawlessness and frenzy of the people, the providence of God raises up the strong arm of a despot, who reduces to order the discordant elements of liberty; and when under his iron reign we begin to fear lest the spirit of the people should be broken, and their energies forever gone, the despot dies; a milder prince succeeds; the breath, so long suppressed, is freely drawn; and then in the excitement of foreign wars, the whole matter seems forgotten. But those very wars, by breaking up long established customs, by giving activity to sluggish minds, by carrying men's thoughts beyond themselves, awake the slumbering elements of civil freedom, which again under a feeble monarch start into new life, renew their former claims, and again wounded by hostile factions and popular excesses, they sink back under a strong government to recover their consistency, and consolidate what they have gained.

In the mean time light and intelligence have advanced. Factions become less fierce and bloody. Brute force yields more and more to the power of mind. Inventions in science and the arts smooth down the rough features of society, while new discoveries open a

new world, and give a new impulse to human industry and thought. But all these are advancing through obstacles, restraints and foes, which seem at every step not only to retard them, but to threaten their existence. Through the activity and preponderance of material interests mind gains strength. The principles of universal love and peace, wounded by domestic factions and foreign wars, steeped in the vats of crime, chilled by the selfishness and scorched by the passions of man, are by every such process purified and strengthened. The work goes on, its consummation draws near.

Such is a general view of man's history; and what is it but a repetition in a different language of the story which I before told—civilization springing up like the plant from the earth, growing for a time (it would seem) under the eye of nature, alone in some remote corner of the earth; then battered and torn and pressed by man and dishonorably sent away to other lands;—there seemingly the sport and prey of chance from age to age! But the winds of heaven waft it, the eye of God is upon it; the whole earth is but the manufactory in which he will prepare it. Men are his laborers; nature and society, governments and laws, order and confusion, light and darkness, war and peace, are but different instruments suited to different stages of the work.

As we look with penetrating glance through the history of man, we see in a general way, how all these things conduce to their end; how licentiousness is subdued into order by despotism; and despotism inhales the breath of freedom in the wild atmosphere of popular tumult.

But when we take any one period, and view it apart from what has gone before, and what ensues; when we take a single fact in society, and view it apart from surrounding facts, the difficulty is great. We cannot understand it.

For example, the French revolution, standing alone with fierce and bloody visage, gorging itself on human blood as it streams up from its victims; this seems only a monster, of pure, unmitigated crime. But in the vast laboratory of God, whose designs reach through infinite space and endless time, this is but a single agent, who for a moment unfeelingly draws the precious material of humanity over the burning iron, or dips it into the poisonous and scalding vat.

Or, to take an instance more within our reach, a few days since

I visited a house, where thirty children were beginning their live amid sin and want. There was age, sad and disconsolate; ther was woman, her countenance disfigured by the marks of domest violence; there was the noisy riot and the drunken dance, wretcl edness thrice hideous from these sounds of unnatural mirth;- there was falsehood and dishonesty, and each terrible passion. I the midst of all, children, pure as the babe on which a Christia mother smiles, had been born, and already their bodies, blotche with disease, were but feeble emblems of the stain which had bee fixed on their souls. "What," I asked myself, "what is this, bu simple, unalloyed evil, containing in itself no redeeming or re storing power?"

My thoughts instinctively went to the dark and filthy vats, i which I had seen the clean cotton fabric merged, and which, had viewed them by themselves alone, without looking into their hidde effects, would have been to me as mysterious and incomprehensibl though not so sad and awful, as these dens of wretchedness an sin. While I am able to understand so little of God's infinite pur poses, I am willing to trust in his goodness, though I see not hov his great ends may be evolved through the means and agents tha are before me.

They have their purpose, I cannot doubt, in forwarding the gres interests of society. Some glimpses of their beneficent influenc upon the race, I see. Through them the virtues of the good ar enlivened. A sphere of Christian enterprise is opened to thos whose kind feelings might otherwise slumber in their own com fortable homes. What but wretchedness and sin have given birt to man's sublimest virtues? Had no prisons been filled with crime no Howard had warmed men's hearts by deeds of self-denyin love. Had no slave-ships groaned with man's outrage upon al that is dear in man, the peculiar virtues of Clarkson and Wilberforc would not have gone like a sweet and purifying fragrance, throug a selfish and self-seeking world. Had tyrants never reigned, patriot had never bled; and without injustice, the rich memorial of mar tyrs were unknown. Take away the crimes which have oppresse the earth, and you take away also the richest legacy of virtu which man enjoys. Take away the black cloud and you take no only the shower that enriches the earth, but the rainbow tha adorns the sky.

I know not how our highest nature can be nurtured in a world free from sin and sorrow. Be this, however, as it may, in the present constitution of things, our noblest virtues do spring from this source. Where is the philanthropy, which has not been called into being, refined and invigorated, by some form or other of human suffering?

When I go into the dens of vice, my heart bleeds and my faith is almost shaken. But when I see the noble efforts to which these things have given rise, I see in them a meaning, which was before hid. The sailor, reeling through the street, into which he has been driven by those who have robbed him of his wages and his reason, is a spectacle at which angels might weep; but then we think of the sailor's friend, of the eloquent voice that we have heard in his behalf, the generous efforts of man and woman for his aid, and in the richness of the harvest, we almost pardon the injustice from which it sprang. We look abroad upon a world of wretchedness and sin, and our hearts bleed for man; but we follow Jesus through his toils and sufferings, we see his pure nature shining with new beauty from man's indignities; we go with him to the judgment hall, to the cross, and forget the cause of his sufferings in the sublimity of the sacrifice.

Nothing stands alone in society. As in the manufacture of cotton, two-thirds of the machinery and labor are only a preparation for the rest, and without that would be not only useless but positively injurious; as in the brightest colors ingredients are mixed, which, if used alone, would entirely consume the fabric—so in this great moral laboratory of society. Every part depends upon every other part. Much, acting by itself, would be positively injurious, or even destructive, and yet in its widely extended relations with all other things, it helps forward the great moral purposes of God. Through all its infinite relations; from year to year and from century to century, the cause of truth, knowledge, humanity, goes on, and it is only when we view it in all its relations and dependencies, through all past and coming times, that we can entirely understand any single part.

Thus far in a very general way, I have endeavored to apply our illustration to the general discipline of society through the progress of centuries. Sometimes men's hearts almost fail them at the

apparent ascendency of evil. But let them remember that this, compared with the long, and wide extent of man's history, is nothing, to the length and breadth of the corresponding depressed state, through which almost any garment they wear has passed; and that this apparent triumph of evil may, in the wide succession of ages, prove the most effectual means of accomplishing the end for which they strive and pray.

It may be that this seemingly deplorable condition is precisely the state to which the fabric of society should be reduced, in order to receive the influences which are hereafter to act upon it. Or it may be, that we look but a little way, and that while complaining of a universal dearth of virtue, we are like the manufacturer, who is discouraged by the dearth of materials in his little market, at the very time when in Holland and Germany, on the shores of the Mediterranean, the banks of the Ganges, the plains of the South, and valleys of the West, nature is most active in the production of the staple commodities—the madder, the indigo, the cotton—by which he is hereafter to be enriched, while on the coasts of Mexico or Brazil, or in the internal policy of Eastern nations, measures are taken which shall open a new market for his goods.

Such may be our wisdom, while mourning over the degeneracy of the times. Causes, which we cannot understand, are at work all around us. The death of present hopes may be the birth of future joys. When public measures which seem to us essential to the well-being of society are defeated, and institutions, once of vital importance, are destroyed by the rage for innovation, it may be that we shall soon mourn for them, as did Mary and Martha, when their brother came up from his grave, not as they saw him last, pale and worn down with disease, but in the full vigor of life and health. The defeat of those measures and destruction of those institutions may, in the providence of God, be the effectual means of restoring to life the deep moral principles, from which alone outward measures or institutions derive their value.

A few words before I close to the important, but most obvious part of the subject,—its application to the individual mind.

Emerging from eternity like the plant from the earth, during its natural growth from the tenderness of childhood to the ripeness of age, the firm or feeble texture of character is forming within it;

the dim or bright imprint of virtues is fixed upon it; it is darkened by low, or illuminated with high and immortal thoughts, and continually it is exposed to the wear and tear of daily life. And, as at the close of each process, the fabric was sent abroad over lands or seas, through darkness and seeming neglect; so, when the whole complicated process of life is over, the spirit is borne away through darkness and seeming neglect, and wherever it goes, there the fineness of its texture, its firmness and beauty go with it.

The single fact on which I would now insist, is, that every species of improvement, must be the result of discipline. Our minds are to be purified from foreign ingredients by oft-repeated blows, by scorching trials, by piercing sorrows. Our characters are to be pressed, and twisted, and beaten into consistency and firmness. Through disagreeable and unseemly duties, are the inmost fibres of the soul to be penetrated by the rich and harmonising shades of virtue; which are themselves to be *fixed* by searching trials, and cleansed, it may be, by the chilling waters of adversity.

Such is the condition in which our Maker has placed us. Let no man rejoice too highly in his exemption from the common lot; and let none be borne down by his weight of sorrow. There is wisdom in all our allotments, if we but use them aright. For unlike the passive fabric, we have an inherent power of action. The hand of God directs his infinite works—he calls us to pass through the vicissitudes of life—and his power we cannot withstand. But the impression which our spirits take must depend entirely upon ourselves; and that alone can last. As the fabric through the mill, so we through life, are hurried on by an influence we cannot resist. Through pains and pleasures; through scenes to which we would gladly cling and scenes from which we turn away; through them we are forced and from them we are borne. All these we leave behind. But the impression which we permit them to make, the texture which we allow them to form, the knowledge, the strength, the virtue, which we permit them to impart, shall last, when the period of earthly discipline, not only to us, but to all succeding generations, shall have ceased. J. H. M.

NOTICES OF RECENT DEATHS.

DR. HARRIS, DR. RICHMOND, MR. PARKHURST.

Did we need any additional evidences to those, which the usual course of Divine Providence and the monitions of the Divine word supply, of the uncertainty of human life and of all earthly dependence, we could not fail of finding them in the events of these passing days. The visitations of sickness and the ravages of death within our city and neighborhood have of late been unusually numerous; and in cases not a few have been no less sudden than afflicting. Scarcely has any age, or condition, or employment of life been exempted from the visitation. The husband and the wife have in one affecting instance been summoned together. Here, a faithful and devoted father; there, the cherished and loving daughter; the not less cherished wife and mother, amidst the fairest prospects of domestic happiness, have been suddenly removed. Youth in its ardent hopes; manhood in its activity and usefulness; and venerable old age with its infirmities; the upright and honorable merchant, whose generous social virtues and silent but effective charities were crowned by a humble and unostentatious piety; the beloved and trusted physician, to whom in the vigor of life the summons came even at the midnight hour, who had skill to save others but none to save himself—these and others, on whom many hearts reposed within the endearments of the domestic circle, and were known and honored in the busy scenes of life, have, one after another, in mournful succession, been taken away.

But in a remarkable degree has death entered the circle of the ministry, and gone up into the sanctuary of God.* Both the aged prophets, who had ceased from their public labors, and had gath-

* The number of ministers of this State, that have been called away within these few last weeks, has been unusual. It is now more than thirty years since we had occasion to lament a like mortality. The Rev. H. G. O. Phipps of Cohasset; the Rev. D. B. Parkhurst of Deerfield, Rev. William Ritchie of Needham, Rev. George Whitney of Roxbury, all in the full exercise of their ministry, and three of them in the strength of their days have been removed.

ered the matured fruits of learning and piety in old age, and the young servants of God, fervent in spirit, serving the Lord in the earnestness of a devoted zeal, and giving promise of increasing usefulness, have been summoned to their account.

Of one of these—the Rev. George Whitney—just and eloquent notice has already been taken in the address delivered at his funeral by his friend and neighbor, the Rev. George Putnam, which will be found in another part of this Miscellany. The address delivered by Rev. Mr. Hall of Dorchester, at the interment on the succeeding day of the late Rev. Dr. Harris, published at the desire of his parishioners, is a faithful and discriminating tribute to the memory of an honored minister of Christ, who in a long and industrious life had gathered and imparted large stores both of literary and professional knowledge; and was the object of affectionate respect with a numerous people and a wide circle of personal friends. The early incidents of an eventful childhood and youth are presented in that eulogy with great beauty and felicity.

Dr. Harris was a native of Charlestown, Mass., being born in 1768—and was graduated with honor at Harvard College in 1787. He early devoted himself to the study of Theology, and after a residence of a few years at Cambridge, both as a student of Theology and as Librarian of the College, he was ordained as Pastor of the First Church in Dorchester, then the only church in that town, October 23, 1793. He remained in the discharge of the duties of his office, though not without occasional interruptions from ill health and necessary absences till July 1835; when, at his own desire, the Rev. Nathaniel Hall of Medford, was associated with him as a colleague. In this relation, the united Pastors divided the labors of their charge until October 1836, when Dr. Harris resigned his ministry, and removing with his family from Dorchester, became a resident of Boston, where amidst literary and antiquarian researches, congenial to his taste, many fruits of which he has left behind him, he continued until his death, which occurred after a short illness, on the morning of Sunday, April 3, in the 74th year of his age and the 43d of his ministry.

Besides the address delivered at his funeral, an appropriate and interesting discourse was preached on the Sunday following, by

the Rev. Dr. Frothingham of Chauncy Place, of whose church Dr. Harris had become a member after his removal to the city.

Dr. Harris is justly entitled to be ranked with the distinguished clergymen and scholars of his time. Though not characterised by strong intellectual power or the bolder attributes of genius, both his abilities and his attainments within the appropriate walls of his profession and in general literature were highly respectable. Of these his numerous publications of sermons and of larger works—possibly too numerous and some too hasty for permanent fame—will be regarded as full evidence. His indefatigable industry, permitting no moments to be lost, and singular facility of execution, enabled him to accomplish much; while the kindness of his heart, making refusals his "strange work," disposed him to yield freely to the press what on any special occasion might have gratified, or instructed, or comforted his people. His love of order, seen in the exact arrangement of his library, his manuscrips, and literary treasures, was united with an unvarying punctuality, that would anticipate rather than postpone the moment of engagement. His natural sensibilities were peculiarly tender, disposing him to all the offices of Christian sympathy but leaving him at intervals to painful solicitudes and deep depression. His love of books and literary ardor, cherished by his residence at Cambridge as Librarian, and by the studious habits of his life, rendered him a highly instructive companion, to whom few could resort without satisfaction or benefit. In his visit to England in 1811, he became known to many literary gentlemen, whose respect he conciliated by his attainments and character; who enriched his Library by the gifts of their works as the tokens of their regard; and with many of whom he maintained a friendly correspondence till his death. In a good old age, our friend has closed a virtuous and honorable career; and has exchanged, we doubt not, to his exceeding joy, the shadows and fears, that sometimes darkened his spirit, for the brightness of God's countenance and the cheerful society of heaven.

On the Sunday following the decease of Dr. Harris, the Rev. Dr. Richmond also, his friend and for many years his nearest clerical neighbor, expired in Boston. Like Dr. Harris, he had been a

minister in Dorchester. Like him, too, he resigned his ministry, and spent his last years in Boston. There was a similarity, too, in age, the one being a little more than a year the senior of the other.

Dr. Edward Richmond was born in Middleborough, Mass., June 29, 1767, was graduated in Brown University in 1769, from which also he received the degree of Doctor of Divinity in 1815. He was ordained in Stoughton, Norfolk County, on 5th December, 1792, and dismissed, on account of growing divisions among his people, on 15th January, 1817.

He was installed the first pastor of the Third Congregational Church in Dorchester, on 24th June, 1817, and took a dismission, on account of ill health, on 30th June, 1833, when he had completed sixty-six years of age, having officiated in two Societies as a pastor a little more than forty years.

Dr. Richmond held a respectable rank among divines of his denomination. If the maxim even of a Heathen poet be founded in truth, 'Nullum numen abest, si sit prudentia,' Dr. Richmond was well endued with the virtue most essential to a minister of the Gospel. His love of peace did not, however, make him shrink from duty. With his first people he incurred no little odium, and experienced his full measure of persecution for proclaiming the dangers and duties of the times.

Since his relinquishment of the ministerial office, he has lived in peaceful retirement, sustained and cherished by a filial piety, which can never lose its reward; and his name, now that he is gone, will be held in respectful remembrance by many who have reaped the fruit of his lips and have been instructed by his life.

Dr. Richmond's publications have been few and select.

The following only are known to the writer of this sketch.

I. Derby Lecture at Hingham, 1807.

II. Sermon, on leaving the old Meeting-house in Stoughton, 22d May, 1808.

III. Dedication Sermon of the new Meeting-house, 2d June, 1808.

IV. Sermon at the Ordination of the Rev. Luther Bayley of Medway, 20th November, 1816.

V. Sermon at the Ordination of the Rev. Charles Briggs, at Lexington, 28th April, 1819.

VI. Sermon at Dorchester, Third Parish, 24th June, 1827.

To this large number of recent deaths we have to add that of the Rev. Daniel B. Parkhurst, son of Dr. William Parkhurst of Petersham, and Pastor of the First Congregational Society of Deerfield, Mass. He was a graduate of Yale College, and completed his theological studies in Cambridge in 1840. He was ordained as an Evangelist in the Unitarian church in Charleston, S. C., by the Rev. Dr. Gilman, and officiated for a few months as the minister of the Congregational church in Savannah, Geo. On returning to New England he accepted the invitation of the church in Deerfield, and was ordained as their Pastor on the 21st of July last. Here, even within the narrow term permitted to his ministry, he gave rich promise of usefulness. His gifts and character commanded to a more than usual degree the confidence and affection of his people; who deeply mourn this sudden extinction of their fondly cherished hopes. He had been compelled soon after his ordination to withdraw from his public labors, and died at his father's house in Petersham, on the 16th of February last. At his interment, the venerable Dr. Willard preached a sermon, in which the character of our departed brother was happily delineated. We learn that his parishioners are about erecting a monument at Deerfield, in token of the affectionate respect they cherish for his memory.

EARLY DEATH.

"I feel what I have lost
In him: The bloom is vanished from my life,
For Oh! he stood beside me like my youth;
Transformed for me the real to a dream,
Clothing the palpable and the familiar
With golden exhalations of the dawn.

"He, the more fortunate! yea, he hath finished;
For him there is no longer any future,
His life is bright—bright without spot it was,
And cannot cease to be. No ominous hour
Knocks at his door with tidings of mishap.
Far off is he, above desire, or fear:
No more submitted to the change and chance
Of the unsteady planets. O, 'tis well
With *him!* but who knows what the coming hour,
Veiled in thick darkness brings for us?"

WALLENSTEIN.

NOTICES OF RECENT PUBLICATIONS.

My Progress in Error, and Recovery to Truth. *Or a Tour through Universalism, Unitarianism and Skepticism.* Boston: Gould, Kendall & Lincoln. 1842. pp. 240, 16mo.

The name of a respectable publishing firm, composed of men who sustain good characters in this city is our sole guarantee that his book was not written by an unbeliever for the sake of bringing reproach upon the Christian faith. If the credit of the Publishers may be allowed to be a pledge of the Author's sincerity, we must say that the word "Progress" in its title is the only encouraging sign which the book affords; for if the Author knows the meaning of that word and will act by it, there is still some hope of him. He describes himself as having been educated in Orthodoxy, but as subject to evil companionship which vitiated his mind. He always retained a great interest in education, in Sunday schools, and in philanthropical reforms. The credit, which his supposed earnestness here won for him, in some measure quieted the suspicions which his neighbors entertained concerning his secret heresies. By his own account of himself he never was an honest, right-minded man. He represents himself as resting for a time in Unitarianism, and as receiving encouragement from distinguished Unitarians, and as reading the works of Channing, Dewey, and Follen—where he found any Unitarian works written by this last lamented Christian is a mystery to us, for they have but just now appeared in print. While he rested in Unitarianism, he confesses that he told a downright falsehood, that he deceived a dying man, that he used to delight in discoursing to "a gaping crowd" in some "tippling house" &c. He confesses likewise that since his conversion he is unstable, and that the delights of Orthodoxy are mingled in his experience with uncertainty and misgivings. We cannot but regard this book as designed to perform the lowest and vilest part upon one side of a controversy, which for the credit of the Christian name—let it be asserted—has seldom been

disgraced by a more vulgar trick. Honest, and worthy, and devout opponents has Unitarianism frequently encountered, but of this new champion we may say in the words of David, "The Lord that delivered us out of the paw of the lion, and out of the paw of the bear, he will deliver us out of the hand of this Philistine."

THE CROFTON BOYS. *A Tale, by Harriet Martineau.* New York: D. Appleton & Co. 1842. 18mo.

To that excellent series, "Tales for the People and their Children," Miss Martineau has contributed four books. Three of these have their scenes in different countries. "Settlers at Home," in England; "The Peasant and the Prince," in France; and "Norway and the Norwegian," in the almost unknown but interesting land which the title expresses. And now we have another, "The Crofton Boys," in which the writer returns to her own country, and gives us an insight into an English High School, in a manner that reminds us more of some of Miss Edgeworth's best tales, than any thing we have read. It is a most touching story, with a natural and excellent moral. We grieve to hear that it will probably be the last from Miss Martineau. If so, we would gladly offer her our earnest thanks for her generous and valued contributions to juvenile literature. Few surpass her,—do any surpass her?—in copiousness of invention, naturalness and pleasantness of description, variety of incident, or ease and purity of moral instruction. We commend especially the books just named to all teachers, and all young and old readers.

BIOGRAPHICAL STORIES FOR CHILDREN. *By Nathaniel Hawthorne, Author of "Historical Tales for Youth," "Twice told Tales," &c.* Boston: Tappan & Dennet. 1842. 18mo.

HERE is a little volume somewhat novel in its character. It offers us not complete biographies or extended sketches, but a glimpse at the *childhood* only of some prominent persons. Those

here used are *Benjamin West*, *Sir Isaac Newton*, *Samuel Johnson*, *Oliver Cromwell*, *Benjamin Franklin*, and *Queen Christiana*. Taking them through their childhood, and then indicating the future life, or seizing some early manifestation of character and tracing its results, the Author lets his readers, youthful and adult, into much of the actual personages. Allowing his pen and his fancy necessary liberties in the filling up, but adhering strictly to truth, strictly in all important facts, Mr. Hawthorne has made a book of lively interest and solid worth; and we are pleased to see a slight intimation at the close, that this may not be his last appearance in the same dress.

REGENERATION AND SANCTIFICATION. *Two Sermons, preached in the Meeting-house of the Harvard Church and Society in Charlestown, Sunday, March* 6, 1842. *By George E. Ellis, Pastor.* 1842. pp. 30, 8vo.

THESE sermons were printed for the Society by their request. They contain a clear exposition of the Author's views of the important topics treated. Taking for the first sermon the familiar text in John, "Marvel not that I said unto thee, ye must be born again," he presents the doctrine of Regeneration, "first, as having nothing of the marvellous in it, and second, as the preliminary and the most essential doctrine of Christianity." On the first point, the preacher seems to us to dwell unnecessarily long, inferring from our Lord's words, "Marvel not," that we are to separate the marvellous wholly from the doctrine, and showing how much of marvel and mystery has been connected with regeneration. The other position, that this in itself is a vital doctrine of the Christian religion, is ably sustained. Nothing is more important, than that men be convinced, "that we must all pass through a great spiritual change or process, before we can be Christians."

The second discourse, treating of "Sanctification" as following the process of regeneration, asks first—"do we not exaggerate the distinction which we allow to exist between religion and the common intercourse of man with man?" And the writer proceeds to show,

that by insisting on this distinction and magnifying it, we may create or widen it; our aim should rather be to bring religion and life together, to take from the first its distance and from the last its worldliness. "Religion must be familiarised to our daily thoughts, by being divested of its idealism and its sanctimoniousness." It must be blended with common life, and then will life be sanctified. "Considered in whatever light we may regard it, the work of sanctification is resolved into the solemn duties of individuals to do good and to keep themselves pure from the evil influences of the world;" corresponding to the definition of religion in the text, James i. 27.

OBSERVATIONS ON THE BIBLE, *for the use of Young Persons.* Boston: 1842.

THIS is the unpretending title of an excellent work, written by a layman for the religious instruction of his children. We should be disposed to welcome with respect a purpose so pure and praiseworthy, even had the accomplishment been less successful. But we rarely find a book of this class so entirely to our taste. It is free from every form of sectarian theology; and the views exhibited on some of the most important topics of religion are characterised by a sound judgment and a pervading piety. In the chapters, more especially, on miracles and on prophecy, the Author shows at once his just estimate of the difficulties that have been urged, and his conviction of the inestimable value of the testimony supplied from these sources to the truth of our religion. As the work is as yet not published, but only printed for private distribution, we hardly feel authorized to enter more fully into its merits. But with our thanks to the writer for the satisfaction his pages have afforded us, we may at least express our hope that the benefit may be more widely diffused. It was written for young persons, but is well adapted for readers of a mature growth.

INTELLIGENCE.

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RELIGIOUS INTEREST.—In our last number we offered some remarks upon the general interest in religious subjects which has recently manifested itself amongst nearly all sects and all classes of the people in this city. This interest still continues, and is perhaps on the increase. We learn from various sources that it is not confined to this Metropolis, or even to New England. It seems to pervade a large portion of the United States.

The *Christian Watchman*, a respectable organ of the Baptist denomination in this city, after quoting several of our suggestions in regard to the causes which have tended to produce this result, and alluding to our expression of "repugnance to the measures by which Revivalists endeavor to rouse and benefit their hearers," takes occasion to remark as follows:—

"This repugnance doubtless arises chiefly from the almost totally different views and feelings which the editor of the *Miscellany* cherishes on the subject of religion, from those adopted by the friends and promoters of revivals. There is very little in common. A belief in the existence of God, the authenticity of the Scriptures, the obligation to keep the Sabbath, and sustain public religious instruction, is perhaps all which can be called common ground. It is not, therefore, surprising that a Unitarian should feel a repugnance to the labors of revivalists."

Whether the *Watchman* has justly represented our religious sentiments or not, we shall not undertake to say. But we are glad to find in another column of that paper, a confirmation of the truth and justice of our opinions concerning the dangers and evils which are usually consequent upon revival measures. Such an expression of opinion from such a source abundantly proves that *our repugnance may* arise from other causes than those to which that paper has attributed to it.

We lay before our readers the article from the *Watchman* to which we allude.

"*Evils connected with Revivals.* That many evils usually creep in while a powerful work of grace is in progress, is a truth known and lamented by all who love to see the work of God prosper. Pastors, evangelists, religious editors, and private Christians should be on the alert to guard against these evils. It is lamentable that Christians do almost all the time, either suffer their zeal to outstrip their knowledge, or their knowledge to out-strip their zeal. When either of them is true the work of the Lord is marred and impeded.

From remarks which we have lately seen in the Puritan and Zion's Herald, we infer that very serious evils are manifesting themselves

among the churches of those denominations, in connection with the recent revivals. We regret this exceedingly; and yet we highly commend the independence and moral courage of those editors, for giving such timely and faithful admonitions to their readers. If such evils have sprung up among them, they ought to be promptly and fully exposed, before they shall work that extended mischief which they may do if suffered to proceed unrebuked. The *Puritan* does not undertake to describe minutely the evils which exist among its readers, but throws its description into the form of 'an hypothesis,' which is to be applied whenever that application may be just. It is as follows":—

"Suppose, then, at a time when that tenderness and susceptibility of the public mind, which usually indicate the commencement of a revival, appear—suppose a church, instead of relying on the plain and earnest preaching of the Gospel, accompanied with prayer and appropriate counsels, given to enquirers, borrows the machinery of the theatre, and relies mainly on the means of awaking an animal sympathy. Suppose that comparatively little importance be attached to the preaching of the Word, and that the manœuvres in the congregation after the sermon be considered the most important work. Suppose that this be even avowed; and, while the preacher hastens from one topic to another of his sermon, he says, ever and anon, 'I must be brief, for we are anxious to come to the more important part of the meeting.' Suppose that when the sermon is ended, orders are given to clear the way around the altar, as it is called, and persons who wish to be prayed for, are invited to come forward. Now commences a singing by a choir, or by some individuals, of tunes that are especially calculated to move the sympathies and passions. In the meantime, ministers descend from the pulpit, and, accompanied by all the individuals in the church whom they can enlist, go through the house from seat to seat, urging and importuning all not known to be professors of religion, to come forward with the anxious; and in these pleadings it is more than hinted, to children, and those not capable of knowing better, that their salvation depends on their coming forward. Suppose that the anxious seat is pronounced the 'life boat,' and the only means of escaping from the wreck.—After a number have been induced to come up, under the impression that in doing it they have done some great thing, and at least taken an important step towards conversion; they are counted, and the number used as an inducement to bring others forward; and the minister assumes the style of an auctioneer,—'forty, forty—is that all?' Here is another. 'Forty-one—is that all?' and so on. The number being raised to the highest point, prayer is commenced. While one is praying, others are exhorting individuals, others are groaning, or responding amen, others are urging the anxious to say that they feel better—others are wringing and clapping their hands, and making other exciting gestures and contortions, and laboring to raise the animal sympathies.

"In the midst of this scene of confusion, the anxious ones are exhorted *to speak*, and told that in this consists the taking up of the cross; and that if they will only do their duty; *that is, speak*, they will be converted at once. And, under the idea that conversion is nothing but the struggle to overcome their reluctance to speak in public, some are prevailed upon to speak.—Others follow the example. And each one who opens his mouth is hailed by the shout, that another soul is born. In this way, converts are numbered off by scores at a

time: and a part of the system is, that none of these converts shall *be questioned* as to the reason of the hope that is in them. Those *who* would examine the foundation of their hopes, are denounced as '*the* devil's lawyers.' It is made a sin for the converts themselves to *doubt* their being truly converted. And if Christians, reared under other principles, should chance to meet these converts, and ask them as to their grounds of hope, the answer would be, that they did their duty, and were therefore converted. But what was the duty that you did? Oh, I spoke in meeting. But what makes you think you are converted? Because I am happy. Have you realized the plague of your own heart? No. Have you seen the justice of God in your condemnation? No. Have you had new views of the fitness and glory of the work of Christ? No. What then makes you think you are a Christian? Because I am happy. What makes you happy? Because I am a Christian. But how do you know you are a Christian? Because I am happy.

"Now, let the reader understand that all this is a mere supposition. We do not say that such a scene ever occurred. Probably all these particulars were never realized in any one case. And how near the case comes to reality in any case, we leave to the determination of those, if any there are, who have been in a habit of seeing the like."

A NEW ENTERPRISE OF CHRISTIAN BENEVOLENCE.—Amongst the signs of an increasing religious interest which have manifested themselves amongst us during the present year, we regard as one of the most remarkable, a movement of the friends of liberal Christianity, an historical sketch of which our readers will find in the following documents.

The *first* is a call for a public meeting, which appeared in the *Christian Register* of the 16th of April—and was sent to individuals of the clergy and laity.

"*Go ye into all the world and preach the Gospel to every creature.* A few weeks since, a meeting was held at the Hall in Temple Avenue, of persons, who felt that more strenuous efforts should be made by us to meet the religious wants of New England and other portions of our country; that for the spread of the Gospel in its simplicity and purity and solemn truths, and for the promotion of that righteousness and piety which it requires, greater missionary exertions should be made, more liberal aid extended to feeble societies, and more enlarged means provided for preparing persons for the Christian ministry. A large number of our clergy and laity of the city, and from neighboring towns were present, and several important and interesting statements were made by Rev. Mr. Briggs, and others. A committee of nine was appointed to report a plan of operations, with a statement of facts and reasons. This Committee is now prepared to report, and an adjourned meeting will be held at the Hall in Temple Avenue on Tuesday evening next, at 7 o'clock, at which their report will be presented. We hope to see a large and full meeting, and call upon all who feel interested in these important objects to attend."

The *second* is a brief account of the proceedings of the meeting which was held in answer to the above-noticed invitation. We copy it from the *Register*.

"*It is good to be zealously affected in a good thing.* The meeting notified in our last, was held in the Hall in Temple Avenue on Tuesday evening. The Report of the Committee was read and accepted. The meeting was addressed by Rev. Dr. Parkman, Rev. Messrs. Young, Barrett, Clarke, Hon. Stephen C. Phillips of Salem, Messrs. Greele, Pray, Fuller, Daniels and others. We have not room for a synopsis of the report. It presents, in our judgment, a judicious and practicable plan by which larger means may be raised in our denomination and more strenuous efforts made to comfort and strengthen feeble societies in New England, to employ more missionaries, and to promote theological education. It was entrusted to a Committee of fifty to bring the matter before the public in such form as they may deem best."

The *third* is the subjoined Circular which was addressed to the members of the Committee appointed at the meeting in the Hall in Temple Avenue.

"*Boston, April* 14, 1842.

"Dear Sir,—A meeting was held in this city on the 14th of February last, for the purpose of considering the religious wants of the community, and the adoption of some plan by which larger means could be raised, and more extended and strenuous exertions made for the spread of the Gospel, the diffusion of its simple and solemn truths, and the promotion of that righteousness and purity it requires.

At this meeting, which was large and well attended, a Committee was appointed to take the subject into consideration, and report a specific plan for the application of funds proposed to be raised, and also a statement of facts and reasons which render the call for such funds necessary.

At a subsequent meeting, held on Tuesday evening last, the Committee submitted a Report, with Resolutions, which was accepted. One of the Resolutions provided for the appointment of a Committee of fifty, to whom it should be entrusted to bring the matter more distinctly before our Churches, and to take such measures for its further successful prosecution, as their wisdom might deem best."

Benevolent Fraternity of Churches.—The annual meeting of this Association was held on the evening of Fast-day.

The Reports of the Secretary of the Executive Committee and of the Treasurer were laid before the meeting. The former presented gratifying testimony to the useful operations of the Ministry-at-large and to the great amount of good effected by this Institution during the past year.

The latter conveyed the pleasing information that the current ex-

penses of the Fraternity had been all met by the contributions of the several Branches and that a small balance remained in the Treasury.

After the business of the meeting in the Berry Street vestry was concluded, the delegates to the Central Board adjourned to the Federal Street Church, where a respectable audience was assembled, to listen to a discourse from the Rev. A. P. Peabody of Portsmouth, N. H. His text was taken from Genesis, 2d chapter, 9th verse—'Am I my brother's keeper?' The sermon was eminently practical. In his introduction, the preacher made allusion to the selfish spirit which too generally prevails, and which finds an appropriate expression in this question of the first murderer; and forcibly illustrated the fact that all the members of society are mutually dependent, that no one can stand alone, that we are all *debtors* to society and to one another.

He then proceeded to apply these principles to the Ministry-at-large. He spoke of its influences in a political, social, moral, and religious point of view. He depicted its excellent effects upon those who are more or less directly the subjects of it. He set forth in a strong light its reflex operation upon the Churches that unite to sustain it. And he answered the principal objections that are supposed to exist against it.

It was matter of regret to the friends of the Fraternity, that on account of the unfavorable weather, many were prevented from listening to a discourse which could not have been heard by any one without creating a new interest in the benevolent institution whose claims it advocated.

Sunday School Anniversaries on Fast Day.—It is becoming of late years a very general practice in this city and vicinity, to take advantage of the afternoon of the Annual Fast for Sunday School meetings, or for the celebration of Sunday School anniversaries.

We have received intelligence of the following meetings on the 9th ult. which we are informed were well attended and conducted in an interesting and useful manner.

The Howard Sunday School held a social meeting in the P. M., at the vestry of the Pitts Street Chapel.

The Twelfth Congregational observed their 15th anniversary at Rev. Mr. Barrett's church. Prayer was offered by Rev. Charles Briggs; Selections of Scripture were read by Rev. Mr. Barrett, and an Address delivered by Rev. Chandler Robbins.

In the Bulfinch Street Church, an Address was made to parents, by Rev. A. B. Muzzey; to the teachers, by Rev. J. I. T. Coolidge, and to the children, by the Pastor, Rev. F. T. Gray.

In Quincy, Rev. Mr. Lunt's Sunday School was addressed by W. P Jarvis Esq., G. F. Thayer Esq., and Rev. C. F. Barnard of this city. Celebrations of a similar kind were observed in Rev. Mr. Ellis's Society in Charlestown, Rev. Mr. Newell's in Cambridge, and Rev. Mr. Lambert's in East Cambridge.

Ministry-at-Large in Providence, R. I.—In a recent number of the Miscellany, we gave an account of the Ordination of Mr. Henry F. Harrington, as Minister-at-Large in Providence, under the auspices and support of the two Unitarian Societies in that city. We are gratified to learn that during the few months which have elapsed since the commencement of the ministry, the labors of Mr. Harrington have been attended with encouraging success. He has succeeded in collecting together about eighty children and young persons of the poorer class, who regularly attend the services of the Sunday School and public worship in his chapel. They appear to be much interested; are generally regular in their attendance, and very orderly in their deportment.

A sufficient number of gentlemen and ladies from the two parishes have volunteered their services as teachers and coadjutors of Mr. H. and have expressed a determination to lend their best energies to aid the objects of the ministry.

It is to be hoped that the parishes which have taken upon themselves the burden of supporting this valuable institution, will feel both able and willing to defray its expenses, and to establish it upon a permanent footing. They cannot fail to receive an abundant recompense.

We are sorry to learn that the Rev. M. I. Motte of this city, has felt compelled, principally we believe on account of the feeble state of his health, to address a letter to his parishioners, requesting a dismission from his pastoral charge.

A New Sect in England, called Christians.—The last number of the Christian Teacher, (Eng.) contains an article, "On the Origin of the New sect called Christians," which conveys information of some interest, as showing the gradual progress of Liberal Christianity in Great Britain.

It appears that a state of feeling has begun to manifest itself similar

to that of the Campbellites in this country, who, as our readers are aware, refuse to state whether they are Trinitarians or not, because as the Trinity is not a scriptural word, they consider that as Christians they have no concern with it.

A number of Congregations, as the *Teacher* remarks, chiefly seceders from the Methodists, have adopted the name of Christians only, and have made rapid strides towards introducing a more Catholic spirit into their churches. "They own no creed or system of rules but the New Testament. They wish to be as Orthodox in doctrine, and as strict in discipline as Christ and his Apostles; more Orthodox or strict they have no desire to be."

The following are the sentiments of their Founder, Joseph Barker, in relation to the use of the word TRINITY.

"I think it best in language as well as in doctrine, to follow the great Apostle, and know nothing but Jesus Christ. Hence I never use the word 'Trinity,' and I never apply to God the word 'Person' and 'Persons.' And though I believe the Holy Spirit is God, as I believe that Christ is God, yet I dare not apply to them, without good and sufficient reason, any names of man's invention. I dare not speak unadvisedly on such matters; and my conscience obliges me to keep close to the manner of the Saviour and his holy and inspired Apostles. All that I know of God, I learned from Scripture language, and all I have to teach, I can teach in Scripture language."

"But," says the Teacher, "this adherence to the plain language of Scripture has produced not merely a change in expression, but a very great modification of many Orthodox views. Take, for instance, the following summary on the doctrine of the DEPRAVITY OF MAN."

"Though men without the truth and spirit of God could be nothing but earthly, devilish, and sensual, I do not believe that any are left without the truth and spirit of God. Though the seeds of sin are sown in our nature, I believe that by the Spirit of God the seeds of holiness are sown there also. If men sin, I do not attribute their sin to any irresistible influence of the principle of evil in their nature, but to the neglect of men to improve the principles of holiness implanted in them. I do not believe that Adam's sin is imputed to us, or that we come into the world under any *guilt* whatever. I do not believe that we have any reason to be dissatisfied on account of the principles of evil which we bring with us into the world; since God bestows upon us heavenly influences in proportion to the strength of those principles of evil. Nay, I believe that if we are faithful to the grace God has bestowed through Jesus Christ, our conflicts will be the occasion of greater happiness than we could otherwise have enjoyed."

"The following passage," continues the Teacher, "in the preceding number of the same work is still more decidedly opposed to ordinary methodistical notions. It occurs in the essay on the HOLY SPIRIT."

"God's spirit is given in answer to sincere and persevering prayer, and is retained by steady obedience to God's will. No man has God's

spirit who is unlike Christ, though God's spirit may strive with such persons. All talk about the *direct* witness, the *immediate* influence, the *irresistible* workings of the spirit on man's soul, is only man's talk, for God speaks about no such things. The *manner* of the Spirit's operations is said by Christ to be a secret. 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth: so is every one that is born of the Spirit.' Why then should men pretend to know what God has wrapt in darkness?"

"It is a favorite theory of this liberal-minded writer, that every sect has proved particularly successful in the advocacy of some one doctrine of Scripture, some one great and important truth, and that if we would build up ourselves in a true and living faith in Christianity, we must seek for Good everywhere, and appropriate what we find good in every section of the Universal Church. Influenced by this sentiment, he published the following proposal in No. 24, Vol. I. of the above-mentioned work:"—

"Another volume that I intend to republish, is a volume of Discourses by W. E. Channing. They are, in many respects, the most excellent I ever read. No man ever succeeded better in unfolding the excellencies and glories of true religion. He gives you such lovely and affecting views of God and of his dispensations; he exhibits the capabilities, the duties, and the destination of man, in such a glorious light, that you are quite enraptured. For myself, I think I never was more delighted with a book since I was born. When I had once begun, I never thought of laying down the book a moment, unless obliged to do so by some other duty, till I had gone quite through. I read along the roads and through all weathers; and many a time I read till my soul was so full, that I could not refrain from praising God aloud as I went along the way. Of course I do not expect all to be as much pleased and profited by it as I was myself; there is a great deal of difference in people's tastes and characters. But no one that longs for truth and wishes to be right, can read him without being a wiser and a better man."

We venture to indulge the expectation that the progress of this sect in England, though it will have far more to contend against than those who entertain kindred sentiments in this country, will bear some resemblance in respect to rapidity and extent, to that of the Campbellites and Christians in the United States.

☞ On account of the illness of the Editor, who, we are happy to state, is convalescent, the care of the present number of the *Miscellany* has been entrusted to friends.

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GROUNDS OF RELIGIOUS BELIEF.

As a science, religion is built upon the relations which exist between God and man; but as a personal possession, it is founded on belief. Without faith it is not only "impossible to please God," but impossible for us to entertain any sentiments towards him; for God, the Being who is reverenced, feared or loved, must be himself an object of faith. The senses do not perceive nor reveal him. His existence, character, government, will, are all recognised through an exercise of faith. Belief therefore—for faith in its primitive form is nothing but belief—is the first element in the religious character. It becomes then a very important question,—on what does the religious belief of men, or, confining the inquiry within limits that shall give it a closer bearing on ourselves, on what does the religious belief of Christians rest. Not *what* do they believe, do we now ask; but *why* do they believe. Why do they exercise faith in what they deem spiritual truth? What are the *grounds* of religious belief? The answer to this question will prepare the way for another, to which we may also attempt a reply,—which of these grounds, supposing they are various, is the surest, the best. Are they all solid grounds? Are they all equally good? Or will

an examination of their character show reason for preference of one over another?

Our first purpose is, to ascertain the actual grounds of religious belief. Why is faith rather than skepticism the characteristic of our people? It may be proper to remark, that I wish to treat this as a practical, and not as a philosophical question. Else some one might object, that religious faith should be traced to the ultimate facts of human capacity and responsibleness. Unless man be capable of religious exercises, and unless he be bound by obligation, it may be said, and truly said, that it is idle to discuss the grounds of his religious belief; religion does not belong to him, he cannot know any thing about it. These facts, which are lodged in human nature, we do not mean to deny. We take them for granted. Our present inquiry does not go to this depth. Our object is, to define not so much the origin, as the occasions of the actual faith of men, to discover what Christian believers of plain and honest minds would offer as the basis on which their religious persuasions repose.

The easiest, and probably the most direct way to discover the grounds of human belief on religious subjects is, to trace the progress of our religious ideas and see whence they arise. Let us take the child at the opening of his religious nature, when it begins to show itself like the flower in the scarcely formed bud; under what influences is it unfolded? Let us fly back over the years of our own manhood and youth, and settle down for a moment upon the experience of our childhood—as real an experience as any part of our subsequent life—our religious experience, for such we then had; what was it? Whence did we derive our religious persuasions? From the instructions of those older than ourselves. From parental teaching. From the answers given to the demands of our fresh curiosity, or from the lessons which were carefully instilled into our minds. Our observation was then confined to a small circle of facts immediately about us, our minds had not yet apprehended their own faculty of reflection, and therefore we could only receive from foreign sources the information respecting God, heaven and duty which they might give us. We soon however begin to emerge from this state of necessary dependence upon others for our belief. We begin to examine the nature and inquire after the origin of the ideas with which our minds are

furnished, and from this moment we fall into one or other of the two classes into which mankind are divided,—those who are content to remain as they have been taught, and those who choose to form and fix their belief for themselves. The former class constitute the majority, who satisfy the doubts or questionings from which perhaps no one wholly escapes by recurring to the instructions of early life and leaning upon the authority of those to whom in their childhood they listened with reverence, and probably with delight. Seldom indeed does any one throw off entirely the influence of these early instructions. The lessons of childhood become the convictions of manhood, and are associated with the images of a mother's love and a father's solicitude which memory will never relinquish. So do we all, more or less, feel the force of early impressions. Still a part of society, as they grow up, desire other support for their faith, and they finally are distributed, according to the results which they severally reach, into three classes; as they either find satisfaction for their inquiries in the historical evidence and outward revelation of truth, or as they prefer the facts of their own consciousness for the justification of their faith, or as they fail to derive satisfaction from either of these sources and are left to the wretchedness of skepticism. Skeptics these last will probably remain till an influence of another kind, (to which meanwhile both the other classes of persons are subject and by which their faith is strengthened,) shall convince them first of their need, and then of the justice, of religious convictions. This influence is, the teaching of Providence—the experience of life—the discipline of events; which, if it do not convince the unbeliever, illustrates and justifies to the believer, and confirms also, his confidence in the truth of the persuasions which he cherishes. The believer has yet another source of confirmation, from which he derives "full assurance of faith;" and this is, his experience of the suitableness of the truth which he embraces to all the wants and capacities of his nature, as well to his necessities amidst the circumstances of earthly condition,—his conversion, that is, of speculative truth into personal character, by which he realizes the meaning, power and value of his religious ideas; a process, by which, as the astronomer by his continual discovery of the sufficiency of what he deems the laws of the material universe to account for

the phenomena which he witnesses is confirmed in his persuasion of the reality of those laws, so the believer in the revelations respecting the spiritual universe which he takes for truth is continually gaining evidence to his own mind that his religious persuasions are just.

In what has now been said, we have indicated four distinct grounds of religious belief; first, the instructions of childhood; secondly, the evidence in favor of an external revelation; thirdly, the facts of consciousness philosophically analysed and explained; and lastly, experience of the efficacy of religious truth in connexion with the circumstances of condition and the progress of character. In some cases these may all be combined, and the believer may be able to present a front of resistance to whatever assault may be made upon his faith without the necessity of retreating to a particular position of defence. Seldom, if ever, is any one of them the sole ground of assurance. The present and the past unite their influences, the outward and the inward join their testimony, and together enable the believer to appear, as we see him, "grounded and settled" and immovable. Some minds however are more affected by one than by another argument tending to the same result. Among the grounds of religious belief which we have now distinguished, does any one possess more intrinsic value, more solidity, than the rest? This question we shall endeavor to answer by considering very briefly the character of each.

The instructions of our childhood—ought they to influence us through life? Undoubtedly they should. Undeniably, as we have said, they do and will. But the extent of the influence which we should allow them must be determined by the correctness which our subsequent examination ascribes to them. Whether correct or incorrect, they were received from beloved and honored lips, and should not be lightly discarded nor made an occasion of scornful remark. But not less shall we err, if when we arrive at an age when we can think, examine and judge for ourselves we forget that all human teachers are fallible, and that the faith which is worth the most and will stand the severest trial is that which is the fruit of our own endeavors to ascertain the truth. A man should not be satisfied—a little child may be, but a *man* should not be

satisfied—with the lessons even of them whom he remembers with veneration and gratitude, unless they have been sanctioned by his own reflexion and study. There is no exception to this duty of personal examination. The primary truths of religion should not be held solely on the ground of early instruction. It is not enough to say, when asked why we believe in a God, that we were taught this belief by the best of parents. We must find, if we can, why they held it; at least, why we ought to cherish it independently of their instruction, which excellent as it may have been, and in this case approved as it will be by future inquiries, was always subject to the possibility of error. That they who deserved our reverence inculcated such a faith ought to furnish a presumption in its favor; but what we want is not a recommendation, but a justification of our persuasions. This we must seek, not in the wisdom or virtue of those by whom they were communicated to our minds, but in the direct evidence by which the truth is sustained.

The revelation of Divine truth made by external means and transmitted to us by historical testimony—is this a sufficient ground of faith? I answer, that it is, and that for the bulk of mankind it is the only trustworthy ground of faith. Let us admit the fact of a Divine revelation, and let the contents of that revelation be ascertained by us, and all occasion of doubt is removed. These statements include the assertion of our faith. But it is said, that few persons are able to verify the fact of a revelation by a study of its evidences, or to assure themselves of its import by a study of the original form in which it was recorded; since few have the time, or the learning indispensable to such inquiries. To this somewhat specious objection it may be replied, that all the inquiries which it is necessary to pursue in order to arrive at satisfaction on these points may be prosecuted by every one who can read the Bible; the Bible, we mean, that is in the hands of the people all over New England, the English Bible in our common translation. Every one can understand, can frame for himself, the argument concerning the probability of a revelation from a God of infinite power and goodness to a world wandering in error and sin. Every one can then discover in the Bible marks enough of such a revelation as this Being might be expected to make, or at least as is not inconsistent with the idea we entertain of Him. Every one

too may find there internal and unequivocal signs of truth, by which the narrative of the revelation is made to appear worthy of his confidence. And as to the purely historical and literary argument concerning the books of the New Testament or of the whole Scripture, the majority of readers would be justified by their usual habits of mind and action in relying upon the unanimous opinion of honest and diligent scholars, which is within their reach in a thousand forms of expression. The meaning of the revelation they may also ascertain from the perusal of the volume which is in their possession. Skill in languages and hard study might suggest amendments of the translation, but the essential contents of the revelation can be learned as well by the common English reader as by the most accomplished Grecian or Hebraist. What then means all that we sometimes hear about the impossibility of most persons investigating the truth of an external revelation? To what does the whole argument in support of such an assertion amount? Is it said, that even the existence of a God from whom the revelation might come can be proved, if proved at all by reasoning, only by an array of facts which scientific men alone can furnish? I answer that if it were true that the facts could be furnished by scientific men alone, having been furnished they can be considered and their force be felt by every one. But besides this, shall we allow nothing to the impression which the visible creation makes upon the mind of the man who is unable perhaps to trace even the two or three steps of that process of reasoning, along which however his mind runs, which conducts him from the things which are seen to their unseen Author? There is more of sophistry than of justice in the denial to the unlearned of ability to ascertain the value of an external revelation.

Recourse is sometimes had to another means of depreciating this ground of religious belief. A sneer is directed against believing on authority! We have no desire to repel this imputation, for we are glad to believe on authority, and the world, we apprehend, would be in a much worse condition than it now is, if it had not authority in which it might trust. If the authority be sufficient, what valid objection can there be to trusting it? If I am satisfied that God has spoken by a special messenger, is my faith in that messenger to be shaken by telling me that I am willing to believe on authority?

No. I *am* willing to believe on such authority as this, and I thank God he has given me such support for my faith; and the great body of mankind will bless him too for the gift, for they *need* authority—they need an outward revelation. Let them rejoice that they have one, substantiated by clear and adequate proofs. This is the sure basis of faith,—a revelation from God, which we receive in consequence of our reliance on the authority of him by whom it is made.

But shall we allow no value to the third ground of religious belief which was noticed—the facts of consciousness? The primary fact, that we are capable of religious exercises, I have already said must be admitted, and so far as this may be taken as a circumstance in the chain of proof which connects man with God, it is a legitimate source of argument. All those facts too which belong to the last of the grounds of belief which we have defined, the facts, I mean, of a progressive religious experience—as we have seen and shall yet again observe—afford confirmation, as forcible as it is peculiar, of the great truths on which the religious life proceeds. But in the connexion in which we now use it the expression before us includes yet other facts, as they are deemed, which are better described, in philosophical language, as the intuitions of the reason. Now upon these some persons build their faith, and while they ascribe to them an almost infinite value, decry all other ground of belief as inadequate, if not deceptive. Of the value of such presumed intuitions to those by whom they are cherished the denial might seem preposterous, in face of their assertion that without them they should be unbelievers. Still they ought not to forget, that in common with the rest of the community they owe many of their religious ideas to early instruction, and much of their religious sensibility to the action on their minds of that outward religion of Christianity, which, like the material atmosphere, may have been all the time exerting an imperceptible, though real and powerful influence upon them. But whatever may be the worth of this intuitive testimony to a certain order of minds, it is not suited to meet the case of the mass of men, nor is it free from strong objection, or even grave suspicion of unsoundness. We can only glance at one or two of the difficulties under which the argument in its behalf labors.

In the first place, admitting the reality of such intuitions, and admitting also that when clearly apprehended they present a firm and uniform basis of faith, they are not in point of fact so apprehended as to prevent great uncertainty in regard to the most momentous truths of religion. These intuitions, these facts of human consciousness, are not construed alike by all who claim for them the first importance. Let it be that this results from the imperfect development of the human mind, which as it advances will more accurately distinguish its own inherent suggestions;—this imperfect development is common to all men, and it is during this imperfect state of being that we need religion—religious truth—assurance, "full assurance" of faith—precisely that which we do not obtain by means of this gradual development of consciousness.

But next, the admissions just made may be withheld. As the fundamental part of a system of philosophy, the doctrine of *intuitions* is yet in debate. The consciousness of every one does not lead him to adopt this philosophy. All do not find in their own minds the facts on which so much stress is laid. That which is assumed to be the foundation of faith seems to many to have itself little foundation in reality. With those whose self-knowledge is of this character, this must be a decisive objection,—that the philosophy on which religious faith is made to rest, if it be not false, is, to say the least, not yet so clearly established that it can be taken as the starting-point of one's religious progress.

These last remarks prepare the way for a yet stronger objection against making intuitive evidence the groundwork of religion, —that it is in fact erecting religion upon philosophy. Now whether the philosophy be true or false, its scientific nature unfits it for common use. The people, the multitude of men—all but a few thoughtful or studious persons—want, not a philosophy of religion or of human nature, but religion itself—faith and its fruits. If they can reach faith only through philosophy, they will remain alike without faith and without philosophy, or they will take up with something in the place of faith—superstition and dogmatism. It may not be so, when the world has grown wiser and better than it is now, or is likely to become for some generations yet. But it is so now, and our first object should be to make ourselves and our own generation believers, rather than to secure the faith of future ages.

We might add, that the exaltation of this intuitive support of religion, with the depreciation of external evidence which attends it, is at variance with our Lord's strain of teaching. He appealed indeed to the intellectual faculty of judgment and to the moral discernment which is acquired by purity of heart, but I do not know that he ever referred to that peculiar insight which the philosophical system we have noticed attributes to man. At least he did repeatedly and continually adduce *sensible* proof, and direct attention to it as the basis and justification of faith in himself as a Divine teacher; and he taught, not only as the men of his own time acknowledged but as must be obvious to any one who reads the Evangelical records, "as one having *authority*." Indeed it seems difficult to deny either the authoritative character of Christ's teaching or the importance of the external evidence by which his authority is vindicated from the charge of false pretension, without imputing to him an impropriety of language, nay, a sacrifice of veracity, irreconcilable with his claim to be considered either a teacher or an example.

Upon the last ground of religious belief which was described—experience of the efficacy of religious truth, little need be said, because we have already spoken of it as a confirmation rather than an original support of faith. It is plain that one cannot have experience of the power of truth till he uses it, and he will not probably use it unless he has some degree of confidence in its character of truth. When our Lord said, "If any man will do his will, he shall know of the doctrine, whether it be of God," he intimated the existence of at least so much faith as recognised the being and the will of God. This faith would gain strength through obedience. The believer becomes more convinced of the correctness of his persuasions by realizing their blessed effects. Every new trial of these persuasions, in their exposure to life's troubles, furnishes new evidence of their stability; as the edifice which is built on a rock becomes in the regard of its inmates a more secure dwelling from each successive proof of its ability to afford them a shelter from the storm. So do religion and life act upon one another; faith produces experience, and experience nourishes faith. The believer becomes more and more a servant and child of God, till his mind rests in the full assurance of faith, and religion is to

him as much a reality as his own existence, for it enters into and is diffused through his whole existence.

In review of all that has now been said we are disposed to place reliance on authority as the only solid ground of religious belief; the authority of a Divine messenger, established by sensible proof, and made clear to us by historical evidence. At the same time we would not be understood as denying the faith of those who take other ground. They believe for what seem to them satisfactory reasons, and their belief may be as strong and as efficacious as ours. Let us not be exclusive nor dogmatical. Let us not be unjust. If others say they have faith and prove it by their lives, why should we wish to deprive them of the satisfaction which they feel or the good name which they have acquired? It is a sad mistake, which is committed on one side as well as on another, when the advocate of one view of the basis of religious faith affirms or implies that he who takes an opposite view cannot be a believer. We are so constituted as to be differently affected by the same arguments. Evidence which to one person may appear conclusive may to another be unsatisfactory in regard both to kind and amount; while this latter individual may repose his faith with a calm assurance upon considerations which the former would deem altogether inadequate. 'I could not be a Christian on your grounds,' we once said to a friend, who immediately replied, 'Nor could I be a Christian on your grounds.' Let each one be "fully persuaded in his own mind," and let each respect others' liberty and honesty.

While however we contend for that admission of each other's sincerity which is no more than bare justice, and without which the Saviour's command to do as we would be done by is disregarded, we also claim the right to speak concerning opinions with the utmost freedom. The distinction between opinions and those by whom they are held is singularly overlooked. Men complain of persecution, because the views which they advocate are assailed, or their inculcation of what others deem error is resisted by an exposure of what is considered its erroneous character. Yet here is no persecution, nor injustice, but the fair conflict of opinions and arguments. Let every man utter and publish his convictions; but let him allow to others the same privilege. Let it be remembered also, that the ground of individual faith may be

sufficient for him who so esteems it, and yet be far from sufficient for men generally. The view of the grounds of religious belief which may in a particular instance produce the strongest conviction, might create general unbelief. He who takes a different view may therefore exert all his ability to prove the unsoundness of that which he rejects, and may speak of it as detrimental to the interests of religion, without calling in question the faith or Christian character of those by whom it is held. Hence I do not hesitate to speak of the disparagement of authority as a ground, and emphatically the ground, of religious belief, as a hurtful error, the tendency of which must be to unsettle people's minds and leave them unsettled, uneasy, skeptical and irreligious. And this I say with both respect and love for those who entertain a different persuasion, and without intending to cast the slightest suspicion on the integrity or efficacy of their belief. E. S. G.

MEANS OF RELIGIOUS GROWTH.

While most persons admit the importance of constant religious growth, we find many whose words and conduct in this respect do not harmonise. There is a class who appear to think that by the admission of a truth the need of farther effort is removed. But such admission is of small value, save as the starting-point. The elm raises and swells its trunk, and shoots forth the living beauty of its leaves and boughs, if it be free only to *receive* the sunshine and the dews of heaven; but the mind of man, by the very endowment of that highest prerogative of his nature, voluntary agency, can make progress in no other way than by its own energy. Each one should believe—and prove the reality of his belief by acts—that no contest of holiness with sin can be carried on, much less a victory achieved, without an unremitting use of all the power which God has given him.

But what is growth in religion? The moralist will answer that religion consists in charity—benevolence—the observance of all the relations of man to man, and growth in religion is the more

complete knowledge and fulfilment of these duties. Another class lay the chief stress on the relations between man and God. Now as we all are so formed that we are capable of feeling pity, love, and friendship towards our fellows, and equally capable of feeling veneration for the majesty, awe at the omnipotence, and love for the goodness of the Deity, since our nature recognises a sympathy with both man and God, how can this nature be fully developed unless those qualities be called into vigorous action, by which a union with both is consummated? The dangers of separating "good deeds" and "prayers," of allowing that either alone can make a truly religious man, are manifest. Each is imperfect as a part, together they form a perfect whole.

Religious growth then is the gradual development of those qualities which connect us in our duties with the Creator and with that which he has created around us, and the growth is in proportion to the degree and harmony of the development. We now proceed to illustrate the manner in which these qualities may be developed.

The life of every one is a state of trial. Every hour brings its hindrance to vex, or its failure to disappoint us. Troubles arise on every side,—from friends—from enemies—from circumstances—from ourselves. Go where we will, we cannot shake off this destiny, for it is interwoven with the very nature and condition of man. And if we look a little deeper than the surface, we may perhaps see, if not a reason, certainly a palliation of the evil attendant upon this state of things. We may become convinced that these things are not designed simply to vex and disappoint us, but for a far higher and more beneficent purpose. It is these which make life the stern struggle that it is, and it is these too which make it a state of discipline, and thus of improvement. We can imagine a state of perfect freedom from temptation, though this would seem to prevent all progress by voluntary self-agency; or we can imagine a state in which the temptations are fewer and less powerful than in the present, and such is the hoped for heaven of the Christian. But we must remember that the highest kind of virtue is that which has been purified by suffering, and that we can never know its strength till it has passed through the ordeal. That goodness which falters and yields at the approach of a foe must be

very imperfect and deserves little commendation. Still we would regard these trials not so much as the test of virtue, as the cause of its advancement. It is a consoling thought, that that which embitters the present moment may be rendered the source of infinite advantage for the future. It is this thought which can sustain the victim of toil and sorrow, for he knows that the day of toil will bring a day of rest, and that the gloom of his sorrow will brighten into eternal joy. Though misfortunes press hard, though friends fail and foes multiply, though the prospects of this life present nothing but an unfinished pile or a hopeless ruin, this may be the best school for the education of that mind which must live forever and be fitted here for another state of being.

Is it asked how this result is to be gained? Let each one appeal to his own experience for an answer. Do you not recollect that you found the withstanding of each successive temptation more easy; that each time you trod upon it with a firmer step; that what you once sought after with avidity has become distasteful? Or if you yielded, and passion with its flood of desire overwhelmed you or apathy chilled you into negligence, you have learned the end of sin, you have discovered the difference between its promise and its fulfilment; the eye sees through the glitter that once charmed it; strength is sought from above. That man has accomplished half the work, who has truly felt the glow of virtuous feeling triumphing over temptation or the misery of guilt, and can now cling to the one and spurn the other, following the guidance of those twin stars, hope and faith.

From this point of view how different an appearance do the trials of this world assume. They wear a significance wholly unknown before. The clue to guide us through life's tangled labyrinths is discovered. We move on with unceasing progress, making each difficulty an aid, each foe a friend.

Another means of religious growth is the contemplation of excellence. Excellence of the lowest kind—mere material beauty—may be productive of this result. The influence of grand or beautiful scenery in purifying and subduing our coarser affections is daily felt. A mere glance indeed is not sufficient; but it would seem, that no one could leave the cares and turmoil of business, to wander among the solitudes of nature, and not return a better man.

There he may learn humility from the torrent and the precipice, read peace and repose in the verdant hill and the silent river, and receive new hope and joy from each sound which wakes in music from the morning stillness, each green grass-blade that sparkles in the morning dew. It is not this kind of excellence however to which we particularly refer. It is by the contemplation of spiritual excellence especially, that the grovelling soul is raised from the depths of its selfishness, and is made to feel aspirations higher and purer than it has felt before. Thus virtue becomes productive of virtue. Each noble soul whose feet have trod the flinty paths up the wild mountain's side, though he failed to reach the summit, beyond the actual present good accomplished, has left the record of a labor which the mind through every age will recognise as its own. When we contemplate a life of self-sacrifice, we act in its actions—we suffer in its sufferings—we joy in its joys. Distance and time lose their power to separate. It is thus that we are truly improved. Thus we are prompted to acts of benevolence and heroism. Not through a desire of imitation alone, but because the contemplation of acts of benevolence naturally awakens this quality in the mind that contemplates, so that it is urged to put forth its energies in similar acts within its own sphere. And so with the other virtues. Though we are told of the deep depravity of man, still there are scattered through his history countless good deeds which deserve our commendation and our study.

Much more are the excellences displayed in the character of the Author of Christianity worthy of meditation. In looking at the history of all human goodness we are pained by the mixture of evil which it is sure to contain. But here a perfect example is presented to our view,—love without hate—zeal without fanaticism —holiness without a stain. A character also not removed above the reach of our sympathy, for we know that he was endowed with human feelings. It would seem as if the Christian revelation could not be too highly prized, were we indebted to it only for that "faultless model," the like of which could have existed before, had it existed at all, only as an ideal thing. It is as though the sculptor's statue, combining in its symmetrical proportions the separate excellences collected from many a real form and face, should start into the flexile graces and elastic beauty of life. Let

any one of the scenes of this eventful history be chosen for the subject of contemplation, and where else can we find such ground for the exercise of pity, love, and admiration? Let those who can love the bright visions of romance and admire the noble actions of their fellows, know that here they can find the qualities which lay claim to their love presented in unexampled beauty, and withal a lofty disinterestedness pervading the whole. Indeed were it not for the associations connected with the word *romance*, we would say that a more thrilling romance was never penned than might be read in the strange, ever varying yet harmonious, aspects of his life. Undisturbed by opposition, he went through the work given him to do, leaving no act which can be studied without profit, and an example the influence of which can never be lost upon man, till he wilfully closes his eyes to all excellence and truth.

Religious growth may be farther promoted by communion with ourselves, and with God. The state of discipline in which we are placed renders unceasing vigilance necessary. The assaults of sin will prove ineffectual if our own hearts are right. The strong temptation will be mastered because it will be foreseen, or if it come unexpectedly will be promptly met. We should hold communion with ourselves, to renew the resolution of yesterday, to repent the sin of to-day, and mark our progress in the path of holiness. As no one is so destitute of the feelings of humanity that he cannot perceive the beauty of virtue or can view evil with approbation, if we dare to look within not once but habitually, we shall have the strongest inducement to drive thence all that pollutes the purity or disturbs the harmony of the temple of our souls. How great an aid would it be to one struggling with his passions, could he see in a natural mirror the reflection of their deformity; and as the victim of pride and anger and hate shrank aghast from the sight, would he not resolve that it should no longer image forth his character? Would he not make good this resolution, if the mirror were ever before him? Yet such a mirror may every one have in his own consciousness. If a real aversion to sin as such be formed, improvement is certain, while without it all means will be fruitless. Before the mind can correct its faults, it must see distinctly what those faults are. It is good to know our weakness as well as our strength, when to avoid as well as when to meet

temptation. Thus at least we shall gain humility. Hidden motives will be brought to light; the spring rather than the result of our conduct be regarded. Each day will then bring good tidings—of some foe defeated—some fortress stormed into surrender.

Nor is communion with our Heavenly Father less necessary. The thought of his unceasing presence and infinite perfection should be always with us. What can keep this thought ever present, better than a constant intercourse? In the hour of such communion we feel the littleness of earthly things. The honors of this world fade away, its cares and sufferings lose their sting. The spirit returns to the performance of its daily duties refreshed and exalted. The rough path appears less precipitous, because we view it from above. Doubts are dispelled, hopes confirmed. Visions of brightness gladden the soul. By expanding our thoughts wider and wider through the range of infinity, that they may grasp more and more of His infinite attributes, by habituating our minds to the contemplation of that which it is permitted us to behold here, we may hope to prepare ourselves for a more lasting and intimate communion hereafter.

Such, briefly considered, are some at least of the prominent means of religious growth,—to be found in the trials of life, the contemplation of excellence, and communion with ourselves and with God. Means which lie within the reach of every one; means without which no one can maintain the "good fight," but with which he may gain a complete victory over sin and death.

T. P. P.

BRIEF MEMOIR OF REV. DANIEL B. PARKHURST.*

Few characters are more deserving of notice than the subject of this sketch; a character both admirable and lovely, and for the time in which it was formed, remarkably mature. In delineating

* We were indebted to a friend for a very brief mention of Mr. Parkhurst in our last Miscellany, but having since received the following article, we are glad to insert a fuller notice of one so estimable.

the principal traits of that pure spirit which, as we believe, has taken its flight to a higher scene of action and enjoyment, I shall at once pay a tribute due to superior worth, and present an example peculiarly worthy of the study and imitation of all, and especially of those who are just commencing their course in the same high and holy profession.

Daniel Bigelow Parkhurst, the only son of William Parkhurst M. D. by his second marriage, was born in Petersham, Mass., February 20, 1818. From early childhood he was distinguished for the modesty of his demeanor, the readiness of his submission to parental authority, the warmth of his affections, the quickness of his mental discernment, and the tenacity of his memory. He early learned to read; and, while yet a child, his books and the several members of the domestic circle became his most constant and delightful companions. So fond was he of reading, that it was his principal pastime, and he had little relish for the ordinary sports of other children. To borrow the words of one who knew him well, "he never was a boy." In this respect he belonged to the same school with the lamented Mr. Buckminster and Margaret Davidson; and while we admire the course he pursued, we must still regret it, as preventing that physical development which is indispensable to long life or vigorous health.

After acquitting himself well in the primary and common schools of his native town, Mr. Parkhurst received the rudiments of a classical education in the Academy at New Salem, passed the first two years of his collegiate course in Amherst, and the other two in New Haven, where he received his first degree in the nineteenth year of his age. The following year, or a considerable part of it, he spent in teaching a school; after which he commenced the study of his profession in Cambridge, and with a high reputation left the Divinity School in July, 1840.

In the autumn of 1840 Mr. Parkhurst went to Savannah, Ga., in the expectation of preaching, and the hope of improving his health which had been impaired by a recent fever. While there, he was invited by the Committee of the First Parish in Deerfield, Mass. to preach on his return, as a candidate for settlement in that Society. He did return in March, but so much affected by the fatigues of the journey and the adverse winds of the season as to afford only

precarious hope of health sufficient for the labors of a parish. Such however were the impressions made by the manner in which he discharged his duties in and out of the pulpit, that in about two months he received a call; and, on the 21st of July, 1841, was ordained, with an enthusiastic joy on the part of the people. That joy was of short continuance, for he preached only six days and a half after his induction into the pastoral office. He had long been affected with a scrofulous humor, which seemed then to pervade his whole system, and ending in consumption, on the 16th of February, 1842, terminated his life in Keene, where he had been for about four months under the care of Dr. Twichell. The grief occasioned by his sickness and death was just what might have been expected from the joyous scene which had so recently been witnessed. His remains were removed first to Petersham, where for the gratification of the family and the friends of his spotless youth funeral services were performed in the meeting-house of the First Church; after which they were kindly committed by the afflicted family to a delegation from Deerfield, and conveyed thither for interment. Funeral ceremonies were repeated on the 21st of February, just seven months to an hour from the time when he was consecrated to the sacred office in that place. From the house of God his relics were borne, and laid side by side with the honored dust of the late Rev. W. Bailey. Two kindred spirits, how worthy to be thus united in death!

To those who were not acquainted with Mr. Parkhurst both the joy and the sorrow manifested by his people on the two different occasions might seem extravagant, and indeed they may excite some wonder in those who were his intimate companions before the last year of his life. There must, I think, have been an extraordinary development of character after he commenced his probation in Deerfield. In his public exercises this might not be apparent, but in his social intercourse, which solves the mystery of the strong interest he excited, there was, I believe, a great change; for some of his former acquaintances spoke of him as diffident and reserved in conversation. In Deerfield he was the very contrast of this. For nearly twenty years he had been reading; he had read good books; and in his conversation he proved, beyond almost any one I ever knew, that he had read with attention; with a memory and

method, which enabled him to bring forth on almost all occasions something pertinent to the present subject of discourse. He had likewise meditated much on the duties of the pastoral office, particularly those which belong to social intercourse; and it was a sacred principle with him to pay impartial attention to all, whether rich or poor, old or young; to converse with them affectionately and freely, whenever opportunities occurred. He seemed to know by intuition what to say to all the varieties of character he met with; and how to say it, in order to impart both pleasure and improvement. In this respect his practical wisdom, united with the overflowing benevolence of his heart, would have done honor to one who had had the experience of seventy years; and the feelings thus produced gave to his public exercises an interest and effect which, though good in themselves, they would not otherwise have had. Two traits in Mr. Parkhurst, which gave a peculiar charm to his character, and especially in the common intercourse of life, were sincerity and frankness. He was "an Israelite indeed, in whom there was no guile." He had a sincere love of truth, and so clear and quick were his apprehensions, and so intelligible was his manner of expressing his thoughts, that no one of similar feelings and habits could dispute with him on any subject whatever. If from accidental causes they had taken different views of the same subject, one would presently convince the other, and the error would be instantly acknowledged. He was above that foolish pride of consistency, which holds fast an opinion or resolution merely because it has been once avowed. Still he was not fickle. It required strong reasons to draw him from a position he had deliberately taken.

I have spoken of frankness as one of his peculiar traits. Generous and upright in all his views and feelings, he had little or nothing to conceal, and was in fact one of the most transparent men I ever knew. A few hours would reveal more of his true character, than as many weeks or months would of many others. He was distinguished too by a delicate freedom, which, as it implied a generous confidence in others, gratified, and was in little danger of offending. His conversation was habitually cheerful, often sprightly and facetious. At the same time, he was remarka-

ble for the dignity of his manner. He carried with him such a combination of gravity and cheerfulness, as showed that he at once honored and delighted in his profession, and commanded the respect, while it won the affections of those with whom he conversed. The lowliest felt easy in his presence, while every one saw that there was a kind of familiarity on which they must not venture.

It is almost needless to observe that the theological sentiments of Mr. Parkhurst were such as are generally held by Unitarians; but he was no party man. Ready to consult the wisdom of others, he thought and acted for himself. He respected the opinions and customs which have been transmitted to us by the wise and good of past ages, but still he did not think it impossible to improve on both. He felt a lively interest in the cause of Temperance; and, a few days before his labors closed he manifested his feelings in a course of measures prudent, conciliatory, and efficient, which have given to the cause an impulse that is now producing the happiest results.

It would afford a melancholy pleasure to expatiate on other traits in the character of him, whose early death we so deeply lament: but the limits prescribed for this article do not permit.

Those who value themselves chiefly for the wisdom of this world may think the First Parish in Deerfield were unwise, in settling a man whose prospects of health were so doubtful. We *knew* they were doubtful, and the wavering hopes we entertained have, in one sense, been disappointed. Still we rejoice that the connection was formed. The dawning light of his example will not be lost. Though deprived of his visible presence, we have access to his tomb, and that we regard as a high privilege. Thither will many a youth resort from week to week, and from year to year, and inhale spiritual life and health from the very atmosphere that surrounds it. Thither will many a mother lead the children of her affections, and talk with them of the youthful shepherd, who, had he lived, would, in imitation of his Divine Master, have taken them in his arms and blessed them. Surely the remembrance and the tomb of such a man must be a moral treasure. S. W.

THE HOLY SPIRIT.

A SERMON, BY REV. EDMUND H. SEARS.

1 THESSALONIANS iv. 8. Who hath given unto us his Holy Spirit.

THE Holy Spirit—or the Holy Ghost, as our translators have generally rendered the original word—forming an essential part of the Divine Nature and performing the highest agencies in the moral universe, becomes to us a most important subject for consideration and inquiry. It is not the less so because of the wild and insane imaginations which have prevailed in reference to it, nor the extravagances which have been perpetrated under its pretended influence, nor the absurdities in which the subject hath been involved.

There are indeed no terms that enter so largely into the Christian vocabulary as these—"the Holy Spirit." They glow along the pages of the old and more fervid writers, and they break spontaneously from the lips as they are opened in prayer. But just in the proportion that the words themselves are vague and unmeaning, does the great doctrine which they set forth lose its vitality and power.

And that *some* doctrine of transcendent importance is set forth, is abundantly obvious from a mere glance at the pages of the New Testament. Moreover, this want in humanity, whatever it be, which has produced the language of spiritualism must have some truth corresponding to it. What that truth may be, is the subject of my present inquiry.

In most of the passages where these terms occur they are used without explanation. They seem to describe a well-known spiritual agency, but with no metaphysical analysis of its nature. We are led to infer very clearly what its nature was by the results which it produced. When the Apostles spake words of truth and power, setting forth a knowledge which they could not have acquired by natural means, they are said to be "filled with the Holy Spirit." Jesus says in his charge to his disciples, foreseeing what was to take place under the new dispensation, "When they bring

you unto the synagogues and unto magistrates and powers, take ye no thought how or what ye shall answer; for the Holy Ghost shall teach you in the same hour what ye shall say." In one instance we read that "the Holy Ghost descended in a bodily shape;" by which we understand nothing more than that the dove was selected as the symbol of its presence.

But the two events on which we are required to fix our attention in order to come at the true Scriptural doctrine on this subject, are the ascension of Christ and the miracle at Pentecost ten days after. Up to the time of Christ's ascension the minds of his own disciples were dark and perplexed in reference to the whole subject of the Saviour's mission. They were drawn around his person in consequence of its Divine manifestations, but they understood not his doctrines and had the grossest ideas as to the nature of his kingdom. They saw him expire on the cross, and rise again from the tomb, they were in company with him forty days afterwards, but up to the moment when he was taken from their sight they were in this condition of comparative ignorance. During this time however they continued to receive promises, which, though they could not fully understand them at the time, were words of encouragement and hope. When about to part from them and while their minds are filled with sorrow at the thought of parting, he tells them, "It is needful for you that I go away; for if I go not, the Comforter will not come to you." "But when the Comforter is come, whom I will send unto you from the Father, even the spirit of truth which proceedeth from the Father, he shall testify of me." With these promises he ascended and was taken from them.

About ten days pass away after the ascension of Jesus, and the minds of his disciples continue in much the same condition. But agreeably to his previous directions they are assembled at the feast of Pentecost, waiting for the promised Comforter, whatever it may be. They are "all with one accord in one place." Suddenly the promised gift descended upon them "like a rushing mighty wind." An influence like the breath of God was felt in their minds, beneath which the truths which there lay cold and dead were blown into a living flame. This was the promised Comforter. And now mark how completely all the words of Christ before his ascension were verified. They had heard the teachings of Christ for months

and years, but his words lay stored up in their memories as so much cold and lifeless matter. But the Spirit of God now rushed through their memories, and behold the change! As when the gales of spring-time breathe over the earth, and the seeds that slept in their frosty urns start into sudden life and put forth all their fragrance and beauty. After this we see nothing doubtful nor cold in the demeanor and conduct of these disciples. They are "led into all truth." Their tongues are loosed and their souls are kindled, and we find them everywhere pouring forth in clear expositions the spiritual doctrines of their Master. They are no longer in darkness as to the nature of his kingdom on earth—their worldly views have all vanished—the doctrines that lay dormant in their memories are waked into life and tongued with celestial fire.

Such being its manifestations, we cannot mistake for a moment what is the nature of this agency called "the Holy Spirit." Most clearly it was an influence coming down from the Father through the Son upon those minds which were fit to receive it. It is remarkable to observe that it was not given while Christ was on earth, and after his ascension was not to be given except as transmissive through his glorified humanity. "*Unless I go away*, the Comforter will not come." The Holy Ghost was not yet, *because the Son of man was not glorified.*" In the day of his humiliation he could not receive and impart it to other minds, except through that humanity of which he had become the partaker. But reascended and glorified and all the clogs of mortality cast away, he became the medium of God's full and perfect influence upon the soul of man. While yet on earth, he was the medium of a dispensation of truth only; but after his ascension and glorification he was the author of that dispensation of the Spirit which kindles the truth into life and makes it powerful in the salvation of souls.

It will be seen at once that the doctrine which would make the Holy Spirit a *person*, instead of an influence, is not only irreconcilable with the facts here stated, but would introduce confusion through the whole narrative. Take for instance the phrascology—"being filled with the Holy Ghost," "being baptized with the Holy Ghost;" try to supply the idea of a person distinct from the Father, and see how quickly the understanding is overwhelmed with confusion. So also on the day of Pentecost, when the Spirit descended

into the minds of the Apostles; try to think of it as a person, an the conception becomes monstrous. But think of it as an influenc proceeding from the Father, in which the soul is bathed as with holy baptism, and all is clear and rational and in beautiful harmon with all the facts of the New Testament.

And not only so, it is in perfect accordance with analogy. W cannot conceive of a living and acting human being without thi same distinction between his person and the influence that pre ceedeth from him. Without the latter he is the same to others a if he had no existence; his faculties must sleep and his perso must wear the semblance of death. To act upon other minds, t impart his soul, an influence and energy must go from him and fi the sphere in which he moves. Then, and not till then, his min comes in contact with ours and has a transforming power over ou characters. So of the mind of God. He might dwell apart i glorious abstraction. He might create us and keep us alive, an yet never pour his mind into ours. But not thus does he withdra himself. A vital energy goes from Him and fills the circu of His moral universe; just as the sun fills all-surrounding spac with perpetual undulations of his glory.

The question, what are the offices of the Holy Spirit, receive its decisive answer from the narrative to which I have alread adverted. Its office is, to sanctify human souls and give life an efficacy to the truth of God. The day of Pentecost was the com mencing dawn of a new dispensation to the Church of Christ. I did not commence before, because of the darkness and wickedne in which the world lay buried. The Saviour came first with a di pensation of truth, which was to prepare the way for a dispensatio of the Spirit. Through the darkness and sensuality that overspre the mind of man, there could be no communion of humanity with th Divinity. At the day appointed the work of preparation had bee completed. The Son of man had appeared—the truth had been di seminated— it lay in the ground ready to be quickened: Jesus ha ascended to transmit the needed influence. It came, and the sleepin germs everywhere began to put forth and expand in the gales heaven. The dispensation and all that preceded was ushered in b various signs and wonders. The miracles were to cease, but the di pensation itself was to continue and the Holy Spirit impart its quic

ening influence through coming ages. "Lo! I am with you always, *even* to the end of the world." More ready than earthly parents are "*to* give good gifts to their children," is "your Heavenly Father to *give* the Holy Spirit to them that ask Him."

From this brief exposition of the doctrine of the Holy Spirit let me now turn your attention to its practical consequences. If I do not mistake, this doctrine has been suffered to sink in its relative importance, and the consequences have sometimes been disastrous in the churches. The importance of *truth* is by no means to be undervalued. It is through this that we are sanctified and saved. But we have seen how the Saviour of men could gather around him a band of followers, who treasured up his words while their minds were yet lifeless and cold. And precisely the same class of spiritual phenomena have been witnessed ever since among the followers of the Saviour. There is no want of disposition and effort to extend a knowledge of the facts and doctrines of the Gospel. We have had controversies innumerable to effect this object. For this books and commentaries have been multiplied. But in how many minds do these doctrines lie cold and barren—how often are they taught and received as the dry abstractions of theology. There is a certain type of character which is produced under a dispensation of the truth without that of the Spirit. The memory is stored with the words and doctrines of the Bible, but they give no comfort to the heart and awake none of its holy fervors. Indeed the commentators are sometimes perplexed and doubtful when they come to that passage which promises the Comforter to the disciples, as if it had no distinct and assignable meaning. And so it is quite possible—nay, it is often true—that a whole church and community have little more than an intellectual perception of the system of Gospel truth, unaccompanied with a lively interest in Divine things and the calm joys of an unfailing devotion. It is even true that one may be a very learned theologian and withal a very heartless and worldly man. All this, because the mind has never been brought under the dispensation of *the Spirit*.

There is a study of God's word accompanied with cold affections; attending upon the ordinances of the Gospel, and yet never receiving the life which they were designed to give. It is only when

the breath of God hath touched that dark and lifeless mass in the memory, that it kindles like living coals, and fills the whole mind with comfort and fervor. There is death and famine in the churches whenever the aids of the Holy Spirit are not sought with earnestness and perseverance. Human teachers may declaim with ever so much eloquence upon the beauty and sublimity of the Gospel; they may illustrate and defend it with learning the most ready and copious; but if this other dispensation be not fully acknowledged and the ultimate reliance upon God be not unreserved and complete, no better result will be produced than a heartless formality or the most outward and worldly morality. The fields will look desolate and barren, the seed scattered broad-cast over the soil will lie parched and dry; while perhaps every body wonders why the earth does not put on its summer glories or wave with the golden harvest.

I trust there are many minds in which this subject will find some illustration in their individual and private history. What true Christian is there, in whose living faith some precious truth may not now be glowing in all its lustre, which was once but a mere dogma of the understanding? Perhaps the child in some listless and careless hour of instruction receives some great doctrine into his memory. It lies there for the present as a lifeless mass. But he lives on, and life's solemn and trying scenes are spread around him. Some time or other he may be called to serious thought; to silent meditation and prayer. Then the buried and half-forgotten truth begins to live: it puts on a new brightness, as if touched with the beams of heaven. And so one after another the doctrines of the intellect are converted into a living faith; till there is "all joy and peace in believing," and the kingdom of heaven rushes in still raptures upon his soul.

Thus far of the nature and offices of the Holy Spirit. One more point—the laws by which it is communicated. How is it made efficacious in the sanctification of human souls?

Doubtless we must first arrive at some vital faith in its reality. This cold and barren skepticism, as if God had ceased to live and left us to sanctify ourselves, should give place to a hearty acknowledgement of our reliance upon Him. The mere machinery of measures—the eloquence of preachers—the excitement of meet-

ings—the routine of instruction—and even the study of the Scriptures must all be subjected to the power of this Divine agency from heaven. The doctrine that this agency ceased with the primitive days of Christianity, and that we can cunningly devise something to supply its place, would abandon us to all our weakness and depravity. As well might the husbandman after the sun had been quenched in the heavens attempt to supply its place by kindling fires upon the frozen glebe, with the expectation of warming its vegetation into life and clothing it with fresh verdure.

After this hearty and full acknowledgment what more is needed, but that simple asking, which the Saviour says can never be in vain, a constant turning of the soul in earnest prayer to Him who never refuses an answer. It is the want of this spirit of prayer in our churches—breathing itself, not from the corners of the streets nor yet in tumultuous assemblies, but from the closet, and the family, and abroad amidst nature's magnificence, and here around the social altar—it is the absence of this that makes worship dead, and the truths of the Gospel but the freezing dogmas of the understanding. When this want is supplied, the Spirit breathes upon the truth, and lo! it kindles, hearts melt and flow together, the fragrance of devotion rises silently from a thousand hearts and altars, and the Comforter is visible among the people of God.

The Spirit of God has no other law of transmission than that which belongs to all communication of mind with mind. In just that degree that one mind is made congenial with another, do they meet and flow together. So in just that degree that we become purified, do we receive higher measures of celestial influence and become admitted to a more perfect communion with the Deity. And this law, which is fixed and universal, precludes the idea that such communion is to be sought in spasmodic effort or in false enthusiasm. It steals upon us, if it come at all, like the light of morning brightening insensibly to the perfect day. It is felt, if at all, in those emotions that grow deeper and more tranquil, and is seen in the ever-revealing glories of the Christian system. For not as of old doth God now descend among the children of men. Once He came in power and wrath, while the clouds were riven beneath his feet, and the people covered their faces and lay prostrate at the mountain's base;

"But when He came the second time,
He came in power and love;
Softer than gale at morning prime,
Hovered His holy dove.

"The fires that rushed on Sinai down
In sudden torrents dread,
Now gently light—a glorious crown—
On every sainted head."

Such is the nature of the Holy Spirit, such its offices, and the mode of its communication. It is that influence that pro from the Father to imbathe the souls of his children, and gi truth all its sanctifying power. Is thy faith dead, and thine a tions frozen, and thy heart without a Comforter? Turn to and He will "baptize thee with the Holy Ghost and with f He will come in answer to thy prayer; not now in a rushing mighty wind, but in sweet communion and an ever-growing and a heart warm with celestial love. He is ready to come t who are "dead in trespasses and sins," from whose hardened worldly minds the truth rebounds as from a rock of flint; t young who have forgotten Him in youth; and to those also remember Him not while evil days draw nigh. To such he co to convince them "of sin, of righteousness, and of judgment

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JOHNS'S POEMS.

Our readers are not ignorant of the fidelity with whicl services of the Ministry-at-large in Liverpool, England, have discharged by Rev. Mr. Johns. His Reports have shown a t of judgment with interest in his work, by which he is singu qualified for its arduous, and often delicate, offices. It may n so well known that he is a poet, of more than ordinary merit. has contributed many pieces to the *Christian Reformer*, and published in separate forms some of the fruits of his "cultiv of the glorious art, of which," in his own words, "he was b lover," but on which he has been able to bestow only "the

unengrossed by more imperious engagements." A volume of his earlier productions has lately come into our hands, which contains that "Hymn to the stars," beginning

> "Aye, there ye shine, and there have shone,
> In one eternal 'hour of prime,'"

with which many persons in this country are familiar, though they probably know not the name of its author. It was, we believe, first reprinted many years ago in the *Christian Examiner*, and copied thence into several of our newspapers. From this volume we extract another little piece, not as an example of the author's poetical powers, but because we are particularly pleased with the sentiment which it inculcates.

FABLE.

A Seraph, who once had his plumes unfurl'd
From his Eden, among the stars to stray,
As, returning, he flew by this unknown world,
Had to learn where he was, ere he found his way.

He saw a young bridegroom,—his wings he stay'd,
Hung his dazzling wreath on a cloud of even,
Then lighting he ask'd to what world he had stray'd;
The happy young mortal exclaim'd, 'twas a "heaven."

"Nay, nay," the radiant stranger cried,
"If this be a heaven, oh, it is not ours!"
So, regaining his wreath, he flew on, and sigh'd
For his own glad land of immortal flowers.

Next he found, in a clime all sunny with fame,
A bard who could darken the heart too well;
The bright visitant ask'd him his world to name;
In a moment of gloom he replied, "a hell!"

"Oh no," thought the Seraph, "though newly come down,
Well I know that neither of these is here."
So again he resum'd his shining crown,
Too bright for the eyes of a twilight sphere.

Last he lit before one whose eyes, though dim,
Were fix'd on the tale of Redemption's birth;
Asking what the planet was called of *him*,
The old man told him, its name was "earth."

"Happy they," said the Seraph, "who dream it no heaven;
"Happy they," said the Seraph, "who make it no hell;
"For 'tis written above, that to them will be given,
Who shall use it as *earth*, with their God to dwell!"

FOLLEN'S WORKS.*

These volumes have awakened in us feelings of melancholy interest. They bring vividly before us the personal image of a valued friend, whose society was not less attractive than improving, and whose daily life and conversation were ennobled by the most unswerving loyalty to duty, and adorned with the perpetual presence of the Christian graces. Few have ever more fully deserved the brief but comprehensive eulogium comprised in the words, *a good man*, than the late Dr. Follen. In him the quality of goodness was paramount, presiding over the daily movements of his life, and no one could see or converse with him without a renewed impression of the beauty and dignity of virtue. He had no other purpose than to ascertain what was right and to act accordingly. In the particular results to which he was led his own judgment did not always coincide with that of his friends, but none were more ready to do justice to the purity of his motives and the rectitude of his intentions than those who differed from him most widely as to the expediency of this or that course of conduct. To his convictions of duty he was ever ready, without hesitation, to make the most costly sacrifices. To this he gave up his country, the associations of his childhood, the home of his

* The Works of Charles Follen, With a Memoir of his Life. In five volumes. Boston: Hilliard, Gray & Co. 1842. pp. 637, 390, 363, 399, 373, 12mo.

youth, his early friends, his prospects of honorable advancement, and to this he would readily have given up his life, had that offering been called for.

His goodness was not a negative and passive quality, the virtue of an indifferent and languid nature, showing itself more by what it abstained from doing than by what it did. It was a salient, vigorous and active principle. It was the combination and result of various qualities, not often found blended in the same character. No man was ever more distinguished for firmness of purpose and unflinching resolution; no one ever adhered to his own convictions of what was right and just with more unyielding fortitude. This trait he perhaps carried too far. He was perhaps too tenacious in his adherence to his own views of duty and too unwilling to submit his own convictions to the judgment of his friends. But these high virtues, which he possessed in so large a share, gave to his life and character much of their peculiar influence over others, and stamped his words and actions with marked and characteristic power. He was cast in the mould of an heroic age, and in his looks, tones and gestures there shone forth a spirit which would have bravely faced the bayonet or mounted the scaffold, had the path of duty led to them. Every thing he did and said had that energy and produced that effect, which flow from deep-seated conviction. But his firmness was not alloyed with austerity, harshness or want of consideration for others. He was no rigid man of iron, indifferent to sensibilities which he could not understand and rudely trampling on feelings whose delicacy he could not appreciate. He was filled with the Christian graces of mildness and gentleness. He was uniformly obedient to the law of love. He knew the power of the "soft answer" which "turns away wrath." He maintained his own positions with power and decision, but without asperity or irritation. In his most earnest discussions his voice never lost its kindly tone, nor his countenance its beaming and cordial expression. He never offended an opponent, for he never forgot the respect due to a conscientious difference of opinion, nor allowed the contests of truth to degenerate into mere personal struggles for victory.

He was a man too of a pure and refined nature, a lover of the beautiful, and susceptible to all pleasurable emotions. He delighted in the charm and repose of domestic life, the beauty of the visible

world, and the conversation and society of the refined, the cultivated and the gifted. But no man was ever more free from those habits of indolent self-indulgence, so often combined with a fine organization. He never allowed his tastes to stand in the way of his moral convictions of duty. He cheerfully laid upon himself the lowliest duties. His life was a constant exercise of self-denial and of sacrifice of himself to others. He was ever ready to minister in good offices to the lowly, the ignorant, the poor and the forsaken. His sympathies were with the many rather than the few. Wherever he found one deprived of any of those opportunities and advantages which seemed to him to be the birth-right of humanity, in him he saw a friend and a brother. His charities embraced the whole human race. He hated oppression with an intolerant hatred, which was perhaps the strongest feeling in his nature. He had great, perhaps too great, confidence in the capacity of the people to minister to their own improvement and in their willingness to submit to those restraints of law which are essential to the enjoyment of rational liberty, and his soul glowed with a strong indignation against those who trampled upon their rights, laid needless burdens upon them, and robbed them of their just privileges of knowledge, liberty and happiness. The firm stand which he made against arbitrary power in early life, in Europe, and the ardor with which at a later period, in America, he embraced the cause of the slave, flowed from the same comprehensive principle of humanity, the same warmth of benevolence, the same feeling of brotherhood with those who were in bonds.

He was an eminently religious man. The spirit of Christianity pervaded and penetrated his whole nature. He loved his sacred office and labored in it with his whole heart. To make men less worldly and more spiritually-minded, to elevate their motives, to break the chains of selfish passion and substitute the habit of self-sacrifice, was a task in which he never felt weariness or discouragement. He was never more happy than when he was giving the consolations of religion to the afflicted, and its strengthening motives to the irresolute. They, who have been visited by him in affliction will recall, with melancholy pleasure, his tones of love, the glow of sympathy which warmed his countenance, and the tender skill with which he poured balm into the bleeding heart. He had great

trust in the goodness of God and unfaltering faith in His promises. His life had little of worldly success, and he had many trials and disappointments to sustain, in addition to his exile and separation from his family and early friends. He was never very popular as a preacher or lecturer. He was frequently anxious about his worldly prospects, and the necessity for making immediate provision for the present often obliged him to postpone the prosecution of his favorite intellectual plans. He was obliged to submit to frequent changes of home, a sacrifice peculiarly great to a nature like his. But all these never wrung from him a murmur or complaint. They never disturbed the gentle serenity of his nature or shook his faith in the goodness and justice of God. He never fell into that querulous and complaining tone, too common with those whose lot it is to struggle with disappointment and ill success. He did not feel that he had a natural right to success in life, and complain at the want of it as if he were deprived of something that belonged to him. The task that was set before him, whether to act or to suffer, he performed with cheerfulness and to the best of his ability, without a thought as to its hardness and irksomeness.

Dr. Follen was more remarkable for superiority of character than for superiority of intellect. Every one acknowledged the exalted excellence of his character, but all did not so readily feel the claims of his mind. But in saying this, we wish to be understood as exalting his character and not as disparaging his mind. Intellectually speaking, he was very far from being a common man, and many superior traits of mind he possessed in a high order. He had the power of continued mental attention, a clear philosophical insight into truth, and a good deal of metaphysical acuteness. He had much of poetical feeling, an imagination which readily furnished him with appropriate and beautiful illustrations, and a natural vein of simple and persuasive eloquence, which appeared most strikingly in his devotional exercises. He was a clear, vigorous and effective writer, though, like many of his countrymen, somewhat more formal and methodical in the exposition of his subject than our taste approves. The beauty of his English style is very remarkable. He had surmounted every difficulty in its attainment, and spoke and wrote it like another mother tongue. His acquisitions were various and extensive.

Moral science, psychology, history, the Roman law, Christianity and the Church, and literature generally, had all, at various times, occupied his time and thoughts. Without being a devoted student of books, he was uniformly industrious and never idle, and his vigorous constitution and unbroken health enabled him to apply himself to his studies, whenever the occasion required it, assiduously and uninterruptedly. That he was not more successful in making his mind felt by the community, while he was among us, is justly traced by Dr. Channing, in the Discourse which he preached upon the occasion of his death, to the want of quickness in its movements. He could not think in short hand, nor condense his ideas into that concentrated form which the popular taste demands. He did not leap to conclusions at a bound. His great deliberateness of speech was also not exactly calculated for so impatient a meridian as ours. The qualities of his mind and character eminently fitted him for the ministry, and he was gaining in power and popularity as a preacher of the Gospel when he was taken from us.

The volumes before us are five in number, the first being occupied by his life, prepared by his widow, and the remaining four by his works. To write the life of a near and dear relation is a task of much delicacy and difficulty. It is not easy to decide what to select and what to omit, nor to choose between the wish to retain valuable and characteristic traits and the fear of publishing to the world what belongs exclusively to the eye of friendship and affection. Good taste forbids any thing more than the most guarded commendation, and yet none are so qualified to praise as they who were brought nearest, and the full heart of affection longs to pour itself out in strains of admiration and regret. Mrs. Follen has performed her duty of biographer with much judgment, delicacy and taste. In a plain and unvarnished style she has given the history of a rather eventful life, for a man of letters; allowing, as a general rule, the reader to form his own impressions of the conduct and motives of her husband, and whenever she has occasion to comment upon them herself, doing so in that simple and unpretending manner at which the most fastidious taste can take no exceptions. We respect the self-restraint which she must have exercised in order to write so calmly about such a man, so near and dear a friend, torn from her by so awful a form of bereave-

ment. His letters and the extracts from his journal will serve to increase the feelings of respect and admiration with which he was always regarded by his friends, as they show how deeply he was influenced by high moral and religious principle, how pure and elevated his motives were, how warm were his affections, how full of daily beauty his life was, and how faithful he was to the law of duty in little things as well as great. The first one hundred and twenty pages are devoted to his life and adventures in Europe, and though the details might have been somewhat condensed to advantage, (a remark applicable also to some other portions of the volume,) they will be read with much interest, as being probably new to most of his American friends and as showing how early in life his strength of purpose, decision of character and moral purity were manifested, and how the child and the youth were "the father of the man." The whole biography will be found, we think, highly interesting even to those who did not know its subject, as it is the clear and simple record of the moral and intellectual growth of a remarkable man, who was often by the events of his life thrown into circumstances to call forth all his powers both of action and endurance. It is an exposition of moral power, which no one can study without improvement, and though one may question the expediency of some particular steps and pause to reflect whether he did not in adopting them take counsel of an ardent temperament and not a sober judgment, yet the purpose and aim of his whole life, the spirit which governed him and the ends which he pursued, may be held up as a model to admire and to imitate. The life is written in a clear, unaffected and graceful style, and the pleasing touches of his domestic life and habits contained in the last half of the volume will be read with melancholy interest by his friends, who can appreciate the painful emotions with which they must have been written.

The writings of Dr. Follen, which occupy the last four volumes, consist of sermons, lectures, contributions to reviews, and occasional discourses, together with a fragment of his projected work on Psychology and a pamphlet on Religion and the Church. Most of them were not intended for the press, and are not to be judged by those rules of criticism which a writer by publishing his productions himself challenges and invites. A considerable portion

of them, also, was written in haste and for a particular purpose. From these circumstances, as might naturally be expected, they will be found to be of unequal merit, and some of them are valuable merely as memorials of him, and not from their intrinsic claims. Had he lived to complete his favorite project of a work on Psychology, his claims to consideration as a philosophical thinker would have been submitted to the public fairly and in a form satisfactory to himself, which cannot be said of the fragments and imperfect essays which he has left. The essay on the Future Life, at the beginning of the fifth volume, is the most elaborate and characteristic, and, on the whole, the ablest of his writings. It is a profound inquiry upon a subject of the deepest interest, and gives a very favorable impression of his ability to discuss questions of this class, and makes us the more regret the loss of his work on Psychology. Its abstruse and metaphysical train of thought, its methodical arrangement and its condensed style may repel the general reader, but it will richly reward the study which it requires, and they who do not shrink from the labor of thinking will do justice to its excellence. It is full of a high spiritual tone of feeling, and its views of the human soul, its capacities and destinies, are drawn from the deepest fountains of Christianity and philosophy.

The second volume is occupied exclusively with sermons. As intellectual efforts these are not entitled to the highest rank. They are not remarkable for original views, depth of thought or peculiar felicity of expression. But they have a good deal of value from the strong impress which they bear of the moral and religious character of the writer. They hold up a high and strict standard of moral obligation, and are deeply imbued with the spirit of Christian faith and trust. Their style, like that of his other writings, is good, simple and impressive, with an occasional felicity of illustration and touches of natural eloquence. They belong to that class of sermons generally called practical, being mostly addressed to the moral and spiritual nature of man and being occupied with earnest and persuasive appeals in favor of a virtuous and religious life. They are adapted to the level of the common mind and to that class of hearers whose practical pursuits forbid any extensive intellectual inquiry or research, and make them pleased with a plain, direct and earnest style of preaching.—One volume is de-

voted to his lectures on the life and writings of Schiller, and these, we are free to confess, might have been omitted without disadvantage to his own reputation or the value of the rest of the collection. Not that they are devoid of merit, for he was a good, genial and discriminating critic and well qualified to be the interpreter and exponent of a mind like that of Schiller. But they contain little that is new. Had they been published thirty years ago, when German was almost an unknown tongue, they would have been hailed as valuable additions to our stores of knowledge. But of late years the language and literature of Germany have been so much studied among us, so much has been written about her prominent authors, and the life and writings of Schiller in particular have been made so familiar to us, that there is little left to be said upon the subject now.—In the last volume we greet again with pleasure three of Dr. Follen's discourses, which have been before printed,—his Inaugural Discourse on German Literature, his Eulogy on Dr. Spurzheim, and his Introductory Lecture to the Franklin Course. A reperusal of these has confirmed our impression of their great merit. They are full of the results of much thought and inquiry, embodied in a popular form, in a flowing and easy style and with well-chosen rhetorical ornaments. Of the Address on Slavery, which is given in this volume, it was remarked by an intelligent English traveller, that he should take it home with him, not only on account of its elevated philanthropy and benevolent views, but as a specimen of beautiful English. The fifth volume also contains an article on Peace and War, which appeared in the *Democratic Review*, but with additions and omissions by the editor of that work. It is now republished from the author's manuscript. In the same volume will be found, reprinted, his pamphlet on Religion and the Church. Both of these are marked with the peculiar characteristics of the writer's mind and contain the results of much reflection.—The third of the five volumes is occupied by Lectures on Moral Philosophy and a fragment of the proposed work on Psychology. On these we have no critical remarks to make, because an examination of their claims and merits as philosophical discussions would occupy a good deal of space, and because our pursuits and studies have not given us the knowledge or the habits of mind requisite for such inquiries. H.

CUBA IN 1838.*

In travelling over this rich and beautiful country, whose varied and gigantic productions fill the mind with astonishment, one cannot help very seriously reflecting on the mysterious providence which caused it to be inhabited by such a race of men. The contrast between what God has done, and what man does, is forced upon the mind. The one is on a scale of surpassing magnificence, the other is meagre and contracted and dwarfish in the extreme. In order to obtain a just conception of the inhabitants, you must remember that they were originally emigrants from Spain, and retain something of the ancient chivalry and many of the more recent vices of the mother-country. You will find the two extremes of character strangely meeting and mingling together,—great courtesy of manners, and great looseness of principles—magnificent hospitality, and yet an infinite meanness—great parade, and a strange want of taste—noble sentiments on the lips, and yet an almost infantile simplicity in the conduct—ample means of living, and an almost entire unconsciousness of the great purposes of life.

But illustrations are better than any general statements. For the sake then of giving a more distinct conception of the singular contrasts of which I am speaking, I will describe some of the incidents of a journey which I took with a friend into the country.

It was a little after dawn when, on horseback—with no guide, and a small amount of Spanish—we left the city for St. Marks, a district about sixty miles westward from Havana, regarded as the garden of the Island. The morning bells had already pealed, and the streets were alive with the multitudes. Priests in white gowns with broad-rimmed hats, and ladies in black dresses with the broad graceful mantilla thrown over the head and shoulders, followed by little colored boys with clothes stiff with lace, bearing in their hands a rug, are hastening towards the church, which is already lighted up and from which issues the deep, drawling chant of the monks. The soldiers are hurrying out of the city for their morning parade; and the people from the country are hurrying

* See *Miscellany*, Vol. V. pp. 193—200.

into it with all sorts of provision for the market. As we leave the gates of the city, we encounter a procession which might rival in strange and grotesque appearance the famous company that rode to Canterbury of old. We meet trains of mules covered, all but their ears, with cornstalks for the market—*monteros*—the farmers in their country dresses, without coat or vest, wearing a steeple-crowned hat, with holsters at their saddle-bows and a broad sword at their side; market men, with scores of live fowls suspended from the horse's back; and market women, sitting upon the wrong side of the horse—as the Spanish ladies always do—above panniers full of fruit or vegetables. In the motley procession are colored men, only half clothed, their faces scarred with the brand which they had received in their far off country, and colored women tawdrily dressed, with parasols, perhaps, and muslin robes and rings and bracelets and delicate kid shoes. And last, not least, we encounter the strange awkward vehicles of the country, which, take horse, man and carriage, are more grotesque than can be described. We pass rows of mean shops, whose signs bear the quaint devices of which the Spaniards are so fond. We pass churches with names of singular brevity;—Juan di Dios—John a man sent from God; Jesu dele Monte—Jesus came down from the mountain. Leaving the suburbs we strike off into the country, and can hardly believe what we see of the rude state of agriculture among the inhabitants. The soil is productive, bearing two crops in the year. Here are fields of corn in every stage of growth. Oxen yoked by their horns are dragging ploughs with a single handle,—about as well adapted to the purpose for which they are used as the limb of a tree. A horse and a mule are fastened together, drawing a wooden harrow of the most primitive construction. Leaving these, we pass next a palace embosomed in woods owned by some noble Count. It is built in the Moorish style and carries the mind back to the Alhambra and the plains of Grenada. Gravelled walks wind through the inclosure. Flowers of every hue and shape are blossoming in the yard—the oleander, lily, and japonica. Statues of nymphs and fauns, and fountains, and cascades appear among the trees. It is a beautiful spot—the very image of opulent repose. Yet should you go in, you would be struck with some solecism against decency and propriety. After all, there is about it a bar-

barous sort of magnificence. And hard by, at the turning of the road—if road such a path can be called—is a grove of cocoas, whose nuts chatter strangely on their stalks—a lonely spot which had been the scene of some deed of violence; for here by the road-side are cages with men's heads in them, robbers probably, who had murdered some poor travellers like ourselves, but whom the speedy retribution of the government had overtaken and hung as a warning to other evil-doers. Though my travels in the country were limited, I think I saw no less than six of these terrible beacons.

Passing over hill and dale, we at length leave the clayey soil that lies for twenty miles around Havana, and on which no plantations are made, and enter the regions of the black and red soil which are the regions of fertility. Here begin some signs of life. Orange groves, fields of bananas, and gardens of pine-apples spread around us. Birds of beautiful plumage are fluttering in the wood, parrots are chattering and screaming on the branches over our heads, and flocks of pelicans, high in air, are wending their way towards the sea. Amused by the variety of new and strange objects that meet the eye and the ear, at length, covered with dust and exhausted with heat, we enter a Spanish village and inquire for an inn. Following our direction down a narrow lane so full of rocks and dirty pools that there seems peril in the attempt, our eyes at length catch the sight of a board about the size of a shingle, on which the word *Posada*, which means hotel, is written with chalk. And so this is the principal hotel of the place. We make bold to ride in at an open door, thinking to reach the stable; but the first objects that we encounter are the shelves of a tolerably furnished shop. We are for drawing back, thinking we had mistaken the door; but we are right. This is the passage, through the principal room in the house, to the yard behind, where the horses are to be furnished with food and lodging for the night. And what are our own prospects, if we are at all dainty? I have said it is the principal hotel in the village, and it is furnished accordingly. The chairs are covered, not with plush, but with untanned cowhide; the floors are carpeted, but not with Brussels or Kidderminster stuffs; and the sleeping rooms are piled with broken boxes, barrels, bunches of fish and dried

tobacco. But the host is so polite and desirous to please that we cannot complain.

Let us now look at the village to which we have come. It may contain twelve or fifteen hundred inhabitants, and is built, as Spanish villages usually are, on several narrow streets. The houses are constructed of the bark of the palm-tree, and thatched with its leaves. Some are built of bamboo, woven like willow basket-work. No habitation can be more frail. A western log-house is comfortable in comparison. The church is of stone, and is altogether superior in appearance to the rest of the village. But in the middle stands a gaily painted building—in form a rotunda, surmounted by the red and yellow flag of Spain. This is the cock-pit, and here the villagers assemble day by day, especially on the Sabbath, and in the low, vulgar pastime of cock-fighting find peculiar interest and excitement. I have seen men agitated with emotion, I have seen the human countenance distorted with unhallowed passion; but I have never seen such a combination—such an intensity of human passion—eagerness, cupidity, rage, disappointment, chagrin, exultation, as on some such occasions. And so it is always. The tastes of these people are essentially frivolous and low. Go into the eating-rooms at Havana, and you find them at almost any hour of the day playing at cards or dominos. In the public walks, you see them sitting by the hour together gazing on vacancy; and in the fields, full-grown, even gray-haired, men flying kites.

I have said that St. Marks is the garden of the Island, and contains some of the most valuable and highly cultivated plantations. On the Island it is estimated that there are at least fifteen hundred of these plantations; of sugar and coffee in about equal proportions, though the sugar are much the more rapidly increasing. Some description of them, however brief, may not be without interest. The plantations vary in size from fifty to fifteen hundred or two thousand acres. I have in my mind one, by giving some account of which I may enable the reader to form a conception of the rest. It is a coffee plantation, of one thousand acres, and nearly four hundred negroes. You approach the principal mansion through a long avenue formed by double rows of palm, mamay and orange trees. You are welcomed with genuine hospitality by

the family, who are Americans. Born and educated in this country, they are intelligent and communicative, and take pleasure in showing you every part of their establishment. Their negroes are formed into families, and occupy huts in the rear of the house, to each of which a little garden spot is allotted and means of producing all that pertains to the comfort of a family. You enter the garden, and you see all kinds of tropical fruits and flowers in perfection. You see our own flowers, the rose and jessamine and honeysuckle, flourishing there in the depth of winter. From the garden you pass to the coffee field; but in order to survey it you must mount your horse, for you will find it a more difficult thing than you imagine. The larger estates are parcelled off into squares, formed by gravelled walks, avenues of palm, cocoa, mango, orange, according to the taste of the owner. I can conceive of nothing more delicious than a ride just at sunset along these avenues—which in all extend nine miles on the estate of which I am speaking—those splendid shade-trees waving over fields of coffee stretching all around you. It seems an interminable garden—a wilderness of vegetation. The coffee-tree is a perennial, planted in hills, six or eight feet apart, and grows about five feet high. It has bright glossy leaves, and at a little distance looks not unlike the white mulberry. Plantains and bananas are always seen growing among it, not more for economy than to shade by their broad leaves the tender plant from the intense rays of the sun. A field in blossom is a beautiful spectacle. It looks as if it were covered with recent snow flakes. The berry, of which the coffee is the seed, when ripe is about the size and color of a blackheart cherry. It is picked twice in the year—in November and March, thoroughly dried in the sun, the husk then broken off by a mill, cleaned, and sorted kernel by kernel, put in bags, and then on the backs of mules sent to the market.

But in consequence of the greater ease with which coffee even of a better quality can be raised in Java and Brazil, plantations that were once exceedingly profitable have ceased to be productive, and planters are losing much of their interest in them and turning their attention to the raising of sugar, which yields an extraordinary profit. Coffee estates are therefore sold or suffered to run to waste, while sugar plantations are made or purchased. And as this course

is adopted, the Island will lose much of its attractiveness—much of its gardenlike appearance. The planters may retain the same ornaments about their houses, and still cherish the tropical fruits and flowers, but they can never make a cane-field a beautiful object. When growing, it might be easily mistaken for a corn-field. Differing from the cane in Louisiana, in Cuba it is a perennial. It grows to about the size and height of the southern corn. The stalks are very solid, and full of a sweet pleasant juice, and on a warm day may be sucked with a very good relish. The cutting and grinding begin about the first of January, and continue four or five months. This is a season of great activity and hardship to all who are engaged in the manufacture of sugar. When the fires at the manufactory are once lighted, they are kept burning without intermission through the whole week. From Saturday until Sunday noon there is rest, that the extreme labor may be sustained without entire exhaustion. The cane having been cut, is stripped of its leaves and carried to the mill, which resembles in its construction our cider mills, except that the cylinders are smooth instead of being grooved, and are turned by oxen, mules, and in the better establishments by steam. The cane juice is then conveyed in copious streams into an immense vat; thence passing from one boiler to another, through four or five, it goes through the processes of boiling, clarifying, evaporating, and granulating; and when it has attained the proper consistency, it is put into tunnel-shaped vessels covered with clay, or into perforated hogsheads according to the quality of the sugar desired, placed over an immense reservoir, and the molasses allowed to drain off. A good sugar estate will yield about one hundred hogsheads of Muscovado.

I have given a very meagre account of the appearance and productions of this beautiful country. It *is* beautiful, and one cannot contemplate the richness and variety of its beauty, the novelty and magnificence of its productions, without feeling a new glow of gratitude enkindled in the bosom towards the Father of the human family, who by the munificence of his bounty seems everywhere solicitous to preserve the life and promote the happiness of his creatures. And yet what are all this magnificence and beauty, when, as here, there is no spiritual power and greatness, when the mind of man is dwarfed and enfeebled? A. H.

NOTICES OF RECENT PUBLICATIONS.

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THE DUTY OF THE FREE STATES, *or Remarks suggested by the Case of the Creole. By William E. Channing.* Boston: William Crosby & Co. 1842. pp. 54, 12mo.

DR. CHANNING has spoken upon a question of exceeding interest in season and with power. The strange delusion, in which so many were hiding themselves, needed to be exposed by one who could speak so as to be heard of all. What he has now said, in commencement of his appeal to the Free States, bears some signs of haste; but we like it even the more for its ungarnished freedom, for its simplicity of utterance and point of remark.

The present pamphlet takes the form of a discussion of the claims set forth by our Government in the Case of the Creole. And able as was the Secretary of State's letter which passes through this fiery ordeal, we think every fair-minded man will confess there is no ground left for the claims we have in this instance attempted to make upon Great Britain. Dr. Channing shows, that the law creating property in man is a local law, and cannot hold good beyond the states which have established it—cannot claim obedience from other nations and upon foreign shores. He then examines in order the several points of Mr. Webster's letter:—that the vessel was engaged in a perfectly lawful voyage: that she was taken to a British port against the master's will: that the slaves were still in the ship when they were declared free: that they had not become mixed with the British population: that they were liberated by the interference of the colonial authorities. On each of these heads it would be impossible to conceive of a more satisfactory course of thought, or one tending more directly to the establishment of the truth that no property can be held in man, that laws cannot create it nor governments authorize it, nor the practice of nations confirm it. And the writer's tone rises to eloquence, when the indignation he had repressed so carefully bursts out at the thought, that in this stage of society the freest nation upon earth should be the one to cry out for oppression; that

the land of equal rights should not only deny those rights to millions within its borders, but should even demand that foreign countries should violate their own principles and assist in binding anew the chains which Providence had riven. But we were not a little pleased, as this train of remark naturally introduced a comparison of our institutions with those of England, to observe the discriminating tone adopted with regard to a country which both has, and has done, so much to condemn as well as to eulogize. Dr. Channing neither censures England in the gross, nor yet indulges in the wonted exaggeration of her greatness and beneficence.

These remarks but introduce the subject; they open the appeal to the Free States. We are confident that none who fairly review the matter as here presented can fail of being brought to clearer views and more earnest desires on this subject of continually deepening interest. We trust that this pamphlet and the one which shall succeed it on the same theme will have free course, as in some measure has already been the case, throughout the land; that all who sleep over our national sin may be aroused—all who consider the bare discussion of the subject fanatical may be converted—all who have undertaken the cause of justice and humanity may receive new inspiration, alike of wisdom and of zeal, for their mighty work.

Domestic Worship. *By W. H. Furness, Pastor of the First Congregational Unitarian Church in Philadelphia.* Second Edition. Philadelphia: 1842. pp. 272, 12mo.

When the first edition of these Prayers appeared, they were noticed at some length in the *Miscellany* (II. 92.) The need of a republication of the volume shows that it has been an acceptable gift to many who desire to nourish the spirit of devotion in themselves and their families. It does not altogether satisfy us as a manual of Christian worship. It should have contained, we think, a more frequent recognition of man's condition as a sinner and need of the Divine forgiveness. But no human work is perfect, and this has great excellencies and comparatively few defects.

Congregational Ordination." Each
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The text was Mark x. 42–45.
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The second part of the Lecture con
length, of some of the pretensions of
hierarchy;—viz.

much opposed to Scripture and reason, as to the Protestant Reformation and to Congregationalism.

The Lecturer concluded with some remarks on the increasing importance of this subject, and upon the duty of those who contemplate becoming teachers of Christian truth, to be well armed for the contest which must ere long arise upon this question. Let them feel that they are to be preachers, not priests; teachers of the truth, not dispensers of sacraments; deriving their authority from the soul, not from a succession,—from the sincere and holy purpose that governs the individual, and not from the fiction of a transmitted sanctity.

Resignation of Professor Ware.—We grieve to record what is probably known to most of our readers, that Rev. Henry Ware Jr. has resigned his office as Professor of Pulpit Eloquence and the Pastoral Care in the Divinity School at Cambridge. He has been compelled to take this step by his state of health, and particularly by repeated recent attacks of disease which have proved the necessity of an entire abstinence, for a time at least, from the duties of the pulpit or of official instruction. We grieve that he is called to this suffering and the disappointment of plans and hopes which is the consequence; but we lament yet more that the churches must lose the benefit which they have enjoyed, whether directly through his preaching, or indirectly through the part he has taken in forming those whom these churches receive as their religious teachers. We believe that Providence will open to him other ways of usefulness, if he should recover his health; which we have reason to hope will be in good measure restored by a season of rest from the labor and responsibleness under which he has sunk. But it is painful to think, that the accumulation of labors and responsibilities, to which he has been exposed through the inadequate arrangements for instruction at our Theological School, has occasioned the necessity of his retirement from the important place, which he filled alike to the satisfaction of the community and to the benefit of those under his care. Good may result from this event, if it should lead the friends of the School to exert themselves to provide for its wants. Two men cannot give all the instruction that is needed. If they make the attempt, it must be at the sacrifice of health and to the peril of life. Another Professorship should be founded. By whom? By those who are interested in the prosperity of the School; by the members of congregations which look to this Seminary for their future ministers. The

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were therefore compelled to relinquish the plan of such a meeting or provide for it on some other day, and Tuesday was chosen in the hope that most of the brethren from the country would be present. Some, however, who had not expected to visit Boston till Wednesday probably could not alter their arrangements, and the number of our friends from abroad was less than on last year. Still many from a distance were here, and the application for tickets from members of congregations in Boston prevented any vacant room. Nearly five hundred persons were assembled, about one half of whom were ladies. It was impossible to accommodate this number with seats at the tables in the hall, but a part after dining separately joined the rest of the company and shared with them in all the satisfactions of the day. A repast of a very simple kind, but of sufficient variety and quantity, satisfied the bodily appetite; after which the higher entertainments of the mind and heart commenced, or rather we should say, were resumed, for an hour had been spent in cordial greetings and pleasant conversation previously to entering the hall. Rev. Samuel K. Lothrop, of Boston, presided. The Divine blessing was asked by Rev. Dr. Peirce of Brookline, and thanks returned by Rev. Mr. Eliot of St. Louis. The addresses which were made were spontaneous, brief, and appropriate. At first they derived a tone of sadness from reference to the bereavements which had removed some who were with us the last year, but this gradually yielded to the sentiments of Christian hope and cheerfulness. The sympathy and pleasure of the occasion were heightened by singing at intervals several hymns. The hour of meeting was 2 o'clock; the time at which the company separated was 7 o'clock, having spent the whole afternoon in that united exercise of social feelings and religious sensibilities which is congenial with the spirit of Christianity. Before leaving the hall a Committee was appointed to make arrangements for a similar meeting on some day in the anniversary week next year; consisting of Messrs. G. F. Thayer, W. D. Coolidge, R. W. Bayley, Joseph Eustis, Joshua Crane, Francis Fisher, W. R. Sumner, F. C. Manning, and John Collamore Jr.

The addresses were introduced by Rev. Samuel K. Lothrop, who spoke of the objects of the meeting—the connexion between religion and social gratification—the power and use of sympathy—the value of our Christian faith—and the monitions conveyed in the deaths of several who have recently been called away from scenes of earthly pleasure and duty in which they once united with us.—Rev. Dr. Nichols, of Portland Me., approved of the serious tone which had been given to the occasion—and noticed the connexion which exists between the delightful in social intercourse and the noble in Christian faith and hope—the entrance which religion is effecting into the highways of human life,

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and Eastern clergymen, the former of whom are doomed to work in solitary confinement—spoke of the steadfastness with which woman adheres to a faith which she values, however unpopular—and sketched the labors of the brethren whom he had left in the West.—Rev. Dr. Parkman, of Boston, commended the fidelity of our Western brethren amidst their peculiar trials—expressed his delight in the scene before him, beautiful alike in its objects and its hopes—and his trust that harmony and love would ever distinguish us—while he rejoiced in the evidence that a kinder spirit was felt by members of other denominations.

Our readers may obtain from this sketch some idea of the interest which was given to the meeting by the variety of remark that fell from the different speakers, but we cannot communicate to them the glow of feeling which was enkindled throughout the large assembly. We can only hope that another year a room may be found that will accommodate a still larger number of our friends.

American Unitarian Association.—The seventeenth anniversary of this institution was celebrated in the usual manner, on Tuesday evening, May 24. A change had been proposed, and it was announced that Hon. S. C. Phillips, of Salem, would deliver an address; but indispensable engagements obliged him to be in New York. Driven as the Committee therefore were at a late hour to make their arrangements for the meeting, we have yet seldom, if ever, attended one of these anniversaries that gave us more satisfaction. The Federal Street meeting-house was well filled, and the speaking was good. Rev. Dr. Nichols, the President of the Association, presided. Prayer was offered by Rev. Mr. Ripley of Waltham. The Annual Report was read by Rev. Mr. Briggs, the Secretary. After a general expression of gratitude for the means of usefulness that had been enjoyed through the year, the contents of the Report were arranged under the heads of Tract Department, Book and Pamphlet Society, Books for the West, Book Agency, Auxiliary Associations, Life Members, Destitute Societies, Missionary Operations, Progress of Unitarianism, including a notice of an increase of religious sentiment and activity, and a reference to deaths which had taken place among the members of the Association. A somewhat larger number of tracts than in any former year had been published, and evidence furnished that they had done much good. The Book and Pamphlet Society had put nearly 20,000 tracts, besides a large number of books, into circulation. From 25,000 to 30,000 copies of books, tracts &c. had been sent to the Secretary within the last three months

for gratuitous distribution at the West, and had been forwarded to their destination. An agent has been for some months employed in making sales of books in the country. Thirty auxiliaries have been formed or reorganized the last year. Twelve life members have been added to the Association. Assistance has been afforded to twenty-four destitute societies, fourteen of which were in New England, four in New York and six in the Western States. There are nearly fifty societies requiring aid in New England alone. At least as many places out of New England present proper ground for missionary labor. Twelve missionaries were sent out the last year. Western missions are every year demanding more attention and rewarding the efforts that are made for their support. A comparative statement of the number of Unitarian congregations and the prevalence of our opinions twenty years ago and at the present time shows their diffusion, alike in Ireland, England, Scotland, on the continent of Europe, and in the United States. A recent movement in Boston to raise funds for the promotion of religious objects among us is a source of gratification. The condition of the denomination affords encouragement. Yet the question presses itself upon us—do we exhibit the living character of our faith? While the departure of those who have sympathized or labored with us calls us to a more faithful service.

The President having invited a free expression of thought, the meeting was addressed by Rev. M. G. Thomas, of Concord, N. H., who was gladdened by the signs of improvement in our spiritual state—a consequence of which would be an increase of means for missionary undertakings—and who compared with much satisfaction the state of the West, in regard to a knowledge of our religious views, as he saw it in 1826 and as it had been now described.—Rev. O. A. Brownson, of Boston, confessed that a year ago he despaired of Unitarianism, but now entertained very different feelings. The Unitarian cause cannot die; it is immortal through the immortality of Jesus from whom it came. We have passed through several stages, till we have now reached an affirmative faith, rich, living and life-giving. Therefore ought we to proclaim and spread it. We have had all kinds of "isms" among us, from our exuberance of life. A new spirit of life and fire is manifesting itself. This life will swallow up all the death of sectarianism, bigotry and superstition.—Rev. J. F. Clarke, of Boston, thought that the language of congratulation was not alone suitable for these anniversaries, but that there is in the present state of the denomination great occasion for humility and confession of sin. A late writer in one of our periodicals had assigned three stages to the Unitarian movement; first, that of denial, or protest; secondly, of drowsiness and inaction; thirdly, of affirmative faith and life. This description might be mainly

true, but he feared lest it should tend to produce a feeling, that we shall be carried forward by a sort of natural and necessary process, whether we do any thing or not; whereas it is possible that we shall disappear before we reach the third stage. We have cause for anxiety. The example of a single sect, nay, of a single man, in the West would show us what may be done; yet we are not beginning to do. We cannot remain as we are. It was his belief, that in twenty years we should either be one of the most active and successful sects, or be swept from the land.—Rev. A. A. Livermore, of Keene N. H., thought that if our position were accurately defined, it would appear that we had grown and were growing in the right way. Much had been said of feeling, but feeling depends on thought. The difference should be noted between the condition of Unitarian societies in the country and in Boston. The former are called to "protest," while in the city our faith has become affirmative and fruitful. In the course of time a similar state will be witnessed in the country. Give us time, and we will move the world. We are impatient. Growth must be gradual, to be solid—the growth of the oak, not of the gourd. Let us have hope and courage.—Rev. S. K. Lothrop, of Boston, also expressed his wonder at our religious indifference and small efforts. One cause may be the liberal character of our principles, which prevents an exclusive sectarianism; but this is an inadequate explanation. The real cause of our inertness is indifference on the subject of personal religion. How can we justify this? If some interest in religion be proper, why not the greatest interest? In other denominations zeal in spreading truth does not depend so much on personal spiritual life. We must be personally interested in our faith, and then we shall be zealous in diffusing it.—Rev. F. A. Farley, of Brooklyn N. Y., was impelled to speak by the feelings awakened by remarks already made. They coincided with what he had advanced in the same place two years ago. An increase of religion is needed, and this will produce the other effects we desire. He anticipated the triumph of our views before the lapse of twenty years. Let us only be faithful to them, and we have nothing to fear.—Mr. George G. Channing, of Boston, remarked on the proper method of action. Calvary is the place from which, and the cross the lever by which the world must be converted. We must make use of common sense means. Witness the success of such means in the Temperance reformation. There love and sympathy have been made the avenues to human hearts. Every converted man should be a minister of Jesus Christ; while yet the ministry should be the leaders in the work.—Rev. W. G. Eliot, of St. Louis, Mo., addressed the Association six years ago; when, as now, his only theme was the West. He took an encouraging view of the state of our denomination, and cited several

instances of successful labor. Ministers should stay where they are useful, rather than adopt a system of transient missionary visits. In the West there is real progress, with no just ground of discouragement.—George B. Emerson Esq., of Boston, expressed his joy that the season of "protest" had passed, and we had reached a better period in the history of our faith.—The motion to accept the Report which had been read was then put and carried. The doxology was sung, and the meeting was dismissed by a benediction from the President at 10 o'clock.

The usual annual business of the Association was transacted in the Berry Street Vestry previously to the public meeting. The Officers of the last year were, with one exception, reelected. Mr. Henry Rice resigned his place as Treasurer, which he had held for fifteen years, and received unanimous thanks for his long and faithful services. Mr. Henry P. Fairbanks was chosen his successor. The Treasurer's Report exhibited the receipts of the last year, as $4734 89, besides a balance on hand at its commencement, of $752 98; and the expenditures as $4995 77.

The Council of the Association held their annual meeting on Thursday afternoon, May 26. John G. Rogers Esq., resigned his seat as Chairman, and Hon Richard Sullivan was elected to fill the place. The usual Committees were appointed. By an appropriate vote the Council expressed their sense of loss in the death of George Bond Esq., one of the Board, and their estimation of his many virtues and valuable services.

Berry Street Conference.—The Conference was opened, as usual, soon after 8 o'clock on Wednesday morning. Rev. Dr. Thompson, of Barre, was chosen Moderator; Rev. Chandler Robbins, of Boston, Scribe. Prayer was offered by Rev. David Damon, of West Cambridge. The annual Address was then read by Rev. Alvan Lamson D. D., of Dedham, on the Uses of Ecclesiastical History to the Christian Minister. Dr. Lamson began by remarking that this was not a favorite study with clergymen, and was almost wholly neglected by the public. For which there were several causes; such as the obscurity of many of its records, occasioned by passion, carelessness, and fraud, which have made it difficult to separate truth from error; the character of many of its topics, which repel the reader by the introduction of abstruse distinctions and dialectic subtleties; the many disgusting views of human nature which it presents—the aberrations of intellect, the follies and abuses, by which Christianity has been disfigured; the tasteless manner in which it

s been written, and the partiality and injustice which have pervaded pages, and which present such a painful contrast to other productions the historic muse; the present state of society and general tone of nking and feeling, also, which do not tend to the encouragement of ological learning. Yet learning does not necessarily exclude origiity or freshness of thought, and the province of the minister is a le one, dealing as he does with the highest truths, and with the deepest lings and most enduring interests of humanity. A knowledge of lesiastical history may be of little *direct* use, but its *indirect* uses will very considerable. It will not help him much in writing sermons. popular style of preaching will derive more advantage from the curt literature, which reflects the tastes and feelings of the age. The st popular preachers in both ancient and modern times have owed le to their historical learning, as was illustrated by many examples an different times and countries. The same remark, however, might made in respect to other branches of study; of ethics, for instance, knowledge of which in its historical or scientific development is not cessary to an effective preacher. Still a liberal culture is desirable in minister, and to such culture an acquaintance with ecclesiastical hisry is essential. He cannot with propriety be ignorant of the history the religion he preaches—its origin, growth and effects. The pecuar character of the age and the direction which speculative minds are king present questions, a reply to which carries us back into the past. minister must go back to the original truths of Christianity, must mainin the simplicity that is in Christ. In doing this he must of necessity come a reformer, and sometimes a controvertist; but here he will be ompelled to make use of the lights of ecclesiastical history, that he ay trace the errors which he would remove to their origin in the pasions and weaknesses of men, in superstition and false philosophy. In gard to the doctrine of the Trinity, for example, he should be able to how how and when it was introduced into the Church by the learned onverts from Heathenism; and so of other errors. Within the last uarter of a century controversy has been maintained here on nearly ll the great questions which have agitated the theological world, but he battle for intellectual freedom is not yet ended; the time of protest s not yet past, but denial and protest must continue along with a living nd affirmative faith. The chief benefit, however, that will result from his study will be found in the new impression of the truth of Christinity. Some of the best, as well as the worst, aspects of human nature re here presented; and it will be seen that the greenest spots in the ast are where Christianity has been. The minister derives a two-fold dvantage, as he becomes familiar with the venerable faith of former ges, and as he enlarges his knowledge of human nature. He may

gain a yet more specific benefit from this pursuit, in gathering up the lessons that may be drawn from the latitude of opinion and speculation which was allowed in what are considered the best and purest ages of the Church. Examples of such liberty were quoted—in reference to the Old Testament, to inspiration, to the Divine nature &c. He will learn that new speculations are but old ones revived. So does the study of this branch of knowledge commend itself to the minister who desires a comprehensive and generous culture, partly by its direct, but chiefly by its indirect effects.

After the delivery of the Address thanks were voted to Dr. Lamson, and a copy requested, to be left with the Standing Committee. Messrs. Young, Putnam, and Lothrop were reelected the Committee. A question for discussion was then proposed by the Standing Committee, and was adopted by the Conference, viz. "Is there any thing in the experience of Liberal Christians, which tends to favor the introduction of new and extraordinary means of awakening religious interest." Rev. Mr. Sanger of Dover said a few words, when, in consequence of the crowded and overflowing state of the room it was voted, that the Conference adjourn to the saloon of the Odeon, which was soon nearly filled. The discussion was then continued by Rev. Messrs. Huntoon of Canton, Holland of Boston, Cole of Hallowell, Me., Clarke of Boston, who replied to various inquiries respecting the principles and methods adopted by the church which he has gathered in this city, Osgood of Providence, R. I., Thurston of Boston, Brownson of Boston, May of Scituate, Stetson of Medford, Whitman of Portland, Me., Putnam of Roxbury, Hedge of Bangor, Me., Palfrey of Grafton, and Miles of Lowell, some of whom spoke a second time, as the discussion brought out new topics. At the close of the forenoon Dr. Noyes of Cambridge made a statement concerning the wants of students in the Theological School, which was referred to a Committee, consisting of Messrs. Hedge, Hall of Providence R. I., Miles, Clarke, and Lunt of Quincy, to report after dinner; to which time the Conference was adjourned, for this purpose and for farther discussion of the subject that had been before them during the morning.

At 3 o'clock the Conference resumed its session in the Berry Street Vestry, which was filled. The Committee reported, "that Dr. Noyes be requested to attend the meeting to be held for missionary purposes tomorrow evening, and there repeat his statement, and that it be recommended to our brethren generally to adopt such measures for the promotion of this charity as may seem to them most fit." This report having been accepted, the discussion upon the question proposed by the Standing Committee was resumed, and maintained by Rev. Messrs. Nightingale of Deerfield, Woodward of Bedford, Parker of West Rox-

bury, Channing of Nashua, N. H., Hall of Providence, R. I., and Dr. Nichols of Portland Me.; when the hour for the meeting of the Convention having arrived, the Conference adjourned sine die.

The remarks made by the different speakers in the course of the day discovered a common spirit of earnestness, frankness, and candor. Considerable variety of opinion upon doctrinal questions and practical measures was exhibited, but perfect freedom of expression was allowed, and good must have resulted from such an exchange of views.

Sunday School Society.—The anniversary of this Association was celebrated in the usual manner in the Federal Street meeting-house on Wednesday evening, May 25. Hon. Stephen C. Phillips presided. Prayer was offered by Rev. Mr. Thompson of Salem. The fourteenth Annual Report was read by the Secretary, Rev. R. C. Waterston. It spoke of the interest felt at the present time in Common Schools, as in part an effect, and in part a cause of the attention bestowed on Sunday Schools. The means used to advance the character of the former might be adopted to increase the efficacy of the latter. Teachers' meetings might become normal schools. A need of improvement was a general subject of remark in the correspondence which had been received within the last year. Many extracts were given from this correspondence; in which the want particularly of efficient teachers was noticed. Teachers might derive great advantage from meetings among themselves, and with their pastors. Quarterly, and of late monthly, meetings of the Society had been held in Boston. Good and intelligent as our teachers are, they feel the need of improvement. The difference of age among the pupils in different schools is very noticeable. Correspondence had been maintained with friends of Sunday Schools in England and Ireland, large extracts from which were read. There the children who attend are chiefly poor and ignorant. In this country much has been accomplished for the children of the poor, and also for convicts in prisons. In the Middlesex jail between two and three hundred persons have been brought under the influence of the Sunday School, which is supplied with teachers mostly from the Cambridge Divinity School. The Agents of the Society have the last year visited 42 schools, in five States, and delivered 83 addresses, besides 13 particularly to parents. Three tracts have been published, and twelve life members been added.

After the Report had been read, Mr. Phillips, the President, addressed the meeting. He alluded to the interest of the occasion. The Sunday School is no longer an experiment; its success has been put beyond doubt. The times show an increased interest and influence in respect

to religion; much of which may be traced to these schools. Undoubtedly there are still great wants. But there is now no want of children: parents are no longer opposed to this enterprise. The great practical question now is, how far have teachers, superintendents, and pastors done their duty by this cause. The want of preparation for the work of a teacher is still felt. Such preparation is a duty, but it also yields the reward of personal benefit.—Mr. Phillips having invited others to offer their remarks with freedom, Rev. W. H. Channing, of Nashua N. H., spoke. The teacher, he said, should have no lower object than to call out the whole religious nature of the child; but to do this he must himself have religious life. Then he will be careful not to pour in upon the tender mind too much erudition, nor to cover it over with doctrinal instruction. The mind of the child is placed in a body and surrounded by weakness, that it may grow. It must not be forced—not be subjected to hotbed culture. Childhood is the era of freedom let religion sanction this freedom. We are too anxious to fence it in yet God meant it all for *prairie* growth. Childhood early learns the limitations and restraints of life. He had faith in the *little* means by which God teaches self-discipline. He would give to children unbounded hope. Alas! how soon is it lost. When God sees a child *a child*, he sees it religious.—Rev. W. G. Eliot, of St. Louis, Mo., gave some account of his Sunday school, formed seven years ago with ten scholars, seven of whom came from one family; now the average attendance is over seventy. Books, and particularly New Testaments, were given to the children who needed them. A New Testament Society was formed of those who paid fifty cents. Might not the schools in New England form New Testament and missionary Societies? On Christmas and Fourth of July the children have festive meetings, when each contributes not less than six, nor more than twelve cents, to be given to some poor person; they are happy in the gift and interested in its appropriation. They have a library of four or five hundred volumes, which, after it has been read through, they propose to give to some other school more in want of books. Their object is, to make the Sunday School a place of action, and not of talking merely.—Rev. A. B. Muzzey, of Cambridge, considered this a delightful occasion, whether he looked at the children or the teachers. The Sunday School is the means of lifting up the latter as well as the former. The teacher should rejoice in the opportunity he has of saving the children under his care from contagion, and on the bed of death he will be made happy by what he has done for others.—Rev. M. G. Thomas, of Concord N. H., remarked that the character of the teacher depended on his estimation of his office. Let him consider himself a co-worker with the great Teacher Divine. As the superintendent of his own Sunday school he had in winter

spent the hour between meetings on Sunday with the children, and after service in the afternoon had visited the State's prison for the same object.—Rev. S. Osgood, of Providence, R. I., wished that the Sunday School should be considered a branch of the Christian Church, and be conducted with a view to a church feeling—when each would care for all, and all for each. Laymen should take a part in this institution. Young men are needed; the office of teacher is neither beneath nor above them; it deserves the best gifts.—Rev. A. P. Peabody, of Portsmouth, N. H., considered the results of the Sunday School, though great, as falling below what we should expect from the efforts and arrangements that have been made. The generation now growing up is not better than the generation which preceded it—before the institution of these schools? Why is this? Because we have not fully understood the teacher's office. He should stand between the children and the temptations of the world. Many teachers have neither the seriousness of character nor the ripening Christian experience which are necessary to a performance of their duty. Heart-experience is as necessary for a teacher as for a pastor. The office is in effect a profession of religion.—Rev. C. F. Thayer, of Beverly, remarked upon the importance of perseverance on the part of the teacher, and illustrated the point by citing the case of a lady, who was concerned in the establishment of the first Sunday school in New England in 1810, and who for nearly thirty years, and to the day of her death, continued her interest and labor with great success. Such an example may afford us encouragement.

It being now past 10 o'clock, the meeting was dissolved. We believe it was the general feeling that this Society had never held a more pleasant celebration of its anniversary. The house was crowded. And a new interest was given to the occasion by the presence of the teachers and children of four Sunday Schools in the city, who filled the front seats in the whole extent of galleries and at intervals sang several hymns with great propriety and sweetness.

Meeting for Missionary Purposes.—On Thursday evening, May 26, according to previous notice, a meeting was held in Amory Hall to consider the subject of a Report made to a meeting held in Temple Avenue, of which mention was made in the last *Miscellany* (pp. 295, 6.) In this Report it was proposed to raise a considerable sum annually for the relief of needy churches in New England, the support of missionaries in the West, and the assistance of students preparing themselves for the ministry. The room on Thursday evening was nearly filled, with persons of both sexes. Hon. Stephen Fairbanks presided. Prayer

was offered by Rev. J. F. Clarke of Boston. The object of the meeting having been stated by the Chairman, Rev. James Thurston, of Boston, expressed his sense of its importance, and his hope that it would give rise to a hearty discussion.—Rev. Dr. Noyes, of Cambridge, presented the wants of the Theological School, in which there were now twenty-four students, sixteen of whom needed assistance; which could be furnished, to the usual amount, only to seven.—Rev. W. G. Eliot, of St. Louis, Mo., exhibited the condition of the West—its resources, its wants, and the prospects of reward for our efforts which it holds out, and its claims upon the sympathy and contributions of Christians in New England. He related the history of particular churches, advised the occupation of central points of labor rather than the support of temporary preachers, and urged the duty of every church to extend its regards beyond itself, so that it should in fact become a benevolent Association.—Rev. Dr. Parkman, of Boston, expressed his conviction of the importance of the views that had been presented and of the objects for which the meeting was called.—Rev. F. W. Holland, of Boston, confirmed the statements which had been made respecting our opportunities and our duties.—Rev. A. B. Muzzey, of Cambridge, encouraged as he was by the state of feeling in the denomination, was far from regarding it as an occasion for inactivity.—Rev. S. Osgood, of Providence, R. I., wished that laymen would give their views.—H. J. Huidekoper Esq., of Meadville, Penn., while he felt a deep interest in the subject before the meeting, must leave the choice of methods of action to his Eastern friends.—H. B. Rogers, Esq., of Boston, lamented the want of principle throughout the country, for which a remedy could be found only in *Christian* Christianity. He was gratified with the signs of more activity among us. He wished the clergy might give their hearty concurrence to the movements which indicated a more earnest state of feeling in the people.—Rev. R. C. Waterston, of Boston, added his testimony to what had been said of the wants of the churches, the claims of the West, and the necessities of young men wishing to enter the ministry.—Rev. S. D. Robbins, of Chelsea, spoke of the love which one soul should bear to another, of the control which a Christian spirit should exert over business, and of what the believer owes to Christ and the Church.—Rev. S. J. May, of Scituate, introduced the subject of Slavery as one which deserved the attention of a meeting engaged in considering what should be done for the churches and for those who should go forth as preachers.—Some discussion arose on the question of order, which ended in Mr. May's continuing his remarks on the indifference of Northern churches to this subject and on our duty to congregations at the South which receive their ministers from us.—Rev. J. F. Clarke expressed his hope that something would be done, as well as much said, before the meeting dispersed.—Several gentlemen im-

mediately offered to give or obtain for the present wants of the Theological School, some $100, and some $50, and the amount of $1000 was soon promised.—One or two suggestions were made by Rev. F. T. Gray of Boston, Mr. G. F. Thayer of Boston, and Rev. T. B. Fox, of Newburyport. The meeting was then closed—at half past ten—by prayer from Rev. Mr. Fox.

Massachusetts Bible Society.—This Society held its annual meeting on Monday, May 23. The Officers elected were Rev. John Peirce D. D., *President*; Rev. Henry Ware D. D., *Vice President*; Rev. Francis Parkman D. D., *Corresponding Secretary*; Rev. Geo. W. Blagden, *Recording Secretary*; Mr. Henry Edwards, *Treasurer*. The three last named gentlemen constitute the Executive Committee, to whom applications should be made for Bibles. There is also a Board of Trustees, composed equally of clergymen and laymen.—The public meeting was held in the Central church in Winter Street, Dr. Peirce presiding; who remarked that this was the third society of the kind formed in the United States, (the first having been the Philadelphia Bible Society,) that it was formed in 1809, and incorporated in 1810, with 107 members, 62 of whom have since died. The Annual Report was read, from which it appeared that the Society had distributed 1948 bibles and 765 testaments within the last year—to needy foreigners arriving here, to seamen in public and private vessels, to Sunday schools, to the city missions and other charitable institutions of Boston, and to destitute individuals. Five hundred dollars had been contributed towards defraying the expense incurred by the American Bible Society in printing the New Testament for the blind. The meeting was addressed by Charles T. Russell Esq., Rev. George W. Blagden, and Rev. Sylvester Holmes.

Massachusetts Congregational Charitable Society.—The annual meeting of this Society was held, May 23, when the following persons were elected for the management of its affairs the ensuing year:—Hon. Peter C. Brooks, *President*; Rev. John Pierce D. D., *Vice President*; Rev. Francis Parkman D. D., *Secretary*; George Ticknor Esq., *Treasurer*; Rev. Henry Ware D. D., Hon. Josiah Quincy, P. C. Brooks, Jonathan Phillips, Leverett Saltonstall, James Savage, and John A. Lowell Esq., *Counsellors*.—Seventeen hundred dollars were appropriated in charitable distribution to destitute widows and families of deceased clergymen; and two hundred dollars to be added to the con-

tribution of the Convention, whose fund is devoted to the same objects. —Hon. Samuel Hubbard, Hon. Francis C. Gray, Rev. Samuel K. Lothrop, and Rev. William M. Rogers were elected members of the Society, to supply the vacancies occasioned by the resignation of Samuel A. Eliot Esq., and Thomas W. Ward Esq., and by the deaths of Rev. T. M. Harris D. D., and Rev. Edward Richmond D. D. D.

This is one of the most ancient, as it is also one of the most useful charities within the Commonwealth. Since the incorporation of the Society in 1787, it has not failed in any year to dispense its bounty, and it has been blest as the ministry of comfort and gladness to many afflicted hearts.

American Peace Society.—The anniversary meeting of this Society was held in the Marlboro' Chapel on Monday, May 23. Prayer was offered and the Scripture read by Rev. Mr. Parker, of Cambridge. The annual Report was read, from which it appeared that the Society employs three travelling Agents who deliver lectures and distribute publications, and one stationary Agent who remains in Boston to conduct the general business; that a large number of tracts and other documents have been issued, and are widely circulated; that auxiliaries have been formed at Portsmouth and New York, with the intention of establishing others in all the large cities and towns of the United States; and that correspondence is maintained with similar institutions in England and on the continent of Europe, which are prosecuting their work with zeal and success. It was painful to learn that the efforts of the Society are sustained by inadequate pecuniary contributions; the receipts, and therefore the expenditures, have been comparatively small; but arrangements are in train for more extensive solicitation, which, it is hoped, will result in a large increase of means. After the Report was concluded an Address was delivered by Samuel E. Cowes Esq., of Portsmouth, N. H.; in which the usual objections to the Peace cause were examined and refuted, and the inconsistency of the common justifications of war was exposed. Hon. William Jay, of New York, was chosen to deliver the Address at the next anniversary, and Rev. William E. Channing D. D., of Boston his substitute. The Society expressed their wish that a "Conference of the friends of Peace from different countries should be held in London as soon as practicable," under such arrangements as may be made by the London Peace Society. A resolution was also passed, expressing their "sympathy with Rev. Sylvester Judd, (of Augusta, Me.) in the persecution he has suffered in consequence of his late Discourse on the Moral Evils of the Revolutionary War."

Society for Promoting Christian Knowledge, Piety, and Charity.—In its early days, before other institutions of a similar kind were multiplied, this Society was the instrument of much good. It numbered among its founders and supporters many of the best known among the clergy and laity of our churches. Its immediate and principal object was the multiplication of religious books, of which it was the means of putting several into circulation. Its operations are now very limited, but it still has a considerable fund at its disposal, though it no longer solicits contributions or subscriptions. At the annual meeting, May 24, Rev. Francis Parkman D. D., was chosen *President*; Rev. Charles Lowell D. D., *Vice President*; Rev. F. W. P. Greenwood D. D., *Secretary*; Mr. William T. Andrews, *Treasurer*; Rev. James Walker D. D., Rev. Joseph Allen, Rev. Samuel Barrett, Rev. Alexander Young, Rev. George Putnam, Trustees. Rev. Dr. Greenwood, and Messrs. Young and Barrett were appointed a Committee on a proper disposition of some part of the funds.

Convention of Congregational Ministers.—This body met on Wednesday afternoon, May 25, for the transaction of business. The usual Committees were chosen, and appropriations made. Rev. N. Adams was reelected Scribe, and Rev. S. K. Lothrop, Treasurer. Rev. Dr. Dana, of Newburyport was chosen Second Preacher for the next year, the First Preacher, according to the election last year, being Rev. Dr. Field, of Weston. On Thursday forenoon the annual Sermon was delivered in Brattle Street meeting-house, by Rev. M. P. Braman, of Danvers; who took his text from Acts xvii. 11, his subject being the Characteristics of the New England mind favorable to the labors of the Christian Minister. 1. Mental activity, as seen in the diligence, versatility and inventiveness which distinguish our people. 2. The habits of industry and forethought which have drawn upon us the appellation of a "calculating" people. 3. The *practical* character of the New England habits. 4. Repugnance to a religion of forms. 5. General respect for authority and order. 6. The prevalence of a religious spirit. From which the preacher inferred. 1. The importance of an intelligent ministry. 2. The need of practical preaching. 3. The necessity of a minister's devotion to his work.

These points were ingeniously illustrated, with less, however, of application to the ministry than we expected. Throughout the discourse also ran a vein of humour not agreeable to the solemnity of the place and occasion. The collection at the close of the services amounted to $120.

EVANGELICAL MISSIONARY SOCIETY.—This Society holds its annual meeting for business in May, but has public services at other times whenever the Executive Committee deem best. The meeting was held this year on Thursday, May 26. The Officers elected were:—Hon. P. O. Thacher, *President*; Rev. C. Lowell D. D., *Vice President*; Rev. Chandler Robbins, *Secretary*; Mr. Nathaniel Thayer, *Treasurer*; Benjamin Guild Esq., Rev. H. Ware Jr., D. D., Rev. F. Parkman D. D., with the two last named officers, *Executive Committee*. A Board of twelve Trustees was also chosen. The Reports of the Secretary and Treasurer were read and accepted; the former presented intelligence and communications from the missionaries employed by the Society; from the latter it appeared that the receipts the last year had been $1500, the expenditures about $1100.

SOCIETY FOR PROPAGATING THE GOSPEL.—The Society for Propagating the Gospel among the Indians and others in North America held their annual meeting on Thursday, May 26, elected their officers as follows:—Hon. Lemuel Shaw, *President*; Rev. Henry Ware D. D., *Vice President*; Alden Bradford Esq., *Secretary*; Rev. Francis Parkman D. D. *Assistant Secretary*; Hon. P. O. Thacher, *Treasurer*; Benjamin Guild Esq., *Assistant Treasurer*; Rev. Dr. Parkman, A. Young, E. S. Gannett, G. Putnam, S. Barrett, *Select Committee*; Letters were read from missionaries employed by the Society, viz. Rev. W. G. Eliot, of St. Louis, Mo., Rev. George Moore, of Quincy, Ill., Rev. Joseph Harrington Jr., of Chicago, Ill., Rev. W. P. Huntington of Hillsboro', Ill., Rev. J. F. Rogers, of Bernardston, Mass.; besides whom Rev. Mr. Smith ministers with great diligence and success to the people on the Isle of Shoals. Dr. Jenks, as chairman of a Committee appointed on the subject, made a report on the condition of the Indians in North America, presenting a view of the remnants of the Aboriginal tribes within the United States, and of the methods by which assistance might be afforded them by this Society; which was referred to the Select Committee. Appropriations were made to Rev. O. Smith and Rev. J. F. Rogers, to Western missions under the direction of the Committee, and to the Treasurer and Secretary. Upon the reading of the report of the state of the funds left by the late Treasurer, George Bond Esq., of whose death information had been received the previous day, Judge Shaw made some appropriate remarks, and a resolution offered by Judge Thacher was adopted, expressive of the sense entertained by this Society of the great excellence and long proved usefulness of their late associate.

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THE

MONTHLY MISCELLANY

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VOLUME VII.

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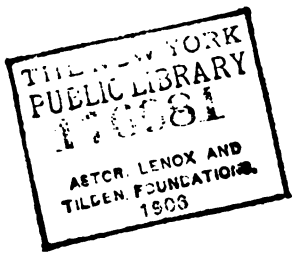

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THE

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LETTER TO A FRIEND ON RELIGIOUS EXPERIENCE.

MY DEAR FRIEND:—

WHEN we were last together our conversation turned on the subject of Christian Experience. We were however interrupted by the entrance of others, while both of us had probably much more to say. On most points we were entirely agreed, as, for example, on the supreme importance of religion, and on the necessity of taking a stand in one's own heart and before the world on religious principle. But on other points there was apparently some difference, though I know not that the difference was very material, in the views which we entertained. Trusting, as my apology for thus encroaching on your time, to the interest we both feel in the subject, I venture to continue the conversation in a letter. The two topics on which we seemed most inclined to differ related, first, to the nature of a Christian experience, and secondly, to the system so widely prevalent, by which new converts at the commencement of a religious life are brought forward to narrate in public their religious experiences. These two points may be most conveniently considered separately.

First; as to the individual,—what is meant, when it is said that he has 'experienced religion,' or has 'obtained religion?' I use

these phrases, because they are in such common use. It may be remarked, however, that they are not Scriptural. The word, 'experience,' is not found more than four or five times in the Bible. This of course does not in the least detract from the importance of the ideas which they express. But it shows that there is no peculiar sanctity in the phraseology.

What is meant by experiencing religion? The word, 'experience,' is derived from a Greek word which means—to try—to make trial of—to learn the nature and worth of a thing by trial. He has a religious experience who has learned the worth of religion, not by hearsay and testimony, but by personal trial; that is, by receiving its principles into the heart and applying them to the government of the life. Just so far as a man has tried religion in this way and felt its worth, he has experienced religion, and no further. Except that the subject is of infinitely greater moment, it is like experience in any thing else. An upright man has experience of the worth, of the difficulties, the advantages and satisfactions attending a course governed by principles of integrity. An intemperate man has experience of the evils of intemperance, for he has tried them. And if he reform and become temperate, he learns by experience the worth of temperance. And the experience we have of any principle depends on the fidelity, thoroughness, and length of time in which it has been applied to the life. A man who from youth up has been intemperate, but who last week reformed and resolved to begin a new life, has had a very long experience of intemperance and a very short experience of temperance. A man who from youth up has lived an irreligious life—thought of religion only to trifle with it—lived as if this earth were all—as if man had no soul and the world no God, but who last week by the mercy of heaven was led to a change of heart and life, no matter how great that change, and though it be one which should fill his soul with humble thankfulness, and one over which his friends and the very angels of heaven may, yea, do and must rejoice, yet so far as religious experience is concerned, such a man has had a very long experience of what worldliness can do for him, but a very short and imperfect experience of the worth, the difficulties or the satisfactions of a religious life.

Religion is something not for transient feelings, not for a day or

a week, not for set times and seasons, but for the life. The amount of our experience of religion is in proportion to the degree in which religious principle has controlled our motives, purposes, habits, affections, actions. He has the true experience of religion who is made a better man by it,—better in his business, better in his social relations, more devout, more humble, more grateful to God, more disinterested, more faithful to the strict course of duty among men. Christ saves man by saving him from his sins. The purpose of his religion is to make man better,—to make him good, pure, holy,—to raise his motives, elevate his aims and hopes, purify his heart and life, and through this way of virtue and piety to secure to him an increased, permanent, inward, spiritual happiness. He has had the true experience of the worth and power of religion, who has been not merely moved to fear or hope by it, but who has been made a good man by it—a righteous man by it—a Christian man in heart and life.

In using the phrases—'experiencing religion'—'obtaining religion'—they ought to be used with much discrimination. They are sometimes used in that vague way which might almost lead one to suppose that the great work of religion, (which God has made to be a work of progress, of perpetual, and we may hope eternal advance in purity, virtue and holiness,) might be not only begun but consummated in a day. To illustrate this, take the most striking case which can be imagined. Take one who last week was utterly thoughtless of God and duty. This week his soul is changed—is full of devout aspirations, of religious purpose and peace and hope. It is said he has experienced religion—has obtained religion. But what has such a one actually experienced, what obtained? Certainly, a vast deal. He has obtained a view of his actual condition and wants. In the language applied to the prodigal son, he has "come to himself." He has experienced, has felt the power of Divine truth with such force that he is resolved to forsake his sins and live by the truth, and he feels that inward satisfaction, that joy mingled with trembling, which follows such a change of purpose; feels too that if he be faithful, his sins shall be forgiven and God look on his course with approval. If the change be real, it is the greatest that can take place in life. He has then begun to live, and he will never cease to bless God

that then and there this new and better life begun. But it remains to be proved whether the change be real; he has yet to bring these feelings and purposes to the test. To speak strictly, he has obtained not so much religion, as the beginning of a religious life. He has not gone over the whole of the road that leadeth to heaven —he has but entered on that strait and narrow way. He has obtained Christian purposes: but now comes the more difficult work of reducing these purposes to principles and habits. He has yet to subdue the habits, tastes, feelings, principles, purposes, of his past life to his new principles. When the Scriptures use the strongest language respecting such a change, they call it being "born again;" language which, while it expresses the magnitude of the change, also indicates that so far as this new life is concerned, the man is weak and inexperienced like a little child. His Christian course is but just begun; and time only can show whether it is really begun at all; and the time will never come, we may rejoice to believe, in which greater heights of happiness and holiness shall not appear before him to which he may ascend.

These phrases are liable to give mistaken and altogether too low ideas of the demands of religion. Religion gives birth indeed to emotions, hopes and aspirations which take hold on heaven and heavenly things. But these emotions, however deep, do not constitute a religious character. They may be the beginning, but are not the end. The man is not a religious man, till these feelings have ripened into practical principles, which control the heart within and the life without. The feelings prepare the way for those principles, but they are not those principles, and may exist without them; and at any rate such principles are not at once attained. Take not the whole character, but a single quality, and this is at once seen. Religion demands that a Christian be disinterested. Were one whose heart and habit had been one of selfishness from childhood up, to say that in a day or week he had subdued the power of selfishness and become truly disinterested, that the whole complexion of his feelings and habits had changed, we should be likely to think that he was deceiving himself, or had a very imperfect idea of what disinterestedness was. He may then have resolved to become disinterested and begun to act on disinterested principles. But before disinterestedness shall obtain

a firm seat in his soul, before he shall act from disinterested principles as naturally and uncalculatingly and spontaneously as he did formerly from selfish principles, what time must elapse, and through what struggles and self-denial and discipline he must pass. And yet this is only one of the qualities which go to make up a Christian character. To speak of obtaining religion then at any particular point of time, if any more be meant than that then a religious course commenced, is language liable to lead to great misconception of the nature of religion. If we think we have already obtained enough, we shall not earnestly seek after more. No man is warranted in saying more than Paul. His words are: "Not as though I had already attained, either were already perfect. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind and reaching forth unto those which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus our Lord."

The other point on which we disagreed relates to the expression to others of this religious experience. If one is led, seriously and in earnest, to resolve on leading a Christian life, for his own sake as well as for others, it can hardly be doubted, that it is well for him in some way to make a public profession of those new principles by which he intends to live. He ought to do it for his own sake. He has actually changed his ground, and such profession is but making known to others the ground on which he wishes now to stand. Such an avowal of the principles by which he intends to live establishes, and makes more definite to his own mind, those very principles. It saves him from a false position as it respects others. By such avowal, once for all he explains to others his position, and why he sees fit to pursue in many cases a course different from his former one. He saves himself from the necessity of perpetual explanation, and from the inducement to attempt to make old habits which he condemns harmonize with principles which he now approves. If he really desires to be a Christian, he must constantly act out his principles in the world. Let him then avow his principles. He will not then be misunderstood. He will stand firmly; he will be freed from many temptations, his own purposes will be confirmed by this avowal, and if he be sincere, he

will in every respect stand the stronger for it. Then as to others. If he really regard a Christian life as of the first importance to himself and others, it is manifest that his influence ought to be cast decidedly into this scale. He ought not, like the Jewish ruler, merely to go to Jesus by night, but as an encouragement and help to others he ought to avow the principles by which he thinks he ought, and by which he hopes, to live. Here is in part the reason for a public profession of religion. And though it may be done in many ways, practically there is no way more simple, less ostentatious, by which at once, quietly, without assumption, but decidedly it can be done, than by connecting oneself with a church. Without its making any claim to perfection, it is a simple but decisive acknowledgment that one feels it to be his duty, and that it is his purpose, with Heaven's aid, to lead a Christian life. Without words, without pretension, it places him at once on that ground before the world which he hopes and intends to occupy.

Then too there is need of mutual sympathy and encouragement in a religious life as much as in any thing else. It would seem as if sympathy on this subject were as natural as on any. "Out of the abundance of the heart the mouth speaketh, and if any thing can put abundance into the heart, it is religion." And unless restrained by custom or education, it would seem as natural to express religious emotion and to appeal to religious principle, under proper circumstances, as to express other emotions and to appeal to other principles. Doubtless there are limits to this. One is not to expose his deepest and most sacred feelings at all times to the world's gaze, and there are feelings which ought not to be uttered save to God. It were as wise to pull up the roots of the flowers in one's garden and exhibit them to every passer-by, and expect them still to grow and flourish, as perpetually to pull up and expose one's religious feelings. There is such a thing as secret prayer, and there are many feelings in the heart which ought not to be uttered to the world and ought not to appear save in the life. But still that friends, in the frank and unpremeditated intercourse of friendship, should reveal to each other something of their religious experience, their struggles, their difficulties, their hopes, their satisfactions, would seem equally right and natural and profitable. In such an

intercourse each one gives and gains strength. Of this natural and simple intercourse we all stand in need.

But intercourse on religion is made singularly artificial and formal—something aside from the ordinary intercourse of life, a thing of public address or of private exhortation. Among these formal modes of religious intercourse and influence, respecting which we had some discussion, is the public narration, especially by new converts, of religious experiences. The propriety of this system demands consideration, for every day it is becoming more widely employed, and is made a means of almost immeasurable influence, either for evil or for good.

That it is a most powerful means of exerting influence no one can doubt. We see it not only in religion, but in other things; for example, in the case of the reformed inebriates, where by the power of sympathy and the public narration of personal experiences millions have been lifted out of the grave of intemperance. If I remember right, you referred to this case, as proof of the utility of giving a public account of one's experience in the matter of personal religion.

I cannot, however, think that it furnishes any such proof. The cases are not analogous. Of the many points of difference it is sufficient to mention one. The experience of the reformed inebriate relates to facts about which he cannot be deceived. It goes to this point,—that he was intemperate, and that however difficult, he has had the power to resist the temptation to one particular outward act, namely, the lifting of the intoxicating cup to his lips. It is a single, outward, visible fact, about which there can be no mistake. But the narration of religious experiences relates to spiritual attainments about which there may be very great mistakes. Especially does this apply to the beginning of a religious course, when one may mistake a religious feeling for a settled principle, and by the profession of attainments about which his subsequent life may show that he has acted under a delusion do great harm both to himself and to others. The one kind of experience relates to a particular outward act, the other to the state of one's whole spiritual nature in its relations with man and with God. A system of procedure which may be most useful in

recovering and withholding men from intemperance, may be any thing but useful in promoting the spirit of religion in the soul.

As to the tremendous power of this system, there can be no question. But there are many modes in which man may exert influence over his fellow-man and where the result is all evil and only evil. And the true question here is, not whether the public narration of one's personal experience is a powerful means of exerting influence, nor whether it is a useful one when confined to its proper place, but whether in religion, on the whole and as a rule, it is good for those who thus narrate their experiences or for those who are influenced by this narration.

In the natural shrinking which most men feel to proclaim their deepest religious experiences, it seems as if we might almost see the word SILENCE stamped on them by the Divine hand.

Then there is always great peril in making use of any feeling intentionally as an instrument wherewith to act on the minds of other men. Thus used, there is great danger lest what was once a real and true feeling soon become no feeling at all.

Then it is not safe to use many words respecting our personal spiritual attainments. Let them appear in an improved and improving life. He hazards their existence, who proclaims them much in words. Were one who had been selfish, but who really had become benevolent, to be forward in proclaiming with many words to the public his growth in benevolence and the satisfaction he derived from it, we should feel that his real benevolence was in danger. Better that his left hand had never known what his right hand had been doing. But any real history of one's religious experience must include, not only an account of his growth in benevolence, but in all other Christian excellencies.

Another consideration is this. The public and formal narration of experiences is liable to lead the unreflecting to think that religion consists mainly of certain religious emotions and purposes; for these are what are most likely to be dwelt upon. But these form but a very small part of a true religious experience. He who would narrate his real religious experience must speak not merely of feelings, for all men, even the worst, sometimes have these, (just as the day thickest with clouds has some rents and breaks through which the blue sky looks in,) but he must give an

account of his application of his Christian principles to his daily practice, in the regular duties and avocations and trials of life. Have our religious principles had such control over us, as not only to make us think more of religion, but to live more religiously—such control over us as to make us better men yesterday, to-day, and every day in the particular duties of our place? We must ask not merely whether we have prayed at certain seasons and felt deeply, but whether these feelings have been strong enough to control us, whether in the workshop and the counting-room and on shipboard, in our business competitions and rivalries, in our speculations, in the hazards to which we expose the property of others entrusted to us, in the manner in which we use our gains,—the man in his avocations abroad, the woman in her cares at home,—whether there, just there, where the strain comes upon the character, we have applied our Christian principles to our practice; whether there they have made us more kind and disinterested, more just and useful, more devout and obedient. This is the test of a religious character, and the only test of any worth. Here must be our religious experience, if we have any. But this would be a history of the whole inward and outward life. But in any public narration of one's experience, except that a man might express his general opinion of his own character, this would hardly be referred to. And not being so, the impression is left, that not the life and the real character, but emotions which may be as transient as the cloud and the dew, are the important things in religion.

Then, again, the tendency would seem to be, to lead one to rely too much for his religious hopes on certain states of mind experienced at some particular period, perhaps long ago. Here there is room for much self-delusion. The true question is, what is one's state now, what his life now? By frequently referring to a past time men may easily come to rely upon it as a sufficient foundation for hope, and say, as Cromwell did after a life of ambition and blood, 'Whatever I am now, I was once in a state of grace,' and like him think that sufficient. If one does rely on that past feeling as if then religion had been secured, all peril passed, there is danger lest he should omit religion from his practice and go on as ambitious, as grasping, as worldly, so far as the real life is concerned, as he ever was. He may possibly make the existence of

strong religious feelings in some past time, unconsciously, an apology for the neglect of a really religious life.

And is there not danger lest it interfere with that humility and self-distrust which are such important elements in a Christian character, and indeed in any character of any worth? If one has for a long time led an irreligious life and has but yesterday come to think seriously of his state, and the greatest change is wrought in him, no matter how great the change or how strong the feeling, it would seem as if there must be great humility and self-distrust,—as if, instead of any loud and confident expressions of security, he would be disposed to try his new feelings and see if they are as deep-seated as he thought. If one had led an immoral and corrupt life, and were brought by any circumstances to resolve upon a change, no matter how strong the purpose, we should not think it safe or wise in him to rush forth and proclaim to the world confidently that his past habits had no more dominion over him, that he was now safe and redeemed from them. "A great many good feelings and purposes evaporate and go off in words." If the feelings are sincere and deep, it would seem as if the first impulse would be, not so much to rejoice in them publicly, as to try them and put them in practice.

Then this system, with all its advantages so far as others are concerned, has also its hazards for others as well as for oneself. If one is in the habit of speaking much of the depth and fervency of his religious feelings, his confidence and assurance of the Divine favor, he will thereby doubtless excite and encourage others. But if his life, which is all that man can see, does not correspond to such feelings, if he is where his interests are concerned just as worldly as before, as little disposed to make sacrifices to duty or for the good of others, no more faithful in his life than those who make no pretensions to such feelings, he is likely to convey one of two very dangerous impressions to the minds of those over whom he has influence,—either that he is himself deceived about his own feelings, or that a man may be religious without doing his duty. Some he will make skeptical as to the sincerity and reality of all religious feelings and professions, while he may lead others to take a most erroneous and low view of what religion is and what it requires.

I have here spoken only of one particular mode among many, in which a man's religious experience may be revealed to others. I should be greatly misunderstood, if from these remarks you should think I would undervalue the importance of religious sympathy. There are times when one longs to give utterance to the feelings which are laboring in his own bosom, and when it is good to utter them. There are times when we crave the support of an encouraging word coming from the Christian experience of others, and happy is he who then receives it. Blessed is that circle of Christian friends where each in sincerity and simplicity upholds the failing hands and encourages the Christian purposes of the other. In such a relation as this they are helpers of each other in their highest interests, and their earthly intercourse is crowned with light and hope from heaven.

There are many ways in which men may promote religion in the world. But it must never be forgotten that after all he who would exert a really religious influence, must do it mainly not by his words but by his life. Words and exhortations are good in their place, but they have comparatively little power. A life, in its sphere, has very great power. It is like the principle of gravitation, which though silent and unseen, acts constantly and all but omnipotently. Where the life is, there is occasion for few words. It speaks for itself. Like a light-house on a dangerous shore, it need not speak to say how much light it might give, how well it is constructed. It speaks not, but it shines—shines steadily through the night and over coast and sea, and every shattered and tempest-driven bark blesses its guiding rays. So amidst the night of earthly trial let the life shine, and it needs not many words to tell its nature or the principles which govern it or their worth. A power will go out from it, sometimes all the greater because it is noiseless. What power in a righteous life! Were all in any community who acknowledge the duty of living a Christian life to live it, were they governed by religious principle, in the family, in business, in all social relations and competitions, what a change would take place! Though little were said, through the power of character upon character, not a generation would have passed away, before we should see amongst us an image of the millenium.

I have written on this subject at greater length than I intended,

and yet there are many topics which I have not touched. Enc however has been said to illustrate what seems to me to be great point,—that religion is for the life. Religion gives princi but these principles are intended to do more than excite our h and fears. They are to be adopted into the soul, to contro desires and motives, and from the soul to pass into the life. has experience of the worth of religion, who lives by relig principle, who has such reverence for God that he really seek will in order to do it, whose prayers flow out of a penitent, g ful and childlike heart, whose soul is inwardly right before (and whose life is therefore outwardly right before men. Obedi —doing that which God has given us to do—doing it cheerf gladly, faithfully—this is the proper fruit and test of Chri feeling. "He that hath my commandments and keepeth the says the Saviour, "he it is that loveth me; and he that loveth shall be loved by my Father and I will love him and man myself to him."

Very sincerely your friend,

E.

THE PAUPER'S FUNERAL.

How few people possessed of affluence, or placed above by living "between the little and the great," appreciate right the comforts and privileges, which a bounteous Providence imparted! How few are there, whose hearts swell with g gratitude for the rich tokens of God's mercy that are found tered along the pathway of their experience! It is a fact, when men are blessed with prosperity they are prone to forge acknowledgments which are due from them to a Heavenly Fat having abundant resources for good to which they can always and find gratification and happiness, they are apt not to reco the invisible workings of Providence, and become forgetfu their dependence upon Him whose beneficence continually m ters unto his children, though they are heedless of the hand sustains them. Would it be thus, could such persons see know the diversities that exist in human life—could they be

the contrasts that are everywhere to be seen by the practical observer of human society? I will not judge so harshly of mankind as to suppose there are any so destitute of those sympathies which impart grace and loveliness to human character, that they can enter the abodes of poverty and wretchedness and witness the scenes of misery and affliction that occur there, and not be aroused to deeds of benevolence, and filled with pious gratitude towards that good Being who has protected them from the pains and woes that pinch the poor.

I was led to reflections like these by a little incident that occurred in the town of ——, where I had been passing a few months of professional labor. As sometimes happens in the varied life of a clergyman, I was called to attend the funeral of an entire stranger; of one whom I had never seen, and by whom I was unknown. Embarrassing as is the occasion of a funeral to a young clergyman entirely ignorant of the family or character of the deceased, this was peculiarly so to me. It was the funeral of one who had died, not in the midst of friends and surrounded by heart-stricken mourners, but cut off entirely from the sympathies of the great world and left to expire in the presence of strangers.

The deceased was a young woman, who, through some fault or misfortune of those whose natural duty it was to protect and fit her for some sphere of usefulness in life, had been brought to close her short life in the poor-house of ——. Disease had, as I learned from the matron of the establishment, long been preying upon her. Consumption, that with flattering pains attacks alike the rich and the poor, had been sent to her on its errand of destruction, and she sunk at last under its wasting power. Of her history or her character I knew nothing, save the little I could learn in the few moments of waiting for the assembling of those who were to attend the funeral. Her early days might have been happy; in the period of childhood, perchance, she rejoiced in all the gladsomeness that usually fills the heart of youth. Unconscious of the near approach of poverty and disease, she might have looked forward with hopeful anticipations; animated perhaps by the bright visions which pass in quick succession before the mind of a child when thinking of the future, she might eagerly have awaited the coming of that period when experience should verify, or dissipate her

hopes. The world might have been to her as beautiful as it ever appeared to the eye of innocence; perchance her heart exulted at the sight of nature's loveliness, as does the heart of simplicity, feasting as it were upon the landscape, never weary of listening to the song of the birds, nor tired of gathering the wild flowers that grow upon the hills and in the fields, types of its own purity. The same heaven might have been around her in infancy that is present to those born in prosperity. But of all this I knew nothing. However it might have been, there was a striking contrast to it all in the scene around me.

Of her last hours, too, I was totally ignorant; whether she had been conscious of her approaching dissolution, and prepared with Christian resignation and hope to meet the inevitable issue of her disease; or whether she had been a stranger to the truths which Jesus taught. Whether she died in anxiety and fear, or fell asleep trusting to the power and grace of God to receive her departing soul, I knew not. There she lay, in the coffin which the authorities had according to custom provided for the corpse, covered with a rusty black pall, which had probably performed the same service for many, both old and young, before in that house. Curiosity had summoned, to my surprise in such a place, a large concourse of people to witness the burial; the inmates of the house, all who could be present, were collected together, some of them old gray-headed men, and others feeble women, bent over by the hard service they had rendered to poverty and sickness, and many of them looking with curiosity upon the young man who had come to pray at the funeral of a pauper.

The service being over, I departed with my companion who had invited me thither. As we passed down the avenue which led to the house from the main road, I saw on one side, in a field adjoining, the rude mounds which distinguish the burial-places of such establishments. A newly-dug grave awaited the coffin of her over whose remains the voice of prayer had just been uttered, and soon after the body was laid side by side with others over whose graves the grass would scarcely grow, as if poverty had followed them thither, and even in death they were not able to escape the marks which it had stamped upon them in life. There was something painfully unpleasant in the thoughts that were sug-

gested by the scene we had witnessed. To die in such a situation and then to be buried by strange hands in so rude a spot, unsheltered by a tree or a shrub, unmarked by any tribute of affection, and with nothing to designate the grave save the sterile mound which decency heaps up over the relics of the pauper! It is true that it can make no difference to the unconscious ashes of the dead, whether they lie in one place or another; and I used to think that the grave-yard, while it teaches a lesson of humility, also presents an assemblage of "idle pageant piles" engraved with senseless flatteries, and monuments of living pride rather than of departed virtue. But, however unmeaning such things may sometimes be, the thought is revolting of being buried like a dog in the earth, with no kind friend to drop a tear upon my grave, and nothing to mark the spot where my ashes repose in everlasting sleep.

The incident which I have now related, simple as it may appear to the eye of him who reads it, impressed my mind with the value of the Gospel religion, with a power that I have seldom felt—its adaptedness to meet the wants of every situation, and above all to supply the place of those comforts of which the unfortunate and poor are destitute. It taught me a lesson of gratitude for the privileges with which a beneficent Providence has marked my lot, and presented with a reality before my eyes a wide sphere for benevolent action. It taught me, too, to judge less hastily than is common to the world, of the vices which sometimes are found connected with indigence. When we see those who live forgotten and neglected by men wandering in the mazes of error, or indulging in evil and pernicious habits, why should we harshly condemn them, when a little reflection may teach us that perhaps only the prosperity with which Providence has blessed us has preserved us from similar obliquity? Happiness and virtue, it is true, do not depend upon the outward condition, yet the privileges of prosperity are favorable to peace of mind, and one would think that the freedom from earthly care and anxiety which attends in the path of affluence and ease would conduce in no small degree to the growth of virtuous character. However this may be in reality, there can be no question that the adversities which some men experience demand a strong faith in Providence and a clear hope in a future state, to sweeten the privations of life, and take away the

sting from that neglect which the unfortunate of this world are called to endure. It is a grateful feature therefore in the present age that religion is adapted to meet these wants, and that "the poor have the Gospel preached unto them." J. A. B.

THE IDENTITY OF JESUS AFTER AND BEFORE HIS RESURRECTION.

This fact in the Evangelical history has been very seldom noticed, and yet is one of the most convincing arguments of the reality of the Saviour's return to life. We have never known it hinted at more than once; still it is so natural, yet so unexpected, a proof of the writer's fidelity to facts, that we cannot but dwell upon it as of signal importance to a rational faith.

Jesus appears the same being after coming out of his three days' sleep in the tomb of Joseph as before. Death has nowise changed him. Whatever visions of heaven, whatever communion with God he may have enjoyed, he returns to his disciples unchanged. The same zeal for the triumph of truth inspires his life, the same tender sympathy for the weakness around him possesses his heart, the same pure and generous spirit speaks out in every word and look. The faithful Mary finds her heroic attachment rewarded by the first welcome of her risen Lord. The penitent Peter is welcomed to his Master's friendship again while the wounds his apostacy had opened are still fresh. The doubting disciple, who had probably left the cause in despair on the night of the Crucifixion, finds his skeptical spirit met with the same divine condescension which marked the previous life of him who "stooped from heaven to wash the disciples' feet." Upon their assembly by night, where his presence must have awakened a strange awe, the same gracious benediction fell which had been theirs while he sojourned with them on earth. The Apostolical commission given anew with renewed emphasis, now that their visible Head was to be removed and the miraculous aid of the Holy Spirit to be permanently given as a compensation for their loss, was essentially

the same, except that he who must have considered himself, and no doubt was considered by others, to have forfeited by his faint-hearted denials a participation in this work, was recognised as a missionary of the Cross by repeated and solemn invitations and injunctions. And that last act of majesty, devotion and love which parted him from his disciples, that farewell blessing with which he was carried up into heaven, how beautifully did it express the spirit of his whole life and complete every manifestation of tender interest he had made before! His life had been all blessing, its close must breathe the same holy love.

Thus exactly was the identity of the Saviour's character preserved by these artless biographers; thus perfectly, yet undesignedly, do the facts they record satisfy us that their Lord was the same after his resurrection as before. No writer of fiction, had such an idea visited him, would have dared thus to pourtray a character of divine holiness; the affections of earth he would have thought too poor for the heart of heaven—the ties below too mean to be recognised by one who had been on high—the attachment of a few Galilean peasants too worthless to be cherished by one who was a brother of angels and a Son of God.

Does not this identity of the risen with the suffering Christ teach us another precious truth, and assure another blessed trust? Does it not tell us, standing as we do in the midst of the shadow of the grave, that love cannot die,—that every true affection will pass unharmed through the grave and arise from its brief slumber to bloom anew in a world without parting and without end,—that all who share our conflict below we may hope will share our rest above,—that those who have travelled together in the pilgrimage of earth faithfully to the end will kneel together around the mercy-seat and raise the united hymn, "Blessing and honor, glory and power to him that sitteth on the throne, and to the Lamb?"

F. W. H.

A VISIT TO CANADA.

Dear Sir:—If your readers are likely to feel an interest in these careless jottings, you can give them a place in your journal. The

first impression that my mind received on entering Cana utter contrast it presents to the United States in the out of its life. Weeks of residence here only continue to impression deeper. The coarse and unsheltered dr lands quite as coarse and unsheltered affected my eye and strangely, which had become so accustomed to th houses of New England, with their spotless white walls blinds and surrounding wood-lots. Then there is no ru house, bringing all its sweet associations of youthfu and gabble, and still better associations of intelligence The French Canadians are, however, a simple and a kin They salute you as you pass with much courtesy; a appear quiet, gentle and affectionate. I believe they ar with great humanity; they have no burdens to endure, t but literally untaxed. The soil is good, and I believe, according to their own tastes the comforts of material l seem the last people in the world to make stuff for rebel you would take to manage those vile things called guns– with salt-petre digged out of the harmless earth. If no by party-men, their tendency, I should suppose, entire for peace. They have not many causes of complair main objection to English rule, I apprehend, is not one but one of race. They are extremely ignorant; the desire for knowledge, and few means are taken to arou

Montreal, so far as I can see it, is in full correspondenc country in general, of which it is the metropolis. It has no libraries, no provision for intellectual existence. Its are few, and these are most contemptibly furnished. V 40,000 inhabitants, it contains *one* Mechanics' Institutio is crammed into a wretched hole where some few dozen room. It has a Mercantile Association, which from t appearance of its hall I judge to be of the Lilliputian ord is no suitable provision for the poor, who wander in r gary about the streets; their insane are lodged in the pri this moment letters are coming through the journals fr in that prison complaining of their treatment with bitter spirit. Instead of civilized and civilizing institutions, M priests, nuns, masses, processions, and holidays witho

In addition to these, she has massive barracks, armies, drills, reviews—sham-fights—shouldering up and shouldering down—right-facing and left-facing, and all the complicated harmonies of marching and counter-marching. If you hint that things are managed otherwise and better in the States—that the poor are lodged and fed, that youth are educated, that literature is encouraged, that knowledge is diffused, that the sick body is comforted, and the alienated mind restored, the chance is that your remarks are met at once with scorn and unbelief. The apparent ignorance or indifference in Montreal to the condition of adjacent America astonishes me exceedingly; that these persons should be ignorant of matters at their doors astonishes me; that if they know them, they do not try to improve even in a spirit of sheer emulation, astonishes me still more. But it is easy enough to use hard words about Yankees—it is not so easy to imitate them. Contempt requires nothing but stolid and impassive ignorance; generous rivalry implies feeling, knowledge, and capacity.

It is but fair to mention some qualifying circumstances. A large number of the inhabitants are immigrants, who contemplate no permanent settlement in the country, persons who come for the mere purposes of trade, and who hope when their fortune is sufficient to return to father-land, to enjoy their affluence and their ease. It is also right to say, that a spirit of improvement is commencing, and that if nothing happens to paralyse the efforts of the municipal and general governments, many excellent results may be expected. The external appearance of the city is solid and massive, and the Cathedral is a very noble structure. I was present there one Sunday. The service was a grand mass in all its forms. A good many priests assisted. The chanting was simple; the organ played only symphonies at intervals, and that in a very mean style. The sermon was of course in French, and was a vaped declamation on the Holy Family. Seven or eight thousand persons were present.

The scenery is very glorious here indeed. Summer is just now opening with most living bloom. Immediately over the town is a considerable elevation, which is dignified as "the Mountain." This is covered with wood, and at present is in the loveliness of early verdure. Standing on the summit, the view presented to the

eye is of transcendent grandeur. It may perhaps be said to want variety, but in amplitude—in clear, open, space—I think few landscapes in the world can surpass it. From the position I have indicated you look down on the whole city spread out immediately beneath you. Beyond that is the noble St. Lawrence, spreading out his mighty waters, and flowing on in tranquil majesty. Passing the eye across the river, the horizon widens out into ocean magnitude; and with clear air and a bright sun, such as this season affords, the vision is one to exhilarate and delight immeasurably. The country is studded thickly with dwellings, so that in whatever direction the sight falls, it brings back to the heart associations of gladness and life. I have never seen a country more populous than Canada is in the Montreal district. Then again you recall your thoughts from the distance—from the remote highlands that touch the blue sky or melt in the golden kissings of the heavens—and fix them on the river; you gaze along its line each way, repose upon the woodlands and pastures that clothe its banks, and note the rustic churches that at measured intervals point their humble spires to the skies. The resemblance of a river to a life is a trite and common figure; but this belongs to our words; such analogies are always thought, and when the objects themselves are present, the divine teachings of nature, unspoiled by the medium of our imperfect language, assume their true dominion over the soul. Trite and common as the analogy is, I could not help looking on the progress of the St. Lawrence as typical of a great and a good life;—proceeding on from the strength of action to the strength of peace; leaving behind the cataract and the torrent; becoming smoother, broader, deeper; reflecting heaven from a profound and lambent breast, and holding earth with a more ample and more bountiful embrace, until quitting earth forever it mingles with the infinite.

On Saturday last Sir Charles Bagot, the Governor General of British America, entered Montreal in public and in form. The numbers were considerable who went to meet him, or gathered to see him; and the military, lining the streets with grounded arms, made an imposing part of the spectacle. I was one of those who had curiosity enough to go out and look at the Representative of England's majesty. He was received with great respect, but

with no expression of enthusiasm. Indeed, although no admirer myself of thrones, and much less of their shadows,—certainly I am ot of those who would say, "may their shadows never be less,"— et there was a coldness, which common sympathy with the man ade painful to me. The Governor is a very fine looking man— ith a clear, frank, open countenance, and manners that accord to is personal appearance. He is not known as yet; and the people el too sorely the loss of Lord Sydenham, to be readily reconciled his successor. Lord Sydenham was a man of extensive practi- l knowledge; active and industrious, sagacious and enterprising ithal, he was unostentatious, familiar, and accessible. Commerce the hope of the province; Sydenham was eminently skilled in siness. The principal men are traders; they wish for a man at understands gain better than guns; but Britain replaces a nancier by a soldier. This is not the way rapidly to gain their mpathies, and if Sir Charles ever gain them, it will be by other ctics than those of his profession.

To-day I have been present at a review. The affair was rather rdinary. A regiment of cavalry, a corps of artillery, and three giments of infantry marched into the field—formed into line— red a grand salute in honor of her Majesty (it being her birth-day;) e bands played the national anthem; the military then filed nd marched away again. All these demonstrations suggested to y mind two very opposite kinds of reflection. In one point of iew I felt very powerfully the greatness of England; a greatness, ertainly, most marvellous in impression and in extent. Here, ree thousand miles in the West, the symbols of her authority ere on all sides of me. The deputy of her sovereignty was ceived with royal honors. Her superscription was inscribed in very public place. The very policemen in the street commanded der by moving a truncheon surmounted by her crown, while men milarly dressed and similarly armed acted precisely in like man- r in the streets of London. The very beadles in the Catholic thedral carried the symbol of her power. While the arms of her ldiery glittered in the western sun, others of her troops were leep in the midnight of the antipodes. Ideas of this kind re- ecting the dominion of England are very familiar; but they are true as they are common. These, however, are not the ideas

which impress me the most. Other nations might contest this point with England. They have been dismembered, and are dead. Rome is gone, with all her provinces and all her glory. A power far more august than external sway belongs to England, and the stout Saxon words which sounded on my ears as I gazed on her soldiers were to me instruments of more lasting dominion than her ranks of bayonets with all their terror and all their prowess. England is propagating herself over all the earth; and she is propagating herself in influences which must continue to increase, and be as lasting as they are wide-spread. This power is moral, intellectual. She is the only country that has laid the foundation of empires in colonies; empires, I mean, that reproduce exactly the parent state in all essential attributes. Rome created kingdoms; but she left no Romans. She did not transplant her mind in other soils, and in her own it is as much a wreck as her palaces and temples. What country has ever reproduced herself, as England has in America? And while America has existence England cannot die. England has achieved a dominon of mind which no other nation ever possessed—a dominion in language, in literature, in laws, and in political institutions; and though the sceptre of England may pass from earth, these will pass away only with earth itself. As a mere race even, the Saxons have a pride that will long sustain them.

In another point of view many things are connected with the power of England as a government, that press hard on human sympathies and shock the moral sense. Out of a thousand, take her enormous naval and military establishments; out of these, take a mere holiday and pleasant illustration. On a beautiful day recently I went out to see a very noble regiment at drill. The sky was bright over our heads, and the grass green under our feet. While the men went through their evolutions the band lay around on the ground, and I was among them. They were as handsome and splendid young men as the world could show. Scarcely one of them was twenty-five years old. They seemed friendly, and generous too. They talked a good deal, and very openly and freely. Many longings were expressed for home—wishes for mere change—any thing to relieve the monotony of their condition and their life. The regiment was their world; the war office, the pinnacle

that bounded their highest ideas. The whole regiment, I observed, was young as these. Think, then, what a waste of existence, in freedom, in culture, in everything that ennobles life, in this one regiment. Apply this to the British army, extend it then to all armies, and you have an amount of evil fearful to conceive. If it be thus without blood or battle, what is it when you think of brave youths slaughtered by myriads in the very joy of being, when the heart is full of ten thousand hopes? The world was startled lately into weeping for the massacre of valiant men in Cabool; this is but a drop in a system as fathomless and expanded as the ocean. People say, all this is necessary. Perhaps—it may be; but large indeed must be the benefits, if they compensate for the evils by which they are bought. Yours, H. G.

AN ILLUSTRATION OF THE SOCIAL POWER OF CHRISTIANITY.

A SERMON FOR COMMUNION-DAY. BY REV. CHANDLER ROBBINS.

Acts ii. 46, 47. And breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising God, and having favour with all the people.

The book of Acts opens with descriptions of the most sublime and wonderful scenes. It introduces to us, actually risen from the dead, that same Jesus of Nazareth who had died in agony upon the cross and been laid a lifeless body in the rich man's tomb. It describes his last earthly meeting with his beloved disciples, when, "being assembled with them, he commanded them that they should not depart from Jerusalem, but wait for the promise of the Father which they had heard of him." It represents his glorious ascension into heaven from the sight of his astonished followers. And it records the fulfilment of the Saviour's last promise, in the sudden and miraculous descent of the Holy Ghost on the day of Pentecost.

These stupendous miracles give a distinct and awful reality to the interposition of the Almighty for the establishment of Christianity. They clothe the infant religion with a divine glory, and its unpretending teachers with more than human majesty. They fill the mind with awe and wonder while we read.

But a little farther on—even in this same connexion, of which simple as it is, it is by no means unworthy—a little further on in the narrative, there stands recorded a scene of a different character, which must have caught the attention of every one who has ever read this history. It is one which presents to us the religion of Jesus in another of its aspects; less imposing it may be, but not less interesting; less awful, but even more affecting. I refer to that familiar sketch of the early converts' *social life*, which, with his characteristic simplicity and expressiveness of phrase, the sacred historian has in the language of our text so vividly and beautifully drawn: "Praising God, and having favour with all the people, they did eat their meat with gladness and singleness of heart."

Where is the heart that is not irresistibly moved by this simple picture? Where is the man whose sympathies are not drawn out towards that blessed religion which smiles upon us from such a scene as this? It appeals directly to our imagination and our feelings—our natural and best feelings. It associates itself at once with some of the happiest scenes and most fondly remembered hours of a kindred character in our own lives. Simple and brief as it is, it is calculated to give a singular distinctness and reality to the history of those distant and wonderful times. It imparts to the whole narrative an air of familiarity and truth. It establishes a close sympathy between the early Christians and ourselves. It is just what we could desire, to commend the religion to our heart. It could no better be spared from the full effect of the narrative, than the awful miracle of Pentecost.

I cannot think that it was without a reason, without a perception of the power and beauty of the scene he was depicting, without a conviction of the happy illustration he should perpetuate of the *amiable nature* and the *social power* of our blessed religion, without somewhat of sympathy with the millions that in distant age would be affected by the picture, that St. Luke recorded, in con-

nexion with the sublimest scenes of any history, this simple sketch of the early converts' social life. I prefer to believe that he was moved to leave to us this pleasant picture in order to furnish to all ages a *study* of true Christianity, to convey a vivid impression of the gracious and cheerful influences of that faith which thus beautifully exhibited itself in the characters and intercourse of its earliest professors. In this relation its value cannot be overrated. And such is the use I propose very briefly to make of it.

Several things are requisite in order to our appreciating the true value of this picture as an illustration of the power of Christianity.

The first is, that we send our thoughts back two thousand years, and place the scene in strong contrast with the social habits and prevailing vices of the age. We should remember that social meetings and public feasts were then everywhere scenes of confusion, violence, and protracted revel; that treachery often lurked even under the sacred garb of hospitality, and that he who dipped his finger in the same dish with his entertainer might be a traitor; that cold and Pharisaical formality on the one hand, and bold licentiousness on the other; that doubt, suspicion, party-rancour, Roman luxury, and fear, had banished almost the last traces of kindness, delicacy and confidence from the intercourse of men; that such a love-feast as St. Luke describes was as out of place in those dissolute and dangerous times, as would be a gladiatorial show in our own peaceful streets.

Another requisite to a fair appreciation of the value of this scene as a study of true Christianity is, that we keep in mind the characters of the individuals of whom this happy group was composed. It was not a household fraternity; it was not a meeting of old neighbors, and familiar friends. Though had they all been united from childhood by the dearest ties, they could not have been more intimate in their sympathies, nor more sincere and free in their communion. It was not a meeting of chosen men, of exemplary character, trained affections and a blameless life. Though not the most select of the advanced in virtue, not the most venerable for the sweet charities, and spotless sanctity of life, could have been more confiding and guileless in their friendship, more refined and liberal in their intercourse. It was not a company of those only who had loved to sit at the feet and lean upon

the bosom of the Saviour, and who had listened with reverence to the gracious counsels of his heavenly wisdom." Though had they all been numbered among his beloved disciples, they could not have expressed more of his spirit, they could not have been more pure and warm in their mutual love, more fervent in their gratitude, more devout in their praise. It was not of such as these that this amiable group was composed. It was, of men who but the day before were some of them strangers to each other; many of whom were only sojourners at Jerusalem; connected by no tie of kindred or interest; moving on as undistinguished and contaminated individuals of the vast multitude of men who are ever blindly pressing forward in the trodden paths of worldliness and sin, with love of self for their ruling motive, and wealth, or pleasure, or dominion for their end. It was, in part, of the sensual, the thoughtless, and the profane. It was, of the despisers and persecutors of the holy One and the Just. Nay, perhaps it numbered more than one of the infatuated accessories to his condemnation and murder. How wonderful then, under the blessing of its author, must be the power of that religion over the human heart, how beautifully adapted to refine and elevate all the sympathies of man, which could in a single day bring such men as these together, make them forget their selfish aims and throw by their ambitious projects, and mould them into materials for a social group so faultless as to serve for the model of a perfect society, even to the most refined and peaceful age.

But there was a certain peculiarity in the Apostolic mode of presenting our religion and treating their new converts, which ought not to be overlooked amongst the causes which operated to produce this sudden and astonishing effect upon the hearts of their hearers. I allude to the readiness, the heartiness, the entire confidence with which they welcomed to baptism, to their sympathy, and to a participation of all the promises and privileges of the Christian community all those who "heard them gladly," who manifested a disposition to believe and obey the doctrines which they taught. There was no exclusiveness, no reservation in their conduct towards the believing hearers. They did not subject them to any long and tedious examination or probation. They did not compel them to go through any oppressive formality, or to submit

to the imposition of any supernumerary terms. They received them at once with open arms. 'You believe in Jesus; you desire to repent and to obey him, you feel a wish to take part with us. Come and be baptized, and all that is lacking God's grace will supply, and our friendship and counsels and prayers shall help you to attain. Christ is no hard master. He is no exacting, no reluctant, no forbidding Lord. He asks only your faith, your willingness. He does not expect perfection of you. His offers are free. His promises are without reservation to those who will embrace them. Bring but a good will, and you are welcome!' Thus in effect they addressed the people. And who does not perceive what a wonderful power this generous and confiding treatment of the believing hearers added to the influence of the Apostles' doctrine over the popular mind. If there was a glow of devout feeling in any soul, if there were tenderness and compunction in any conscience, if there was a sincere purpose of penitence and obedience in any heart, they hailed it at once, seized upon it, cherished it, trusted in its reality, and turned it to immediate advantage for the good of the individual and the honor of their Master. Thus there was a warmth, a hopefulness, a joyous alacrity communicated to the feelings of all who came forward to join them, which, all who know human nature will acknowledge, must have been wonderfully encouraging and improving to all who were the subjects of it and greatly attractive to all the beholders. The very same day on which they believed they were baptized—before their first ardor began to cool. They were made to feel that Christ and his Apostles were ready to meet at once, and give full credit to, whatever good emotions the preaching of the Cross might have awakened in their hearts.

Alas! how sadly different has been the usual manner of Christian teachers and churches in later times! And how many, that would have made the most joyous and active members of the Christian community, have been lost to it long or forever, by the neglect, the suspicion, the reserve, or the rigid formality that have quenched the rising flame of their devotion and turned back the first fresh and simple longing after a participation in the blessings of the Christian calling!

The third requisite to our appreciating the real importance of

this scene as a study of our blessed religion is, that we examine a little more attentively and in detail the most striking features of the picture itself. It would indeed be beyond our ability to bring out all that is expressed to the heart in the simple phraseology of St. Luke, so pregnant with significance is every word of the description. "They continued daily with one accord breaking bread from house to house." What genuine hospitality, what social sympathy, what free communion, what disinterested good will! "They did eat their meat with gladness and singleness of heart." What unmingled cheerfulness, what clearness of conscience, what peace of mind, what lightness of heart, what full relish of present joy, what absence of anxious care for the morrow, what freedom from duplicity and guile, from simulation and conceit; sincere as children, unsuspiciously expressing much, and meaning and feeling all that they expressed. "Praising God." Adding the last relish to the overflowing cup of their joy, by partaking it with that thrilling gratitude which is of itself an element of the truest and utmost happiness of man. "Having favour with all the people." At peace with the world, thinking no evil, pure, upright, unpretending, generous and forgiving; good citizens, faithful in every relation, the truly *good* of the earth, accredited by the instinctive respect and the general approbation of mankind.

These, however feebly conceived, are some of the intrinsic beauties of this simple picture. In order that it may be viewed in the most desirable light, some such hints as have been suggested seem to be necessary. It has been selected as not wholly inappropriate to this occasion, in regard of the impression it was originally intended to convey and the reflections it is calculated to suggest.

It shows us that the spirit of Christianity is the true spirit of the social union—the life and bond of that safety and harmony of society which it is beyond the power of law to give, and which needs no law but that of love to secure. It brings religion down from that awful elevation where the superstitious mind may have fixed her residence, and places her by our side and close to the heart. It calls her away from church and convent and solitary cell, to mingle unreserved in the social meeting and share in the cheerful converse of men. It strips her at once of vail and cowl,—of all

that is gloomy and repulsive in the false coloring of the enthusiast—and displays her as she is, attractive and lovely, without one feature or expression but we must instinctively love—compelling the "favour of the people." It represents her full of quick sympathy and warm feeling, presiding with smiling countenance and winning air at the social feast; contributing without constraint to the innocent "gladness" of her guests; by the gracious influence of her presence sweetly harmonising all the emotions—mingling the fervor of piety with the glow of natural affection, overflowing gratitude to Heaven with the enjoyment of earthly blessings, and frequent and fervent ascriptions of praise with the freest intercommunion of minds. It shows us our religion, too often ungratefully excluded from the fireside seat that she loves—and which is hers by right as much as the solemn temple or the chamber of sickness,—it shows us our religion waiting at our doors to come into the domestic circle; to be heard in the cheerful wisdom of the aged, and to share the innocent hilarity of the young; to come when our hearts are warm and open, take the lead of their affections, and bear them up to Heaven. It furnishes us, in fine, a perfect model for the Christian meeting. It points us, for a scene most near in resemblance to the true Christian fellowship on earth, and the blessed intercourse of the redeemed in heaven, to the happy love-feasts of the Christian home—the cheerful family-board, surrounded with the friends whose hearts are all bound together in purest love, partaking of God's bounty "with gladness and singleness of heart," and praising him with the exuberance of their devout gratitude and affection.

May God grant that, studying and imitating the lives and conversation of the early Christians and their blessed Master, we may ever cherish in our lives the holy affections and the sweet social graces of our religion—that the prevailing sentiments of our hearts may be praise and gratitude and mutual love—that our communion and intercourse below may be cheerful, guileless and devout—that our piety, wearing a joyous and benevolent aspect, may exert a winning influence upon all who contemplate its manifestations—that we may daily exercise and prepare ourselves on earth, for the unoffending and blissful society of heaven. Amen.

VOICES OF THE DAY.

'Tis the Voice of the Morning;—Rouse, slumbering soul,
Up, gather thy forces; to wisdom's control
Give thy strength and thy life, thy faith and thy love;
Thy rest is not here,—seek the mansions above.

'Tis the Voice of the Noontide;—The day is far spent;
Where, where hast thou hidden the talents but lent?
Thy Lord will require his own treasure again;
When his summons goes forth, thou must double it then.

'Tis the Voice of the Evening;—I hear its low sound;
Thou slothful, oh why art thou lingering found!
Thy day is now spent, and the night is at hand,
Destruction waits near with his ominous hand.

'Tis the Voice of the Midnight;—What doest thou here?
Oh sleeper, awake, for the bridegroom is near;
Thy lamp is unnourished, pale, flickering its light;
Haste ere it be lost in the darkness of night.

'Tis the Voice of all Nature;—Oh spirit, advance,
With courage arouse from thy palsying trance;
Speed onward, speed upward, the goal is in view,
Speed swiftly, speed surely, thy vigor renew.

Now on high be thy portion; thy race is well run,
Thou hast fought the good fight, and the victory won;
The prize thou hast gained—thou hast conquered through time,
All hail, thou Victorious, eternity 's thine!

REPLY TO A FRIEND;

Who during protracted confinement by illness asked, 'What I did all the day?'

I LOOK on my flowers; I hark to the breeze
As in gladness it sports up and down through the trees;
I follow the sunbeam glide over the green,
And I list to the voice of the murmuring stream.

I gaze on the bright and the beautiful sky,
And the clouds half reposing, suspended on high;
The hum of the insect falls soft on my ear,
And the wings of the winds waft their melody here.

I follow the leaf from the branches that 's stirr'd,
As it 's borne through the air like a wandering bird;
But I know that that leaf neither lived, nor decayed,
Unnoticed by Him through whose skill it was made.

So, I feel, when this frame beneath the cold sod
Shall be quietly laid, the soul to its God,
Unfettered, released from its prison of clay,
Shall be borne, to rejoice through eternity's day.

I think on the kindness and goodness of those
Who smooth my rough way, charming pain of its woes;
And I deem that good spirits are hovering near,
Commissioned in mercy, to minister here.

I muse on the teachings of Providence still,
And of God implore grace to submit to his will;
I feel that a Father is near me to bless,
And I ask not, I pray not, for one sorrow less.

I take up the Book, and its language to me
Speaks of pardon, and peace, and a time to be free,
To be free from the bondage that limits the soul,
From the darkness of error, and earthly control.

Blest Volume of promise! to all thou art given,
To teach us the way to our home in the heaven;
Lord! grant, when the day of thy coming is near,
Prepared we may seek Thee, untroubled by fear! X.

TAKE HEED TO THYSELF.

How true is it, and how important a truth, and important to be lways kept in mind, that man's first concern as a religious being , to take heed to himself,—to make it certain that all is right in his wn case, to be vigilant to detect his own errors and faults, to be

anxious to save, and active to exalt his own soul, before giving his attention to other persons and other objects. How true is it, and how important a truth, that goodness and wickedness, heaven and hell, are the result of our own right or wrong doing—are the fruit of our own good or bad culture of the nature God has given us—are, in short, qualities of our own making; and therefore, how infinitely necessary is it, looking from time into eternity, that every man take heed to himself continually.

But when we say that every man's first concern as a religious being is with himself, let it not be understood, that it is each one's duty to seek first of all his own outward good, that he should feel no interest in the condition and welfare of others, that he should close up the fountains of his love and become a selfish being. We mean that he ought to be thinking and acting with reference to his own immortal character, to be raising up around it strong and impregnable bulwarks, and to be binding its elements together in bands which no destroyer can break and no fire can burn. This is the first duty, this ought to be the chief concern, of every human being. It should be the thought which most readily presents itself to the mind in those thousand moments for reflection which every one finds, however fully occupied in the toil and business of life. Sounding in his ear as he goes to his labor, as he schemes for gain, as he pursues his pleasure, as he acts for society, sounding in his ear like a voice from the skies, let every one hear as spoken to his own soul the words,—Take heed to thyself.

It should, however, be understood, and never forgotten, that a proper religious concern for ourselves involves a benevolent regard for our neighbor and fellow-man. The sentiment of benevolence, as certainly as that of self-love, is an essential part of the nature of man. The improvement of that nature therefore carries along with it the expansion of this sentiment; and, moreover, whatever is done through its influence for the benefit of others comes back to the character of the doer with a ten-fold reward. Who is so foolish as not to know that he cannot, in the Christian sense, take heed to himself by abandoning himself,—his mind and time—to the cares of business, to the pursuit of pleasure, to the ends of worldly ambition, allowing himself no opportunity for the contemplation of other and higher subjects, for the cultivation of his mind, for the

exercise of his social and benevolent affections, and the performance of his domestic duties? All see that he alone is faithful to himself who obeys the highest suggestions of his soul—the voice of God, who is controlled in his actions by the noblest, instead of yielding to the basest principles of his nature, who seeks to give the ascendancy in his character to those sentiments and laws, those instincts and affections, which he knows intuitively, as well as by outward revelation, it is the will of God should bear rule over him. Nor is it less evident, that the interest which we sometimes see manifested in certain abstruse articles of faith, zeal for dogmas, and reliance upon them for salvation, while the soul itself with its nobler affections is neglected, do not constitute a proper observance of the precept we are considering.

For, what is implied, in this word, *thyself*? What does it mean? Is it that intellectual result which we call opinion, belief, creed? Or, is it not rather the intellectual and moral power which works out the result? Is it merely those instincts and propensities which seek their gratification in the transient interests of a fleeting life, those desires which never rise above the horizon that bounds our mortal prospect and never spring from a higher source than the love of the world? Is it, oh man! thy earthly life alone, thy earthly aims, designs, wishes, hopes, is it these alone that constitute that being thou callest *thyself*, and is it these alone concerning which thou shouldst take heed? No man, no Christian man, for a moment admits it. Every one knows, and it is his glory to know, that he is more and better than these, or that there is in him together with these that which is higher and better. The definition of THYSELF! What art thou? A weak, dependent, earth-born creature, and yet in faculties "but a little lower than the angels;" a being sprung from the dust of the earth, and yet bearing in thy soul the image of God and the likeness of his immortality; a companion of the worm and of the insect, and yet the associate of all intelligent beings in the universe; a creature of passions and appetites that left to themselves would make thy bosom a habitation of devils, and yet with affections and aspirations, a reason and conscience and will, that are capable of making that bosom a home of angels and a temple of God; a being subject to fears and doubts and sins and bitter relentings, and yet capable of loving

God till all fear is exhausted, of growing in faith till Christian faith becomes assurance, of pleading for pardon till sorrow for sin is exchanged for the joy of forgiveness; a being of wants and sympathies and affections and hopes, some of which find their end here, amidst the relations of the present life, and others of which lay hold on eternity and crave things "which eye hath not seen nor ear heard nor which have entered into the heart of man to conceive." This is *thyself*. What a mysterious being! How feeble, yet how great—how circumscribed in action, how limitless in capacities—how poor and grovelling as an animal, how noble and aspiring as a man! Behold thyself in meanness and in grandeur, robed in the beauty of virtue and covered over with the defilement of sin, glowing with love like a seraph and boiling with hate like a fiend; behold thyself in any condition in which thou mayest be found, and say if such a being does not require incessant self-watchfulness—if there is not enough in him to be disciplined and regulated and developed, to call for his closest and most unremitted attention.

How many examples do we see of the ill effects of disregarding this duty. How often is the family rendered unhappy by the failure of the husband or the wife in this respect. How frequently is the peace of neighborhoods destroyed by those, who neglecting their own concerns and duties make themselves "busy-bodies in other men's matters." How frequently too are churches thrown into confusion and strife by members, who forgetting their first duty to themselves—removing the eye of their vigilance from their own hearts, not yet in a condition to be left unwatched—make themselves busy in finding out the religious state of other persons, in detecting and exposing their faults, in hunting their heresies, and in general, in taking care of their souls. How many are daily guilty of fraud, of falsehood, of unfaithfulness to trusts, of injustice to society, simply because they do not feel a proper concern for what is truly themselves. How many weeks and months and years in the life of almost every individual are no better than thrown away, being devoted exclusively to the making of a good appearance in the world, to the gratification of vanity or of some worse passion; thrown away, simply because they do not realize what *they are*, and of course take no heed to themselves.

This inattention is the characteristic of no one period of life more

than of another. We see it in young and in old. Of the young, how few learn to comprehend their nature and its claims, what is within them and whereunto they are tending, what they ought to do and why they should do it, what life is for and how they should use it. Of the old, how many hug their earthly treasures with more affection than they show for their living friends, dread parting with any portion of them more than they fear the loss of heaven, think of them oftener than of God, and worship them more. These have never taken thought concerning themselves. They are called selfish men—they think they have regarded their own interests and have lived for themselves; but they have not known themselves, and therefore in this self-ignorance have been working against their own interests. Instead of helping, they have been harming themselves; and if something does not occur to give them true knowledge of what they are, they will most assuredly destroy themselves, or, as the Saviour expresses it, though they "gain the whole world" they will "lose their own souls." In middle life, how many go on thoughtless of life's great object, busy about trifles, ignorant of their own nature and not willing to learn, attending to any thing but that which concerns them most, till the habits of their minds are fixed, and serious reflection upon their existence and destiny becomes almost an impossibility. Now and then, from the same cause, we see them abandoning themselves to folly and sin. Behold the poor wretch reeling in the street and mumbling his oaths. So brutal is he in his looks and actions that you can hardly recognise him as one of your species. That man once had a soul pure, generous, free from evil taint. His frame was erect and manly, his eye beamed with intelligence and his countenance with love and joy. An indulgent father was happy in him, an affectionate mother caressed him, kind and loving sisters were made glad by his presence. In an evil hour, taking no heed to himself, he approached the fountain of sin and death—he stooped and drank—and there he is! His bright eye has lost its lustre—his comely face is imbruted—his feeling heart is petrified—his family see him only to dread the sight—he is lost to himself and to all others. Had he, when he began life, rightly considered for what he had been created, made himself familiar with his nature in all its parts, and then taken heed to it, there is no station so high that he might

not have filled with honor, and above all, he might have been an heir of immortal life and blessedness.

In respect to the welfare of others, as has been already intimated, when we consider the power of example, it is clear that every one's first duty is to take heed to himself. How great is example in its influence. An example of goodness, of high virtue, never wants admirers. They who admire, involuntarily and unconsciously imitate. Children—how almost entirely are they led by example. They catch, before the parent begins to suspect it, his manners, habits, dispositions, temper. There is going on in us all a continual assimilation to the objects most dear to us. This is true in respect to good, and it is equally so of evil. An example of depravity, of extraordinary depravity, never wants admirers and imitators. If there is attraction in virtue so that that which exists in one bosom will seek out and commingle with the same in others, increasing the amount of both, there is contagion in vice, so that one corrupt nature will often infect all others that come in contact with it. "Through the whole world," observes an old writer, "this holds in general and is the end of all, that every thing labors to make the things it meets with like itself. Fire converts all to fire. Air dries and draws to itself. Water moisteneth and resolveth what it meets with. Earth changeth all that we commit to her bosom to her own nature. Nor is this only true in material substances, but even in spirits, in incorporeal things; nay, in these there is more aptness; they mix more subtly and pass into one another with a nimbler glide. The soldier labors to make his companion valiant. The scholar endeavors to have his friend learned. The bad man would have his company like himself, and the good man strives to frame others virtuous." The justness of these observations all have seen confirmed. All know how natural it is to slide into the habits of those with whom we are especially familiar, and how natural it is for them to accommodate themselves to our ways. Here is a double reason for taking heed to ourselves; first, that we may not fall into any habits that we ought not, and secondly, that we may not lead others into ways injurious to them.

These few remarks on the nature, and on some of the relations, dangers, and influences of these beings we call ourselves are

sufficient to unfold the significant warning of the Saviour—for they are his words—"Take heed to yourselves."

What should be said of the worth of these beings? What shall be given in exchange for them? Look at them as they stand white in their innocence, erect and strong in their virtue, and what is there of created good so great, so glorious? Survey their whole nature. Take the guage of their capacities. Consider for what they are destined. Read Immortality written in glittering letters on every faculty and affection that distinguishes them from the brute. Observe how they can grow in knowledge, how they can rise in excellence, how they can take into themselves more and more of the Divinity from whom they sprang, how they can create for themselves happiness in proportion to their growth in goodness; and what is there in the universe to be set in comparison with them? What is there better worth our care? If it be true that these beings, as they disappear in succession from the present world, carry with them to another the whole moral results of their lives; if it be true that "they who sow to the spirit shall of the spirit reap life everlasting," and that every one "shall receive" in eternity "according to that which he hath done" in time, whether good or evil; if these things be true,—and who can doubt them?—how can man have a higher object of concern than himself—his moral condition—his character? How can there be a clearer or stronger duty than that enjoined in the solemn words, "Take heed to yourselves?" J. W. T.

THE THRONE OF GRACE.

I was somewhat startled in a recent visit to a dying woman, the mother of many children, whose mind was evidently ill at ease about the future, whose heart in vain sought that Saviour with its fading strength whom its days of health had never known, to hear it remarked that the dying one had often and vainly endeavored to seek the 'throne of grace.' There could not be a doubt from the circumstances of the case, and the despairing tone in which the

popular phrase was repeated, that it carried a death-chill to her soul. Though a worshipper at the altar of a rational faith, the old prejudice still held her fast, that we might call upon God when he was not to be found—might draw near to him when he would not draw near to us—might lift our hands and hearts upward when the windows of heaven were closed. To be sure, the word, 'grace,' deserves no such meaning; its entire bearing, the expression of an undeserved and unexpected bounty, is in the opposite way. But we must not forget that many terms in theology have wholly changed from the meaning they bear in the common intercourse of life; so that what was meant to express, and did express, the freedom of God's blessing, may come insensibly to represent the arbitrary withdrawing of his favor from the mass of his children and its partial bestowal on a few—that the most generous thing in the universe may come to denote what, if not withheld with the most miserly grasp, is granted with the grossest caprice. Thus, if those who use this term could sift their thoughts without fear, they would find very often, that the "throne of grace" was in their minds the throne of everything else but a Father's favor—the throne of unbending justice and inexorable rigor; that in thinking of approaching it they were thinking of some mysterious change which must take place, we know not how or why, before mercy can be shown the trembling prodigal,—of some arbitrary influence that must be exerted, if it please the secret councils of Heaven, to prepare the way for religious peace or Divine acceptance.

The true term, we think, the one incapable of perversion and full of tender entreaty, is *mercy-seat*. We can approach the Father's mercy-seat, invited, encouraged and cheered; can come with no more than the offering of a penitent soul, and it is enough; can come confessing truly our deep unworthiness, and that heartfelt confession promises us a welcome; can come at any moment and in any state of being,—in our weakness to receive strength, in our darkness to find light, in our slavery to sin to receive the glorious liberty of the sons of God, in our fear of death to cry, "Thanks be to Him who giveth us the victory through our Lord Jesus Christ."

F. W. H.

NOTICES OF RECENT PUBLICATIONS.

THE WORKS OF NATHANIEL EMMONS D. D., *late Pastor of the Church in Franklin, Mass. With a Memoir of his Life. Edited by Jacob Ide D. D.* Boston: Crocker & Brewster. 1842. 6 vols. 8vo.

THE thought that will hardly fail to occur to the reader upon first taking up these volumes will be, of the unusual beauty and superiority of their typographical execution. It is seldom indeed, that theology, in the stern features in which on some of its leading topics it is here presented, appears in so attractive a dress. They are from the press of Mr. Samuel N. Dickinson of this city, with types manufactured in his own establishment; and could the printing of a book recommend the doctrines it inculcates, these sermons of Dr. Emmons would not want a powerful aid. The whole execution as a specimen of typographical art is an honor to the country.

Nor can we read the volumes themselves without edification. They are the production of one of the most eminent divines of our country; the results of a long and studious life, devoted in a most remarkable degree to the peculiar labors of his profession. Dr. Emmons died in 1840, in the 95th year of his age, having been connected with the church in Franklin seventy years, its sole Pastor fifty-four years, and, as we learn from the interesting "reflections upon his character," connected with the Memoir by Professor Park, "having guided the studies of eighty-seven young men preparing to become ministers of the Gospel." His life was one continued study. He followed, apparently to the extent of human ability, the Apostolic command, "Give thyself wholly to these things," for he excluded all others, permitting no secular or even domestic duties to interrupt his reading, meditation and prayer. He united the severest and most uncompromising form of speculative theology, of which, after Edwards and Hopkins, he was the acknowledged and honored defender, with singular cheer-

fulness of temper and vivacity of wit. He was not less remarkable for personal independence. "He was never afraid," says his biographer, "to avow his dissent from the practices of the ministers and churches of his own order, whenever they appeared to him either unscriptural or unwise." Accordingly, on some topics and projects strenuously urged by his brethren and friends he wholly dissented from them; and was especially opposed to every measure that had for its object the accumulation of ecclesiastical power. Many even at this day can remember his open and decided opposition to the proposal for forming a General Association in Massachusetts; and can remember too the unanswerable arguments with which he was accustomed to resist, even when he stood alone, every encroachment upon what he deemed Christian liberty.

Those who wish to understand the theology of the school of Edwards, as afterwards embodied by Hopkins, and taught by their disciples for nearly half a century, will find them here illustrated with all the skill that metaphysical acuteness and the learning needed for the purpose can supply, with the advantages of a remarkably clear and simple style. To those who could adopt his creed Dr. Emmons must have been a most instructive teacher. "He made manifestation" of what seemed to him the truth. And with those who, like ourselves, must utterly dissent from his dogmas, as contradicting alike the clear deductions of reason and the unequivocal declarations of Scripture, it is refreshing to find that so much that is revolting in theory may be united with gifts and virtues, powers of intellect and affections of the heart, commanding our high respect. Of more than two hundred sermons composing these volumes, not a few may be read with satisfaction by Christians of every name for their practical character. It is true, that virtues of universal obligation are sometimes united in their exposition with theories of more than doubtful import; but the virtues still remain, and are earnestly inculcated. The notices of Dr. Emmons's life, including his auto-biography, the copious memoir by Dr. Ide, and the graphic delineation by Professor Park to which we have already referred, will not fail of gratifying the curiosity of those, who have only heard of their venerable subject, and who feel an interest in the progress of religious opinion within the churches of New England.

THE DUTY OF THE FREE STATES. *Second Part. By William E. Channing.* Boston: William Crosby & Co. pp. 93, 12mo.

THE first Part of this Tract, of which we gave a notice in our last number, was devoted to an examination of the affair of the Creole. In the Second Part, now published, the Author considers the general Duties of the Free States. With the exception of his first treatise on Slavery,—and we know not if that ought to be excepted,—it strikes us that it is the ablest of any thing Dr. Channing has published on that subject. His aim is, to do what he can to reunite Politics and Morality; and the key-note of the whole is contained in the phrase, 'Duties before Interests.'

The larger part of the pamphlet is taken up with considering the duties of the Free States in regard to Slavery; and his remarks on this topic are classed under two heads. First; the Free States are bound to construe with the utmost strictness all the articles of the Constitution which in any way touch on Slavery, so that they may do nothing in aid of this institution but what is undeniably demanded by that instrument; and secondly, they are bound to seek earnestly such amendments of the Constitution as will remove this subject wholly from the cognisance of the general government, such as will be just alike to the North and South, such as will release the North from all obligation whatever to support or sanction Slavery, and as will insure the South from all attempts by the Free States to stir up the slaves.

The remainder of the Tract is devoted to the consideration of the Duties of the Free States, first, in upholding the great idea of Human Rights, which distinguishes our country, and on which our Constitution rests; secondly, their duty in relation to the preservation of the Union; and, thirdly, their duty in relation to the subject of War. All these topics are treated with great ability, and we have never any where else seen the evils of a disunion of the States and the difficulty of establishing a new government so forcibly presented. The tract is not written to attack or defend either Abolitionists, or Anti-abolitionists. It is written in a spirit which a citizen of the United States should have, who is deeply anxious for the welfare of the whole country. We cannot attempt

here even to analyze the pamphlet; all that we can—and this we would earnestly—do, is to recommend it to our readers in all parts of the land.

THE MEDIATORIAL LIFE OF JESUS. *A Letter to Rev. William Ellery Channing D. D. By O. A. Brownson.* Boston: Little & Brown. 1842. pp. 44, 8vo.

MR. BROWNSON is a vigorous thinker and a vigorous writer. His views on any subject which he may discuss are worthy of attention, and his power of style and his talent as a logician are sufficient to compel it. This pamphlet is characterized by the same strength of thought and expression which is found in most of his writings. It has in addition, what he has not so often manifested,—the earnestness of an affirmative faith. His writings indeed always bear the marks of a mind heartily in earnest, but in general it has been the earnestness of one who attacks others, who invades another's territory, who seizes and rends and scatters to the winds the logic and the beliefs of other men. But in writing this Letter, he was evidently engaged on what to him seemed a principle of the highest moment. His mind is so possessed by it, as to exclude even his passion for debate. He is satisfied to dwell on it alone, to develope it, to enforce it, without assailing any thing else. He may have written other things as able, but whilst he has written much which must make any one respect his intellect, we do not remember any thing which would impress one with so much respect for the man. The common idea which Mr. Brownson has given of himself, has been that of an intellectual gladiator, strong, bold, able to receive hard blows and not less able to give them. He has hardly had justice done him. Through all his writings break out, occasionally at least, gleams of a true sensibility, and sometimes there are touches of tenderness, and pathos even, which surprise one, gushing out as they do apparently like fountains from the heart of a granite cliff. Some of his literary reviews have been remarkable for their clear perception and hearty appreciation of the beautiful.

This pamphlet, more than any thing else we have seen of his, is written evidently with strong emotion and emotion that is touched and elevated by faith. It seems however to us that it is valuable rather for the tone of the sentiment that pervades it, than for the principles it contains. It is very possible that we do not fully understand it, but if we do, he has only expressed in an unusual way the universally recognized law of the mutual influence of one intelligent being on another, has only found a new phrase when he imagines himself to have found a new philosophy. At any rate, the peculiarity of his views does not consist in his attaching greater importance to the mission of Christ than do others, but in his mode of explaining its importance. The difference is not in the fact, but in the philosophy. It is not our purpose to enter into any discussion of the principles which he attempts to establish. We will endeavor to state them as briefly as possible, and leave them for others to speculate upon.

The Letter is on the Mediatorial Life of Jesus, and contains an answer to the three following questions. "1. Whence comes the Mediator? 2. What is his work? 3. What is the method by which he performs it?"

To the first question, in opposition to all who see in Jesus nothing supernatural, and in his mission no special interposition of Providence, he replies that we must regard Jesus, not as *coming*, but as *sent*, not as raising himself up to be the Mediator, but as having been raised up by the Father in heaven. He comes from God, "who so loved the world that he gave his only begotten Son to die, that whosoever should believe on him might not perish, but have everlasting life."

The second question, stated more fully, is, "what is the condition in which the Gospel assumes the human race to be *without Christ*, and from which God, through the mediation of Christ, is represented as saving it?" In answering this question he assumes, what he thinks Christianity assumes as its point of departure, not only that all men are actual sinners, but also that human nature itself has been corrupted, is depraved, so that men by nature are prone to do evil. The necessity for the Mediatorial life of Jesus he founds on the principle—to him full of significance—that we are dependent beings and in no sense able to live by and in our-

selves alone. In perfect solitude man could not live a human life. None of his affections, moral, religious, social or domestic, could be developed. To make this plain, he distinguishes *life* from *being*. "To be is not necessarily to live. To live is to manifest. But no being except God the self-existent and the self-living being is able to manifest itself by itself alone. Man has the capacity to love; but he cannot manifest it, that is, live it, without loving; he cannot love, without some object to love." This is true of all his capacities.

"If to live is to manifest ourselves, and if we cannot manifest ourselves without communion with an object which we are not, it follows that our life is at once subjective and objective. A man's life is not all in himself. It is in himself and in his object—the object by means of which he lives. This, if we say man is a dependent being, insufficient for himself, is what we necessarily affirm.

"Now man's object, by communion with which he lives, is other men, God and nature. With God and nature he communes only indirectly. His direct, immediate object is other men. His life, then, is in himself and in other men. All men are brought by this into the indissoluble unity of one and the same life. All become members of one and the same body, and members one of another. The object of each man is all other men. Thus do the race live *in solido*, if I may use a legal term, the objective portion of each man's life being indissolubly in all other men, and, therefore, that of all men in each man.

"It follows necessarily from this oneness of the life of all men, that no one member can be affected for good or evil, but the whole body, all humanity in space, time and eternity must actually or virtually be affected with it."

Now grant that Adam sinned. His children were born. He formed to them the objective portion of their life. As that was corrupt, their lives were so far forth corrupt. Life being indissolubly objective and subjective and the objective portion being corrupt, the subjective must likewise be necessarily corrupted. Thus Adam's sin is transmitted necessarily, not by natural, but by moral generation. Nor could it stop here. Those already on the scene must form the objective portion of life to each child that is born, and being corrupt, the child receives as a part of its inheritance this corruption; and this must proceed on from generation to generation without end, unless the current were arrested and rolled back by a foreign power.

In answering the third question, he shows how man is rescued

from this state of corruption by the Mediatorial life of Jesus. The finite, he says, cannot commune directly with the Infinite—man with God. Then man must remain ever alienated from God, unless a medium of communion, or Mediator, be provided. This Mediator, this medium of communion, must needs be both human and Divine. For if it do not touch man on the one hand and God on the other, it cannot bring them together and make them one. The Mediator must be, literally and indissolubly, God-man.

"Say now that God takes humanity, in the being we term Jesus, into immediate communion with himself, so that he is the direct object by means of which Jesus manifests himself.* The result would be LIFE; that life, like all derivative life, at once subjective and objective, must necessarily be, in the strictest sense of the terms, human and Divine, the life of God and the life of man, made indissolubly one. For God being the object would be the objective portion, and man being the subject would be the subjective portion, which united is God-man. Here is the Mediator at once God-man, and that in no figurative sense, in no over-strained, refined sense, but all simply and literally, as the most simple-minded must understand the terms."

God thus forms the objective portion of the life of Jesus. In him therefore is the Divine life. But because of his humanity man can hold direct communion with Jesus. By the law of life, he communicates his life to man. For example, Jesus formed the objective portion of the lives of the Apostles. His life was literally imparted to them. They received from him the Divine life that was in him. His life enters into and becomes an inseparable portion of the life of those human beings who lived in and by communion with him. He was the objective portion of their life, by which their subjective life was developed. But the human race lives "*in solido*." The slightest vibrations in the heart of the least significant member are felt through the mighty heart of the whole. Consequently, the very moment that this new life of Jesus was communicated to the disciples, it was communicated virtually to the race, spreading from man to man, from generation to generation, by the same law by which the corruption of Adam had spread

* Mr. Brownson immediately afterwards quotes in support of his doctrine the expression, "God manifest in the flesh," but it will be observed that in his theory it is the manifestation of Jesus, not of God, which we obtain as the result of the union between them.

before. Thus was an element of Divine life infused into the world. Man was brought into communion with his Maker. As in Adam all died, so in Christ are all made alive. On this is founded, in order that man may be saved, the necessity of the Mediatorial life of Jesus; and on this, the necessity of preaching Christ, and of bringing man into communion with him.

This general principle is carried out by Mr. Brownson, and applied to various particulars. For ourselves, we are not prepared to admit his philosophy, in the mode in which he states it; least of all are we disposed to rest our faith in the importance and necessity of Christ's mission on the correctness of any such speculations. There may have been many reasons, why it was essential in order to the redemption of man that he should come from the Father and live and die, which we may not be able to understand. To believe the fact, if properly attested, it is not necessary that we should account for it philosophically. Doubtless it is well for us, as far as we may, to understand the beneficent ways and purposes of God, but it is not well for us to be too confident that we understand all his counsels. It is happy for us, when we can, to be able to walk by sight; it is happy also for us that we can walk by faith.

But if one cannot assent to all the views contained in the pamphlet, it is written in that reverent and believing spirit, which it is good to hold communion with; and though, as it seems to us, sometimes inconsistent, and sometimes indistinct in its language, it can hardly fail to suggest to a thoughtful reader much that will be profitable for meditation and instruction.

A Discourse *on the State of the Country, delivered in the First Church in Medford, on the Annual Fast, April 7th*, 1842. *By Caleb Stetson.* Published at the Request of the Hearers. Boston: J. Munroe & Co. 1842. pp. 25, 8vo.

This Discourse has been highly commended in many of our public prints, but we cannot find it in our heart to express approbation of its tone and spirit. Mr. Stetson first pourtrays the disastrous condition of the country, and then proceeds to consider some of

the causes of the present state of things; of which, he confines himself to "the passion for gain," "the decay of integrity," and the exercise of the "slave power" in Congress and out of Congress to the prejudice of Northern rights and interests. We object to the tone of exaggeration, which marks the whole discourse. The description of the distress under which the country suffers exceeds the truth, as we believe; and the want of restriction or exception in the character which Mr. Stetson draws of the Southern slaveholder gives to his remarks the aspect of great injustice. Such a strain of remark, also, as is here used respecting the Southern States appears to us unsuitable to the pulpit, or to any place where candor and forbearance should be alike studied and commended. Its effect must be, to awaken feelings of ill-will, with a temper of mind unfavorable to calm discussion or patriotic measures. Evil as slavery is, and unjust as the South may have been to the North, we cannot think the interests of humanity or the welfare of the country will be promoted, or the "meek majesty" of religion be made more manifest, by adopting in the pulpit such a style of discourse.

Our National Legislature. *A Discourse delivered before the First Parish in Cambridge, on the Day of the Annual Fast, Thursday, April 7*, 1842. *By William Newell, Pastor of the First Church in Cambridge.* Cambridge: John Owen. 1842. pp. 20, 8vo.

If ever a deliberative body earned the disgrace of wasting its time and neglecting the interests to which it should have given attention, our Congress the last winter secured this shame. At present they seem disposed to *do* something; but many months of the session were spent in talking, quarrelling, and dishonoring themselves and the nation. Mr. Newell makes this unfaithfulness to their duty and their office the subject of exposure and rebuke in his Discourse, for which he chose as a text the Proverb; "When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn." We doubt if it was best

to devote a whole sermon to this subject, and some persons might wish that the same remarks had been given elsewhere than from the pulpit; but Mr. Newell has said no more than has been widely and deeply felt, and in his contrast between what an American Congress should be and what it is, he has drawn pictures, which, it must be confessed, are marked, the one as well as the other, by fidelity to truth.

THE PROPHET AND THE HONORABLE MAN TAKEN AWAY. *A Sermon preached to the First Church, on Sunday Morning, 10th April, after the Funerals of the Rev. Dr. Harris, and the Hon. Daniel Sargent. By N. L. Frothingham, Minister of the First Church.* Not Published. Boston: 1842. pp. 15, 8vo.

"THE Preacher sought to find out acceptable words; and that which was written was upright, even words of truth." We know not how this Sermon, from the pen of Dr. Frothingham, could be better described than in these words of the Hebrew sage. Though not published, the subject, as well as the character of the discourse renders a notice of it proper. Both Dr. Harris and Mr. Sargent had served the public and lived before them for many years. Dr. Frothingham's delineation of the traits by which they were respectively distinguished is at once just and beautiful, showing keenness of discrimination as well as fidelity of description, and uniting the well-chosen language of the rhetorician with the careful honesty of the Christian teacher.

AN ADDRESS *delivered in the First Church, Dorchester, Thursday, April 7, 1842, at the Funeral of Rev. Thaddeus Mason Harris D. D.; formerly Pastor of that Church. By Nathaniel Hall, its present Pastor.* Published by request. Boston: B. H. Greene. 1842. pp. 28, 8vo.

MENTION has been already made of this Address in an article furnished by a friend for a former number of the Miscellany. It

is entitled however to a separate notice. Judicious in its tone and faithful in its delineation, it is a worthy memorial of a character which united great excellencies with an excess of sensibility that was often painful to beholders as well as to its possessor. Mr. Hall has spoken of Dr. Harris in language of respectful and affectionate remembrance, has related the principal events of his earlier life, and has shown how, as a minister, a scholar, and a man, he deserved the estimation in which he was held by all who knew him. Seldom are the aged spoken of by those of another generation with the justice and discrimination which mark this Address.

A Brief and Explicit Statement of Unitarian Views. *By a Minister to his Congregation.* Boston: J. Munroe & Co. 1842. pp. 12, 12mo.

"This tract is a republication of a discourse" by Rev. H. Wood, of Tyngsboro'. It exhibits the principal points of doctrine which it has been the aim of his preaching to unfold and enforce, in contrast with other opinions which, though generally held, he has not been able to find in Scripture. He has preached the Father, the Son, and the holy spirit,—but not the Trinity; regeneration through Jesus Christ, by the voluntary return of the sinner to obedience; the atonement, by which the mercy of God is shown, not his wrath appeased; Jesus, our Intercessor and Judge; faith and good works, in their proper union; morality, such as Jesus and his Apostles enjoined; love to God, as the sentiment which should fill the heart and regulate the life; and the Christian character, as the result of Divine cooperation with human fidelity. Some of these points might have been advantageously expanded, and others of perhaps equal importance might be added; but let any one live up to the faith and duty which are here described, and he may have "good hope through grace."

We observe in two instances that Mr. Wood has fallen into an error of quotation which it would not be worth while to notice, if it were not so common. We know not how often we have seen or heard the expression cited, as from the conversation of Jesus with

the woman of Samaria, "My meat *and my drink* is, to do the will" &c. In the Evangelist the words are, "My meat is," and the connexion shows that this was all the occasion required or suggested. The addition of the clause, *and my drink*, is both needless as it regards the meaning, and false in respect to the original narrative.

SERVICES *at the Ordination of Rev. James I. T. Coolidge, as Pastor of the Purchase Street Congregational Church in Boston, February* 9, 1842. *Sermon, by Rev. E. S. Gannett; Charge, by Rev. George Putnam; Right Hand of Fellowship, by Rev. C. A. Bartol; Address to the People, by Rev. George Ripley.* Boston. B. H. Greene: 1842. pp. 53, 8vo.

IN our notice of the occasion on which these Services were delivered we gave the plan of the Sermon. The rest of the pamphlet contains counsels worthy to be remembered alike by ministers and people. Mr. Putnam's Charge is plain, pointed and solid both in thought and expression. Mr. Bartol's Right Hand presents the true character of ministerial and Christian fellowship. Mr. Ripley's Address is full of weighty and timely advice.

ADDRESS *to the Teachers and Scholars of the Sunday School of the First Unitarian Society, Brooklyn, N. Y. By Rev. F. W. Holland.* New York: 1842. pp. 16, 12mo.

UPON leaving the congregation with which he had been connected for four years Mr. Holland addressed his farewell counsels to the teachers and children of the Sunday School, where he had faithfully labored to give instruction and help. They are counsels worthy to be repeated before every Sunday School,—plain, earnest, affectionate, and timely. He especially urges attendance upon teachers' meetings, and the substitution of free communication with the pupils in the place of a close adherence to manuals. On the

children he presses "the necessity of a manly virtue," of "a kindly spirit," and above all, of being "*religious* children." We hope these parting words of faithful love will yield fruit unto life eternal.

A Sermon *preached at the South Congregational Church, Boston, on Sunday, March 27, 1842. By Rev. M. I. Motte.* Printed by request of several Members. Boston: 1842. pp. 12, 12mo.

We like this Sermon for its honesty, though we do not wholly agree with its sentiment. The multiplied religious meetings, the "revival excitements," and the "more than ordinary social spirit" to which encouragement is given "in some churches at this time," are made the subject of remark. Mr. Motte expresses his willingness to hold extra services when they are demanded, but says he cannot "urge them as a duty." He speaks of the extravagances and abuses, the practical evils and mistakes about religion, to which they lead, and insists on the importance, and the want also, of honesty, or uprightness, such as is described by the Prophet in the closing verses of his text, Isaiah i. 11–17. We admire the frankness and directness with which he has expressed himself.

The Sunday School Present; *A Collection of Stories from the Portfolio of an Ex-superintendant.* Boston: William Crosby & Co. 1842. pp. 140, 18mo.

The seven stories found in this book are chiefly remarkable for the good moral they inculcate. They are of a kind to please all children, and to have a good influence where they have any. "The Christmas story" is not altogether judicious, in its conversations held by children about the new Teacher and Messiah. But the book is to be trusted and recommended. We know of nothing however which requires more care than the preparation of books for Sunday Schools.

INTELLIGENCE.

REMOVAL OF MR. BUCKMINSTER'S REMAINS.—A service of a peculiar and impressive character took place at Mount Auburn on Sunday afternoon, June 12, 1842. It had long been the desire of the Society of Brattle Street Church to erect a monument in that consecrated spot to the memory of their distinguished and still lamented Pastor, Rev. Joseph S. Buckminster; and the consent of the family of the late Theodore Lyman Esq., in whose tomb at Waltham the body was lain, having been obtained, and a spot having been provided by the liberality of one of the members of the Society, Thursday, the ninth of June, being the thirtieth anniversary of his death, was appointed for the occasion. The inclemency of the weather however preventing, it was postponed till the following Sunday, the anniversary of his funeral. After the public religious services of the day a large number of his parishioners and friends—many who had known him in life, and many more, who though they had never seen, still honored him—met at the cemetery. The ladies of the Society, with the immediate relatives of the family, were assembled near the place of burial; and the corpse, having been deposited in a new coffin, covered with black cloth and enclosing the former, was attended thither by a long procession of the male members. The services at the grave were introduced with an anthem by the choir of the church. An Address was then delivered by Rev. John G. Palfrey D. D., formerly its Pastor, in which the brief ministry and life, the eminent gifts and virtues of Mr. Buckminster—the effects of his preaching and character—the surprising, yet permanent influences he exerted, both while he lived and even to the present hour, upon the churches and the community—what he accomplished, within the narrow term allotted him, for the interests of religion, literature, and social improvement—what he did for the University which he loved, and which in turn honored him among her most cherished sons—especially for theological science, his own favorite and almost absorbing pursuit—for his friends and his flock—for his country and mankind were faithfully portrayed. Prayers were then offered by Rev. Francis Parkman D. D.; and the body having been deposited in its final resting-place, the beautiful funeral hymn of Dr. Watts,

> "Unveil thy bosom, faithful tomb,
> Take this new treasure to thy trust,"

was sung, and the services closed with an appropriate benediction.

The whole occasion was one of the deepest interest. The hour, nearly the sun-set of a beautiful Sunday; the spot, within which were already gathered the mortal remains of many of the friends and kindred of Mr. Buckminster; the sacred and still fresh remembrances, at the long interval of thirty years, of what he was, how he looked, and how he spake—of the singular power in one that died so young to impress himself permanently on the hearts and memories, not of personal friends alone, but of a whole community—of the persuasive eloquence of his lips, and the yet more subduing eloquence of his life; all conspired to give to the scene a peculiar tenderness and solemnity. Several hundred persons were present; but the deep silence that pervaded the crowd was altogether in accordance with the occasion.*

After the assembly had retired, a few only of the immediate friends and relatives of Mr. Buckminster remaining, the coffin containing the body of the late Mrs. Farrar, his elder sister, was brought and deposited by the side of her brother. To those who had known this estimable and lovely lady, who knew also, as many knew, the peculiar strength and tenderness of the tie that united the brother and sister in life, the spectacle of their remains thus united in death was exceedingly touching.†

It cannot be inappropriate here, and we are certain it will not fail of being interesting to many, to add that the remains of Rev. Samuel C. Thacher, Pastor of the New South Church in this city, the intimate friend, fellow-traveller, and biographer of Mr. Buckminster now lie interred in the sepulchre of his fathers. They were first buried in January, 1818, in an ancient cemetery at Moulins in France, in which city he died. Many years afterwards a clergyman of this city, in passing through Moulins, sought the grave of one whose name he had been taught to honor, and after some inquiry found it in a corner of the deserted and grass-grown burial-ground. It was easily distinguished by

* Mr. Buckminster was a native of Portsmouth N. H., was graduated at Cambridge in 1800, was ordained as Pastor of the Brattle Street Church January 30, 1805, and died June 9, 1812, at the commencement of his twenty-ninth year. The volumes of his sermons which have been published may give a stranger an acquaintance with his style of pulpit address, but no one who has not lived in this community can apprehend the influence which he established in the few years of his connexion with Boston, and which is still felt as well as remembered.

† Mrs. Farrar before her marriage lived for many years with her brother, as the head of his family; and took the liveliest interest in everything that concerned him. She wrote the letter published in the Memoir of his life by his friend Rev. S. C. Thacher, in which the indications of genius and character, so remarkably developed in his childhood and early youth, are with great sweetness of sisterly affection delineated.

n upon the stone slab, which time had covered with its
d not effaced. Close beside were the similarly marked
Englishmen, who had also died in a foreign land. An-
ring been consecrated as the place of interment for the
Moulins, most of the bodies once deposited in this ancient
een removed, and the land itself, we were informed, had
for building, and would soon be sold without regard to
ts remaining occupants. Intelligence of these changes
communicated to Mr. Thacher's family, arrangements
y them for the removal of his remains to this country
of the municipality of Moulins, which it was necessary to
obtained, and with some formalities, demanded in all such
laws of France, the body was exhumed and brought to
whence it was transported to this country; and on the
April 4, 1839, was deposited in the family tomb at Milton.
noir prefixed to the volume of Mr. Thacher's Sermons
r his death, Mr. Greenwood begins one of the most touch-
s ever written with the simple words, "It is a sad thing to
nust die away from our own home." We felt the truth o
t, as perhaps few can ever feel it, as we looked on the
h Mr. Thacher spent the last weeks of his life,—standing
the main street of the city of Moulins, with the apart

siding. The Report of the Executive Committee showed a great decrease in the use both of ardent spirits and of wine, and of course in the traffic. A great change has taken place in regard to the granting of licenses. "The counties of Hampshire, Essex, Plymouth, Bristol, Barnstable, Nantucket, and Dukes grant no licenses; Suffolk, Norfolk, and Berkshire, none for ardent spirits; Worcester, Hampden, and Franklin issue none except when an approbation is produced; Middlesex alone grants all sorts of licenses, to all sorts of persons, in all sorts of places." A large number of Temperance publications have been circulated; among them 10,000 octavo pages of music, and 9600 pic-nic songs. "The original number of the Union was 400; it is now above 6000." The meeting was addressed by Rev. Dr. Edwards, Mr. Hawkins, and Dr. Jewett.

The Prison Discipline Society held their public meeting at Park Street Church. An abstract of the Annual Report was read by the Secretary, Rev. Louis Dwight, after which addresses were made by Rev. Mr. Allen, of Worcester, Walter Channing, M. D., of Boston, Rev. Mr. Eddy, of Newark, N. J., Rev. G. Abbot, and Rev. Mr. Kirk. In the Report an account was given of Jacob Hodges, a colored man, once an inmate of the Auburn prison, to which he had been condemned for the crime of murder, but where he became a reformed man and a sincere Christian, and upon leaving prison maintained a most exemplary life till his death which took place at Canandaigua, N. Y. a few weeks since. The Report is said to have shown, "that crime is diminishing at the rate of about two or three per cent annually." The condition of Penitentiaries was exhibited, some of them being pronounced excellent, others defective, and others decidedly bad. The house of Correction at South Boston is among the best in the country or the world. The condition of lunatics was also made a subject of remark; of 17000 now in the United States, only 3000 are under proper treatment.

The Massachusetts Missionary Society celebrated their forty-third anniversary this year. Addresses were made by Rev. Mr. Wood, of West Springfield, Rev. Mr. Todd, of Pittsfield, Rev. Dr. Robbins, and Rev. Dr. Patton, of New York. "Seventy-five churches have been under the Society's patronage during some portion of the year; fifty-three of which are under the care of pastors." "Only three pastors have been dismissed, and nine have been settled; showing that *the pastoral office is more permanent in these missionary fields than any where else in the State.*"* "The collections [for benevolent religious purposes] in

* We question the correctness of this inference; but the occurrence of such a remark in the connection in which it stands is a proof of the lamentable instability of the pastoral office of late years.

sixty-one congregations have been *equal to about one half the amount which these sixty-one churches received from the Missionary Society*,"—a significant fact. "The whole amount realized from Massachusetts to the cause of Home Missions during the year is $22,526,57."

The "AMERICAN TRACT SOCIETY, BOSTON" were addressed by Rev. President Beecher, Rev. Mr. Todd, of Pittsfield, Rev. Mr. Perkins, of the Nestorian Mission, Mar Yohannan, the Nestorian Bishop, and Rev. Mr. Kirk. Mar Yohannan spoke in his native language, while Mr. Perkins translated what he said, of the contrasts which this country presents to his own. "He has been travelling in this country for four months, and *has not met any body with a sword. He sees books everywhere*, in the steam-boats and in the rail-road cars. In his country the sword is every where seen. He would like to have you exchange—or at least, if you do not want the sword, give them the good books." From the Report it appears that special efforts have been made the last year to introduce the *volumes* issued or adopted by this Society into families; 53,753 volumes, including 611 "Evangelical Family Libraries" of 15 vols. each, and 118 "Christian Libraries" of 45 vols. have been circulated. The practice of *colportage*, to which Protestants have resorted for the sale of Bibles and other works in Catholic countries of Europe, seems to have been introduced into our country.

The SEAMEN'S FRIEND SOCIETY, after the reading of the annual Report, "full of thrilling anecdotes of seamen," were addressed by Rev. Mr. Spaulding, of New York, Rev. Mr. Chickering, of Portland, Me., Rev. Mr. Copp, of Sag Harbor, N. Y., Rev. Dr. Patton, of New York, Rev. Mr. May, of England, and Rev. Mr. Rogers, of Boston. The importance of providing a new Sailor's Home, that should furnish larger accommodation than the present, was particularly urged.

The MASSACHUSETTS SABBATH SCHOOL SOCIETY, besides the annual Report, listened to addresses from Rev. Mr. Wood, of West Springfield, Rev. Mr. Baker, of Medford, Rev. Mr. Means, of Concord, and Rev. Mr. Stearns, of Cambridgeport.

Meetings were held in behalf of the AMERICAN BOARD OF FOREIGN MISSIONS, and the FOREIGN EVANGELICAL SOCIETY; at the former of which it was stated that "*the whole debt of the Board had been liquidated.*" Rev. Mr. Eddy, of Newark N. J., Rev. Mr. Perkins, of the Nestorian Mission, Mar Yohannan, the Nestorian Bishop, and Rev. Mr. Kirk were the speakers. Mar Yohannan spoke in English, but dismissed the meeting "with the benediction *in his native tongue.*" We fear, there was more gratification of curiosity than uplifting of the devotional sentiment from this last act. The interests of the F. E. Society were advocated by Rev. Dr. Edwards, Rev. Mr. May, of England, Rev. Mr. Washburn,

recently returned from a tour in Europe, and Rev. Mr. Kirk, who said that "this Society was designed to take a field of operations lying between that occupied by our Domestic and Foreign Mission Societies. They have determined to do what they can to reach with *Evangelical* influence Continental Europe, some of the Mediterranean Islands, and South America. He himself was about to withdraw from the active agency of this Society; but it was expected that Rev. Mr. Baird would return from Europe and present the subject in this country."

MORNING PRAYER MEETINGS were held in Park Street church during the anniversary week, at which statements were made from different parts of the Commonwealth and from other States respecting the recent "revivals." Rev. Gorham Abbot said, he had collected facts in regard to the revival in Boston with considerable care. "According to his statement the aggregate of admissions to the Methodists is 705; to the several Baptist churches 1043; and of reputed converts in the several Orthodox churches 725; and he concluded that 3000 would not be an exaggerated estimate in the whole." Rev. Mr. Winslow said, "this whole business of reckoning by numbers, as computed by different denominations, was fallacious;" and both he and others seem to have thought that too much might have been allowed to other denominations, and too little to their own.—We are struck by the use of the word "Orthodox" in the paper from which we prepare our account. Once it was regarded as a term broad enough to cover the principal sects in the country who concurred in holding opinions rejected by Unitarians, but now it seems that Methodists and Baptists are excluded from the field of Orthodoxy. Are the Trinitarian Congregationalists ready to pronounce them heretics?

The Sermon before the PASTORAL ASSOCIATION was preached by Rev. Dr. Storrs, of Braintree. The Boston correspondent of the New York *Observer* remarks, that "a part of it was against 'new measures' and evangelism, and it was highly approved by all whose opinions I have heard."

The BAPTIST anniversaries appear to have been attended with unusual interest and satisfaction. The editor of the *Christian Watchman* describes the value of these anniversary meetings in such just terms that we cannot but copy his words. "Impressions have been made, friendships formed and renewed, and holy purposes strengthened, which will not soon be lost. This is the wealth which such a season should accumulate,—better feelings, more comprehensive charity, extended brotherly love, self-conquering, diffusive benevolence, zeal according to knowledge; and more enlightened, steady, united action in the cause of Christ."

The meetings in this denomination began on Monday evening, May 23, with a series of "Revival Intelligence Meetings" which were continued on Tuesday, Wednesday, and Thursday morning. Ministers from different towns in the State, and some who had been residing or travelling in distant parts of the country related what had fallen under their observation in the conversion of the irreligious and the increase of the churches. In many places large numbers had been brought to confess Christ before men.

On Tuesday forenoon the Massachusetts Conference of Baptist Ministers met, when an Essay was presented by Rev. S. B. Swaim, of Worcester, on the "Claims of the Future upon the Present Ministry." The subject of the Essay being always open to discussion, much satisfaction was expressed with the views that had been offered. Rev. Mr. May, from Barnstable, in England, was introduced to the Conference and made a brief and pertinent address; after which "a free course of remarks followed, in which several brethren participated." In the evening the annual sermon was delivered by Rev. J. Banvard, of Salem. With the exception of this last exercise, the Conference seems to resemble our Berry Street Conference in design and in the manner in which it is conducted.

The New England Sabbath School Union met in the Bowdoin Square church on Tuesday afternoon. The annual Report exhibited a prosperous state of affairs. The receipts of the year had exceeded $11,000. Still more funds are needed. "The Board have on hand a number of manuscripts approved and ready for publication, but have not the means to publish them." Pains had been taken to collect the statistics of the Baptist Sabbath Schools in New England, and the result gave as the number of schools, 662, (of which 198 are in Massachusetts;) Teachers, 7037; Scholars, 56,265. Addresses were made by Rev. Mr. Banvard, of Salem, Rev. Mr. Eaton, of Hartford, Rev. Dr. Babcock, Rev. Mr. Welsh, and Rev. Mr. Peck, from Illinois.

The Baptist Foreign Missionary Board held a public meeting on Thursday afternoon, the interest in which was so great that it was continued, by successive adjournments, on Thursday and Sunday evenings. An abstract of the annual Report was read, from which it appeared that there are now under the care of this Board "20 missions, 100 stations and out-stations, 99 American missionaries and assistants (45 of them preachers,) 111 native preachers and assistants, 50 schools, about 1000 scholars and nearly [?] 77 churches, and more than 3700 members. Of these missions, eight are to the Western Indians, three in Europe, one in West Africa, and eight in Asia." Of the 3700 church-members nearly 800 were received the past year; "more than 200 of whom were among

the Cherokees and other Indian tribes." We would draw the attention of those who doubt the usefulness of missionary operations among the Indians to this fact. The interests of the Board were advocated and the duty of making larger contributions to promote its objects was urged by Rev. Dr. Babcock, Rev. Dr. Patterson, Secretary of the Board, Rev. Mr. Coldecott, Levi Farwell, Esq., Rev. Mr. Evans, Rev. Dr. Sharp, President of the Board, President Wayland, Rev. Messrs. Stowe, and Ide, Rev. Jesse Bushyhead, a native Cherokee preacher, Rev. Messrs. Bennett, Galusha, Cushman, and Hague. Mr. Bushyhead gave an account of the introduction of Christianity among the Cherokees, and the traditions which were current among them previously. "The Moravians were the first missionaries who visited them, the Presbyterians followed, then the Methodists, and next the Baptists. "*There are now about* 4000 *professors of religion among the Cherokees;* of whom about 1000 are Baptists." We copy what he is reported to have said of the

CHEROKEE TRADITIONS.—"About thirty years ago they were in a savage and heathen state. They had an idea of a God, traditions of the fall and flood, and some form of religious worship. They supposed that two were first created who were holy and happy. This pair had two sons who were taught by their father to hunt. They could not succeed however in killing any game; and wondered how their father could. One day they followed him into the forest and saw him go and open a gate, shoot some game and then shut it again. After he had gone they went and opened the gate; but instantly the game rushed out and spread all over the forest. Their father heard the noise and came running to the place. He told them that he intended to have shown them sometime this gate, so that they could always get their game easily; but now they would be obliged to *hunt* for it. Such was the Cherokee tradition of the fall. As to the flood, they supposed that God had a beloved son who was bitten by a serpent. God wept at his misfortune; and his tears caused the flood. They suppose that God lives in the seventh heavens; where there are trees, &c. as on the earth, but everything is white. He has made the sun and fire as agents to watch over the earth: and smoke is the messenger to carry up tidings to Him. When they killed a deer, they would burn a piece and the smoke would bear up their request for more. There are four other agents, they supposed; in the East a red man, in the North a blue, in the West a black, and in the South a yellow. To these they addressed their prayers, as deities. They had an idea of a future existence. All except murderers they supposed would live forever, without any trouble, in happy hunting-grounds. Murderers would go far West to the black man to live there alone. Their priests practised arts of conjuration which they kept secret. To them the tribe would resort in case of war or of sickness: and as they were supposed to be able to kill, as well as cure, they had great power over the superstitious people."

How different the picture that may now be drawn of their faith and condition; although in these traditions one can trace a resemblance to the Scriptural narratives. We have seen how many have been converted to Christianity. Mr. Bushyhead added further particulars.

"As a nation they have formed a constitution and adopted laws similar to yours. They choose their rulers in the same way. Each officer is obliged to take the oath on entering upon his charge; and no one is a legal witness in a court of justice who does not believe in a God and in a future state of rewards and punishments. Free schools are established by law. The law prescribed that only 60 should attend each school; but when the first school was opened, 70 came the first day. They have passed a law forbidding the sale of intoxicating drink under a penalty to the offenders of having their liquor wasted and paying a fine of not less than $10 nor more than $500. Nothing but the Bible and the missionary has done all this."

Other Societies held their annual meetings as usual, but we do not find any report of them in the *Watchman*.

French Protestant Liberal Journal.—A year or more since, we gave some account (*Miscellany* IV. 178–180) of the establishment of a religious journal in Paris, devoted to the interests of free and simple Christianity. Although not bearing the title of Unitarian, it is sustained by those who, rejecting the doctrines of Calvinistic and Trinitarian theology, embrace substantially what are called Arian views. We have lately received the numbers of this journal, from its commencement in January, 1841, to the present season. Its title, *Le Lien*, is borrowed from the expression of the Apostle in Ephesians iv. 3, "Keep the unity of the spirit in the *bond* of peace." It is published every Saturday, in a quarto form, of eight pages. In rapidly looking over the numbers we have been struck with the resemblance between the plan pursued by the editor, and that adopted in similar journals in this country. Each number (for the most part) contains what may be called a doctrinal article, in which prevalent views of Christianity are examined or correct opinions are presented—a practical article, often under the title of "Meditation"—one or more reviews, sometimes brief, sometimes extended, of recent religious books—and a department of religious intelligence; besides which occasional articles on Scripture or ecclesiastical history, and of correspondence and poetry, are given.

From the first number of the second volume (January 1, 1842) we learn that the success of *Le Lien* has fully equalled the expectations of its projectors. The editor, the Pastor Rouville, remarks that the principles which it has advocated have been cordially received both within and without "our churches," and that numerous testimonies have been given of the good influence of the journal upon the interests of religious liberty, piety, and harmony of sentiment.—We shall take occasion again to refer to these papers, and draw something from them for our own pages.

THE

MONTHLY MISCELLANY.

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CHRIST'S PRESENT CONNECTION WITH HIS CHURCH.

What is the present connection between Jesus Christ and his Church on earth? Does he exercise any direct agency in its affairs, or any immediate influence upon the souls of his individual followers? If any, what is the nature of that agency and influence?

It appears certain that for some time after his ascension, probably till the close of the Jewish dispensation by the destruction of Jerusalem, Jesus continued to hold direct personal intercourse with his Apostles and other prominent members of his Church, to converse with them, as it were, face to face, sometimes under a visible form, and always, we may presume, in a way which left no doubt upon their minds that they had held actual communication with him. Thus he appeared to Stephen at his death, and Stephen spoke to him as to a friend whom he saw standing before him. Thus too he appeared to Paul at his conversion, talked with him, and gave him orally his Apostolic commission. Paul says to the Galatians (i. 12,) that he received the facts and truths which as an Apostle he was to preach, not by communication from man, but by a direct revelation from Christ himself. He also speaks of the account which he gives the Corinthians (1 Cor. xi. 23,) of the institution of the Lord's Supper as what he had "received of the

Lord." His manner of speaking about his "thorn in the flesh" (2 Cor. xii. 7,) seems to imply that it had been a subject of *conversation* between his Lord and him.

Such a peculiar intercourse between Christ and his followers having once existed, and it being universally acknowledged that it has long since ceased, discrimination becomes necessary in the interpretation of passages of Scripture which appear to relate to the subject of our investigation. Some of these passages may refer exclusively to those communications between Christ and his church which have been just mentioned, and consequently we should be led into error by applying them to the present period of the Christian dispensation. In making this discrimination there is of course room for considerable diversity of opinion.

In the last words of the Gospel of Matthew our Saviour makes the promise to his disciples, "Lo, I am with you alway, even unto the end of the world." It appears to me, that in their primary signification these words are a promise of the personal intercourse which our Lord continued to hold with his disciples for some time immediately subsequent to his ascension, and that we have no warrant for extending their meaning any farther. They occur at the conclusion of a series of specific, personal directions to the disciples as the first promulgators of the Gospel in the world; and it would have been an abrupt and unnatural transition, suddenly to address them, at the conclusion, as the representatives of the church in all ages. If asked whether I do not believe, then, that Jesus is with the faithful promulgators of his Gospel in all ages, I answer that in an important sense I do believe it. I only say, that the fact does not appear to be asserted in this passage. And so far from finding any difficulty in the words, "unto the end of the world," I rather am confirmed by them in my view of the meaning of the passage. In no place in which these words occur in the discourses of our Lord can I ascribe to them any other meaning than the close of the Jewish dispensation; as the nearly synonymous phrase, "the coming of the Son of man," appears to me to signify the kindred fact of the establishment of the Christian church in the place of the Jewish as the acknowledged dispensation of God in the world.

"If two of you shall agree on earth as touching any thing they

shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." (Matt. xviii. 19, 20.) It is easier to say what this passage does not mean, than what it does. It would seem as if every one, whatever may be his opinion of the nature of Christ and of his connection with his church, must understand the presence here spoken of in an extraordinary and special sense. That presence is represented as conditional, depending on the assembling and agreement of two or more individuals; whereas, if Christ be the supreme God, his presence must be unconditional and necessary, and he is present not only with two or more disciples when met together, but with each individual disciple, and with every individual man of every variety of character, and at all times. Even the Trinitarian therefore must understand the passage to promise the presence of Christ in some unusual and peculiar sense. Accordingly Doddridge supposes it to promise some miraculous manifestation of the presence and aid of Christ, in answer to prayer. And, in general, whatever be supposed to be the ordinary agency and influence of Jesus over the affairs of the church, the presence here promised must be considered something additional to that, some extraordinary agency or influence. I conceive that the passage either promises something miraculous and therefore applicable to the twelve alone, or else asserts the general fact of the prevalence of social prayer when offered by hearts animated by one desire and purpose for the promotion of Christ's kingdom.

There are other passages in the New Testament which, it seems to me, do teach something of the present connection between Christ and his church.

In the last conversation of our Lord with his disciples on the evening preceding his death are several expressions and intimations, of which the following are the most striking examples. "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I will love him, and will *manifest myself to him.*" (John xiv. 21.) "If a man love me, he will keep my words; and my Father will love him, and *we will come unto him, and make our abode with him.*" (ver. 23.) I suppose Christians of every age to have an interest in

these delightful promises, because the conditions are such as a can comply with. And in his prayer he prayed for those th should believe on him through the word of his Apostles, "th they may be one, even as we are one; *I in them*, and thou in me. (John xvii. 22, 23.)

Passages in which the connection of Christ with his church i compared to that of the head with the body, and also passages i which it is compared to the union of the husband with the wif will be readily called to mind and need not be specially cited, as have no other use to make of them, than to observe that the indicate a union which is perpetual and most intimate.

There is a remarkable passage, (Colossians i. 16,) in whic creation is ascribed to Christ. "For by him were all things cre ated that are in heaven and that are in earth, visible and invisible whether they be thrones or dominions or principalities or powers all things were created by him and for him." I understand thi passage, as it is lucidly expounded by Mr. Norton, to describe th new moral state of things produced by the preaching of th Gospel.

Moreover, Jesus is represented as king over his church, con ducting its affairs by an authority delegated to him by the Father He himself says, (Matt. xxviii. 18,) "All power is given unto m in heaven and in earth." Paul says, (Ephes. i. 20–22,) that Go "set him at his own right hand in the heavenly places, far abov all principality and power and might and dominion and ever name that is named, not only in this world, but also in that whic is to come; and hath put all things under his feet, and gave hi to be the head over all things to the church." The literal natur of this kingdom seems to be very distinctly brought into view i the First Epistle to the Corinthians (Chap. xv. 24–28,) by its limit in point of time being expressly stated. "Then cometh the end when he shall have delivered up the kingdom to God, even th Father; when he shall have put down all rule and all authorit and power. For he must reign till he hath put all enemies unde his feet. The last enemy that shall be destroyed is death. * * And when all things shall be subdued unto him, then shall the So also himself be subject unto him that did put all things under him that God may be all in all."

These are specimens of the instructions of Scripture on the subject of our present inquiry. That they express an intimate connection between Christ and his church, no one, I think, can help seeing. Yet they are by no means particular and definite, and leave a wide range for the exercise of both reason and imagination in assigning their meaning. Different minds will be disposed to interpret them with various degrees of literalness, and to make them conform more or less closely to the general methods of Divine operation in providence and grace. I proceed very briefly to offer some sober and, as it appears to me, rational speculation, founded on admitted facts, by the light of which these instructions may be understood.

I begin with saying that every follower of Christ can pursue some such reflection as the following. 'I feel that Jesus has a most intimate connection with my soul. All my most precious hopes I owe to him. My character, my spiritual condition, however imperfect my attainments in holiness, are such as they could not have been, had he not lived and taught. That which is most valuable to me, which the whole world could not buy from me, is his gift. In seasons of meditation when I would gain higher conceptions of holiness and duty, in temptation when I feel the want of aiding strength, in sorrow when I need consolation and support, his voice comes to me with a power which no distance of time can diminish and speaks to me as no other voice does. I imbibe new spiritual life, perception and power from the contemplation of his perfect life. Virtue goes out from it. I gain from it new views of what purity, disinterested love, entire submission, obedience and devotion to God are, and I receive from it new hope, impulse and strength to attain higher degrees of goodness. I am conscious that by reason of my insensibility and sinfulness I am deriving from this source but a very small portion of the blessing which it might confer. I believe it to be inexhaustible. I find that the more I contemplate Christ, the more deeply I sympathize with him, especially the more I endeavor to be like him,—the better do I understand him, the more does he seem to me a living reality, the greater is his power over me, the more highly do I value the good he bestows on me, the deeper is my sense of personal obligation to him. I am continually experiencing, then, in my inmost soul,

in reference to my highest interests, momentous effects from the character and teaching, the life and the death of Jesus. Of what priceless good should I have failed, had he not come into the world. I say then that I have a most intimate connection with him. He is to me as an ever present holy friend, from whose counsel, encouragement and example I may continually receive enlightening, purifying, elevating, strengthening influences. Whether these influences be of the same nature with those which proceed from all true words and all holy character, only that in his case the words were more powerfully uttered and the holiness more exalted and perfect, or whether his spirit indeed surrounds and penetrates mine, like the Divine presence, I know not. I do not think it revealed; nor is it necessary for me to know. For all practical purposes it is the same as if his literal presence were with me. I could not expect or desire from his actual presence more powerful influences than I now receive. Thus do I experience the fulfilment of his promise, that to them who love him and keep his commandments he will manifest himself and will come to them and take up his abode with them.'

A similar train of remark may be pursued respecting the general condition of those parts of the world which have been visited by the light of the Gospel. Though the spirit of the religion has been very imperfectly comprehended and still more imperfectly acted out, how wide and deep have been its effects. How vastly superior in virtue, happiness, and all that constitutes the true elevation of man is New England, for example, over the most favored portion of the civilized world at the time of our Lord's coming. Could one of the first converts to Christianity have been suddenly transported into such a region from the violence, guilt, and misery with which he was surrounded, how would he have rejoiced in such a striking manifestation of the blessed effects of his religion. When we contemplate this vast difference, when we consider the holy character which has been formed and the consequent happiness that has been produced by the direct influences of the Gospel and its indirect effects upon those who are unconscious of its power in raising the public standard of morality, the purity, order and peace which it has caused to prevail, the promotion of domestic happiness, the elevation of woman, the attention given to the spiritual

and temporal wants of the poor, the diffusion of knowledge, and its general aid to the true civilization of man, we may truly say, they are the work of Jesus. But for him they would not have been. They are the consequences of his life and words. They are necessary effects of causes which he put in operation. When I contemplate these things, it does not seem too bold a figure, even for the chastened fancies of our own age and country, to call him the creator of a new moral world. In a very important sense, then, it may be said, that he is present in the world, in the effects of which he is the cause, in the character which he impressed upon his church, in the spirit which he breathed into it, in the influences of which his recorded life and words are the source.

I go farther and say, that it is scarcely possible to suppose, that having commenced this great work, having put in operation causes calculated to produce through all time ever increasing effects, effects not of an earthly and temporal character, but spiritual and such as a glorified spirit can best comprehend and appreciate, he is not now interested in the progress of that work; that he does not know the present condition of his church; that he is not concerned for its prosperity and success.

We may go one step farther. I can scarcely imagine Jesus an inactive spectator of the condition and progress of his religion in the world. When we consider how very generally Divine Providence sees fit to confer benefits on his creatures through the instrumentality of others, and that Jesus was the instrument for commencing the work of human redemption, we need have no difficulty in supposing him the instrument for carrying it on. I am prepared therefore to learn that "all power" for this purpose "is given him in heaven and in earth;" that he is "head over all things to the church;" that he "is to reign till he has put all enemies under his feet." I have no desire to assign such expressions any other than their literal meaning. I can understand by them that Jesus exercises a delegated providence over the affairs of his church—that he has power to order events for its welfare and advancement, and for the accomplishment of his own promise, that "the gates of hell shall not prevail against it." C. P.

WARE'S HISTORICAL ROMANCES.*

We have long desired to record our impressions of these writings, and although we take but late occasion, our delay has been in no unmindful or ungracious spirit.† The writings of Mr. Ware form an agreeable peculiarity in the literature of our time; they are religious without being sectarian. It is good and pleasant—as it is rare—to see the broadest human interests connected with the highest of all human concerns. Seldom, however, in this our age are religion and literature thus conjoined. Our general literature has no grandeur, no elevation; our religious literature has neither unction nor comprehensiveness—it is sectarian or ascetic. Mr. Ware, eschewing the disputes of the day, lifts us from the din of sects, from the strifes of surrounding profession and pretension, and conducts us to regions where we can be at peace in common sympathies. We scarcely know a change more invigorating or refreshing, than the transition of mind experienced by passing from the forms of our present life to those to which he conducts us. Very delightful it is to quit for a season politics and polemics, steam-boats and rail-roads, and sojourn a while in Tadmor of the desert, muse amidst its palaces, gaze upon the beauty of its heroic queen, stroll in the cool evening through its palmy suburbs, catch the sound of the lute or lyre on the sighings of the night; or recline at the feet of Longinus and hear sublimity and beauty illustrated from the great father of song by the great master of criticism. More instructive—to be transported to the mountains and the valleys of Judea, to wander on the banks of

* Zenobia: or the Fall of Palmyra. A Historical Romance. In Letters of Lucius M. Piso from Palmyra to his Friend Marcus Curtius at Rome — Fourth Edition. New York: C. S. Francis & Co. 1842. 2 vols. 12mo.

Probus: or Rome in the Third Century. In Letters of Lucius M. Piso from Rome to Fausta the Daughter of Gracchus at Palmyra. Second Edition. New York: C. S. Francis. 1840. 2 vols. 12mo.

Julian: or Scenes in Judea. By the Author of Letters from Palmyra and Rome. New York: C. S. Francis. 1841. 2 vols. 12mo.

† It is due to our Journal to say, that we should not have allowed Mr. Ware's last work—the only one that has appeared since the commencement of the *Miscellany*—to remain without an earlier notice, if the friend to whom we are indebted for this article had not promised us what his engagements prevented his preparing until recently.

Jordan, to listen to the reaper's song, or rest under the loaded vine. With higher pleasure yet, in this twilight of the world,—to mark the low murmurs of the people looking vaguely to the future; many wearied with the night and longing for the day, some few with joyful faith hailing the star that pointed the way to Bethlehem: then, with these few to follow him whom the world would not receive along the hard pilgrimage through which he proclaimed glad tidings of mercy—in many travails and in many tears, until those who would have had him an earthly king made at last the cross his throne, and for the crown of Israel gave him the crown of thorns. And the moral effect is sustained, if we pass from Jerusalem to Rome, and from the judgment-seat of Pilate to the court of Aurelian, to find, after three centuries, the spirit of Calvary glorified through a red sea of martyrdom, and prepared to wade yet through another deeper and darker than before.

Mr. Ware with a wise fancy opens these ages to us in vivid glimpses, and imagination, awakened by suggestion, apprehends their forms and their life. To reproduce such periods, to make us feel them in their reality, if it abase our pride, must also exalt our gratitude. If it show us that we have little to boast, it will show us we have much to enjoy. If our truth is slightly tried compared with the independence which held precarious life under a tyrant's will, a great blessing is the freedom which supersedes the temptation. If our piety, guarded in its tranquil worship by omnipotent law, bending in churches where no heat of summer scorches the cheek and no blast of winter disturbs the folding of a robe, can claim no equality in zeal with that which amidst burning temples and plundered homes sought out caves in the earth and whispered its midnight supplications, we should more fervently thank God, that we have not to confess him on the rack or praise him in the fire. If our ministers are sheltered in peaceful dwellings, and better sheltered in social reverence, if our missionaries leave our shores with the companionship of their wives and provision for their comforts, it is for us to appreciate the change which gives free course to the Gospel, which encircles the settled preacher within the bulwarks of civilization, and which waves over the head of the emigrant preacher the flags of this civilization, that in every region of the earth have become fearful to the savage. But we

are not to use the phraseology, nor assume the merit, which belong to times when the minister declared Christ in the face of death, and when the missionary went forth on the angry world without companionship of wife or provision for comfort—his life in his hand and his ways only watched by Heaven—with no weapon but the sword of the spirit, and no flag but the banner of the cross. Many of the scenes and incidents which Mr. Ware calls up before us enable us to estimate our difference of position from that of primitive Christianity, and in this, as we have suggested, they afford us a lesson for both a thankful and a modest spirit.

The writings of Mr. Ware display qualities which, in other ways, are antagonist to many tendencies in the literature of our day. We mention, first, their *purity*. We may attribute this characteristic to them both morally and philosophically. The ideas and the feelings are transparent. The shadow even of an unhallowed association does not cross their brightness. And this lambency is in no wise cold; it is bountiful dew upon quiet but sunny fields—not the sparkling snow upon winter hills. The language, too, is pure as the subject-matter; simple, clear, unaffected, nervous; in a word, sound Saxon English. In many of our present fictions, it is hard to say which is most debased, their morals or their diction. We should find it difficult to decide in which point their authors were most successful, in painting the manners of Newgate or imitating the slang of Old Bailey. Nor is the matter mended, if we ascend higher in the scale of fashion—the fashion, we mean, of modern fiction. Almack's, as the novelists delight to describe it, is not much nearer to the decalogue, than the place of ragged crime; and the barbarian jargon in which these novelists choose to make the aristocracy mash French, Italian, and English together in most inhuman mixture, may fairly rival the jabber of the police officers; as if that would seem the most appropriate for romance which violates every law of God, and every principle of grammar.

We shall mention a second quality in Mr. Ware's writings, and it is the only other one on which our space will allow us to dwell in general terms. We do not presume to very accurate definition when we call it *thoughtfulness*. A tranquil spirit of meditation pervades them, which evinces a true independence of mind. This is the age of passion, of spasm, of convulsion. Intensity is the

test of strength, as strength is now adjudged; and as it happens, intensity is the most easy of imitation. Intensity belongs to passion in its rudest and strongest forms; mental, like muscular excitement generates itself by sympathy, and sympathy produces imitation. Intensity, though it may characterize original genius, implies partial and imperfect development, therefore it is soon worn and vapid. The mass for the time are moved: it is the few who have thoughts to ponder in their own hearts, that go out at even-tide in the fields to meditate, and to these few, when the fitful fever has passed away, we delight to come. This characteristic thoughtfulness united to a sense of beauty constitutes the classical imagination. Such imagination deeply imbues these compositions. The energy of the imaginative faculty, generally, is manifested through the works under our consideration, by the reality they give to past and distant life. We move among the personages. We hear them in daily converse. We become intimate with their social forms. The inward eye grows habituated to their private dwellings and public buildings. We mingle in their domestic and general pursuits; and after the lapse of fifteen centuries, we pace with familiar fancy the streets of Rome and of Palmyra, and enter as old acquaintances the courts of Aurelian and Zenobia.—We have called the imagination displayed in Mr. Ware's writings *classical*, not merely from the nature of the scenes and objects in which it most delights, but also from the qualities that distinguish their reproduction. These are simplicity and grace. Mr. Ware has very high descriptive powers, but his delineations, though fully in the light and most distinct in outline, are generally subdued and chaste. He has the eye and the pen of a painter; he groups his figures with effect; he loves nature with enthusiasm and reverence, and constantly delights his readers with landscapes abounding in variety, poetry, and truth. Nor are they mere descriptions; they are ever so interwoven with moral associations, that while with pictorial beauty they interest the fancy, with a mute but impressive meaning they address the heart.

From this general praise we would make some exceptions: especially, we would except the description of Macer's martyrdom in *Probus*. It is too minute and coarse. It is not in keeping with the spirit of Mr. Ware's genius, or with the tone of his writ-

ings. Mr. Ware knows—few better exemplify the principle than he does himself—that the artist of pen or pencil produces his finest impressions by suggestive touches, and not by elaborate expansion. This is peculiarly the case in tragic painting. By the one he moves pity or admiration, by the other he stirs up horror or disgust: the first is the true effect of high dramatic power, the latter it is as easy to produce as it is most desirable to avoid. The careless boy thrown into one of the most fearful of Hogarth's prints, the captive counting the notches in his stick in Sterne's exquisite sketch, have received the award of criticism; and in these, with thousands of instances besides, the decision of criticism is the verdict of nature. We do not say that the description of Macer's martyrdom has not power, but the power is not such as we look for in our author. We are bound however in justice to observe, that, although in the main erroneous, it is relieved by some touches of gentle feeling and of genuine pathos. While we are upon fault-finding we may as well add, that Mr. Ware's style, excellent as it is, sometimes needs saliency, and that the length and matter of his conversations are occasionally disproportionate to the amount of incident. We apply these remarks to all the works, but more to the latter two than the first, and more to the last than any. Make what exceptions we may, the writings of Mr. Ware are a noble addition to Christian literature, and they entitle the author to a prominent place among the benefactors of the Christian world and the Christian church.

We shall say something of these works specifically, but we have not space to say much. The *Letters from Palmyra* have received appropriate and deserved applause. They have been extensively reviewed, and they have now become classic. We shall confine ourselves to the latter two; and we shall begin with *Julian*—as first in the order of chronology, though last in the order of composition. Julian, by parentage of Israel, by birth of Rome, visits relatives in his native region of Judea, and while away writes a series of letters to his mother describing his tour and his sojourn, detailing at the same time incidents and feelings that arise in the interval. The principal incidents recorded are an insurrection of the Jews at Cesarea; the preaching of John the Baptist; the appearance, and crucifixion of Christ. The principal feelings dwelt

e Julian's change from half Roman to zealous Jew, and from
is Jew to almost a Christian. *Probus* is a historical picture;
bject—the condition of Christianity in the last days of Au-
. It is full of thought and beauty; it contains much matter
ıtruction, and has abundant topics for reflection. Both works
ıt several admirable delineations of character, of the light
ıs well as the solemn. Of the former, Zeno, the talkative
oodnatured Greek, in *Julian*, so overpowering in words, so
·usive and disinterested in deeds, is a pleasing example. So
ɔn, the librarian, in *Probus*—a very amusing specimen of
ɔman antiquarian, a heathen Magliobacchi, or rather, perhaps,
ıchristened Dominie Sampson. More amusing still is the
Milo, with his love of his master and his contempt for his
r's religion—his abhorrence of Christian books, each of which
imagination is a magical and mysterious Pandora's box.
ɡrave characters are well drawn and well contrasted. Onias,
ıcle of Julian, is a very complete and consistent creation—a
honest, earnest Jew, an Israelite with his whole heart, an
ıiast, ready at any hour to deal death or endure it for the
of the law or the glory of the temple. Judith, his daughter,
weet personification of female hope, purity, and goodness.
as no sympathy with the warlike expectations of her country;
ın see no exaltation in strife; and she yearns for something,
the spirit craves, but cannot explain. She gives us an idea
ɔse women of whom Israel had not a few, whose true and
ıl nature at once hailed the Messiah whom their sterner
ɛrs could not understand; they it was, who sat at his feet,
tood by his cross. Bigoted priesthood Mr. Ware displays in
strokes of effective portraiture. Zadoc, the Jewish doctor, in
ɪ, has an appropriate counterpart in Fronto, the Pagan priest
ɔme: both showing how complete in evil, how identical in
cter, intolerance is, under one set of institutions as another.
the law was to Zadoc, the image of Apollo was to Fronto;
·hat both were to those, the creed is to the modern zealot;
ıcients sent their victim to the rack, the modern sends him to
ion. Nicomachus, a generous Heathen, stands contrasted
Fronto; and while one pleads for toleration, the other cries
ɔod. Shammai, in a similar manner, is the opposite of Zadoc.

Shammai conceived there was goodness elsewhere than in Judea; this was as rank in the nostrils of Zadoc, as the supposition that a heretic could be saved is to many doctors of our own enlightened age. "Yea, said Shammai,————but after all that hath been done for us, and in spite of the law and our worship, the Jewish world is but as any other. Jerusalem smells not sweeter, I fear me, to the Lord, than Rome or Alexandria." "The man is mad, quoth Zadoc, and speaketh blasphemy. Verily, Shammai, it were a righteous act to cast thee out of the synagogue." Here spoke the true bigot.

But the highest and most intensely drawn characters in these works, are Aurelian, the proud Roman and monarch-soldier, and Macer, the fearless Christian enthusiast. Aurelian stands out before us in a portrait vigorous and impressive, which seems not merely a likeness from history, but from life. Beneath the show and even the substance of many noble qualities, we perceive the temper of tyrant and of despot; and as resistance to his will provokes his anger, we perceive that temper bursting out most fearfully to the surface. In this impersonation of Mr. Ware's the mind conceives a very distinct image of the man;—the man of daring, and the man of blood; the man austere, ambitious, superstitious, cruel, yet strangely mingling these qualities with splendid capacities, and occasionally with a princely magnanimity; a man bowing down his soul to a priest, a man withal of no common wisdom; a man of harsh and unyielding nature, and capable, notwithstanding, of good and generous actions. On the other side, we have the character of Macer—a remarkable composition of soldier and of saint, of the old Roman legionary and Christian convert, of dauntless enthusiasm and childlike meekness. He is a good example of the power of a new and great idea thrown into a rude and ardent mind: and mighty indeed must have been the results of the sublime idea of Christianity on many a mind similar to Macer's in the Roman empire. Drawn from the dark world of idolatry to a marvellous light, drawn from superstitions that covered life with impurity and death with fable, the love of a benignant Saviour, the assurance of a blissful heaven, must have agitated the souls of Heathen converts with an ecstacy of which our sober faith can afford us no conception. Reckless of consequences, they would

tell their joy to the world, and not a few, impatient for the promised glory, would rush madly to the flames. Of this life-despising zeal, this wild heroism, Macer is a striking and natural illustration:—a zeal and heroism that glorified the age; and insane though these Macers seem, there was a wisdom in their folly superior to all the cunning of the world which mocked and killed them. A contrast significant and instructive is given us in this monarch and this martyr. Aurelian was wretched in his palace and his power; Macer in his indigence was happy, and his faith endowed him with an inheritance which made him rather pity than envy kings. Aurelian, any more than Macer, was not proof against those who can kill the body. Murdered by the men whom he was leading to murder, he had the martyr's end without the martyr's spirit or the martyr's honor; nor was it inappropriate for the persecutor to fall by the assassin.

Closing our remarks on these works, we are driven to reflect on two important aspects of the Church,—the Church militant, and the Church regnant. The Church militant was most glorious. Never was self-devotion or self-sacrifice so manifested as a characteristic of humanity as in that age; when all who confessed the cross were brethren, when they took joyfully the despoiling of their goods, and counted not their lives dear unto them, so that they might fight the good fight and keep the faith. Never has the disinterested spirit of humanity, its sense of duty, its loyalty to right, its love of truth been so glorified as in the martyr-age of the Christian Church. But, when we take the other aspect of the Church—when we compare the church regnant with the church militant—in despondency we bend our heads, and our hearts misgive us. Which, we ask, was the more ferocious, or which the more inexcusable,—the fury of Paganism against Christianity, or the hatred of Christianity against heresy? In clearer terms, which was the worse, for Pagans to burn Christians, or for Christians to burn each other? The Pagans had no law of universal love such as Christianity had proclaimed, no law of universal brotherhood such as Christians professed. For a long time Christians were allowed to travel and to preach through the Roman empire, and when at last they suffered evil, it was from many other causes than the intolerance of their opponents. Christianity

was a new thing, it was not understood by princes or by the vulgar. The princes supposed it treason, the vulgar thought it worse. To offer incense became with both a sort of criterion of citizenship. It was after the fashion of the times—an "oath of allegiance"—a "test and corporation act."* It was enforced according to the temper of the popular mind, or that of the Ruler, and as this temper was commonly evil, numbers always became victims. But, when we compare Heathen with Christian persecutions, they appear insignificant. In Spain alone, from 1481 till 1808, the Inquisition averages its hundred victims a year, burned at the stake, with the accompaniments of processions and psalmody. This is but a single region of the Church; and we refer to none of the minor punishments—to the numbers terrified by secret visits—to the numbers tortured by preliminary examinations on the rack—to the numbers buried in dungeons—who from the hour of confinement were never again to see the sun of heaven or the fields of earth. These, too, are but a single portion of the world and a single agency of the Church. Shall we say any thing of the Crusades and the saturated soil of Palestine? Shall we speak of the south of France and the valleys of the Alps, with the groans and the tears and the tortures of the Waldenses and Albigenses? Shall we speak of South America, and the reeking fumes of slaughtered natives, with a cry for vengeance on Christian cruelty in every atom that danced in a sun-beam? No: we forbear to speak. But we cannot silence the Past; we cannot silence History that shouts aloud in tones of thunder and tongues of fire.

One circumstance connected with these phenomena has not, we think, been sufficiently considered or sufficiently developed. The point we mean, is the awful amount of evil of which religious men, sincerely religious men, can be the agents. The religious element in our nature, like every other element in that nature, may be excellent or otherwise, according to the character impressed upon it, or according to the influences by which it is directed. Different, however, from the other elements of our nature, it admits of an

* It is not long since no man could hold office in the British Parliament or Government without taking Bread and Wine in communion with the Church of England, commemorative of Christ's mission and death:—and many took them, who neither pretended, nor were supposed, to believe in the outward signs or the things they signified.

intensity and range of power, which are untiring and unbounded. Belonging to the spiritual capacities of our being, religion partakes of their infinitude and strength; or rather it is the manifestation of that infinitude and strength. Measureless it is, whatever its direction; and as it can raise humanity to heaven, it can sink it to hell; as it can fill the soul with the seraph's love, so it can darken it with Satan's hate. And either of these results may proceed from Christianity; nay, owing to its spirituality, from Christianity peculiarly. Christianity as an evangelical sentiment is a religion of exceeding mercy, Christianity as a dogmatic system is a code of rigid intolerance; Christianity as an evangelical sentiment forms the most godlike of all characters, Christianity as a dogmatic system has been illustrated by beings of such dreaded inhumanity that memory shudders to recal them. One characteristic of Christianity, applied to a false and a wrong purpose, has led to much of the evil which the true men of the Church deplore, and which as true men multiply will be deplored more widely. The characteristic we mean is the *uncompromising* nature of the Gospel. When the individual applies this principle to conscience and duty and limits it particularly to himself, it issues in exalted purity of soul; but when he applies it to opinion and makes opinion crime, then we have the very root of bitterness, which from age to age has put forth so many poisoned branches and covered the nations with such baleful shade. This implied infallibility on the side of power, and imputed guilt on the side of opposition to it—in things of doctrine, while the power was sufficiently concentrative, kept the Church for centuries a terror to the thinker, and now that the power is broken, the tendency which operated in the united mass is communicated to the several fragments. Each would be all-sufficient for itself and for the others. Wrath and bitterness of contest there are abundantly, but fortunately for freedom the sword and the scourge are shattered in the strife.

The abuse of our lower nature we call vice, and mark it with disgrace: the abuse of our higher nature, however, has caused sufferings to mankind greatly more extended and far more permanent. The vices of the passions, unlike the evils of the spirit, are soon exhausted or may be resisted; they expire in their own violence, or their ability to injure is abolished by the laws of

society. Against the common vices there are many safeguar
a liar will be detected, and being detected shunned; a thief w
be caught, and being caught imprisoned; a sensualist will dissip
his wealth, and that being gone his career soon terminates. I
when priests combined against the liberty of the soul, they w
as gods among their kind, and now many who denounce th
names keep alive their spirit. Protestantism roars fiercely agai
Popery; but Protestantism to this point of its history—in all t
English forms of it especially, including in these the American
without the power of ancient Popery has the elements of its int
erance, and without the gentleness of modern Popery is as mu
the slave of tradition and authority. Popery once threaten
opinion with dungeons here and damnation hereafter; ancie
Popery, with its dungeons, is no more; but modern Protestantis
as if to make some compensation for their loss, proclaims agai
heresy as stern, as lasting a damnation. The note of perditi
once shrieked in a single voice, Protestantism choruses in ma
tongues. Athanasian Latin she has faithfully translated into h
multitude of vernaculars. "Whoso will not thus think, with
doubt he shall perish everlastingly," in essence, has been t
common burden of her wail. Set to many variations it has be
throughout the compass of creeds and articles, but the theme h
been the same. Anathema, anathema—always, this has been t
sound of her churches, echoed over Christendom and prolonged
the loud bigotries of every uncharitable bawler.

We do not confound the real Church of Christ with t
outward: and we should be sorry to have the outward Chur
judged by her recorded history. If martyrdom were made
test of excellence, we fear the order of excellence should
reversed to gain her a sentence of approbation; we fear that h
glory would be greater, estimated by the martyrdoms she h
inflicted than by the martyrdoms she has endured. We tr
the time is to come, when the Church universal will realize t
hymn of her Master's birth and the temper of her Master's de
—giving glory to God in the highest, peace and good will to m
upon earth; when to every nation and condition of humanity s
will be a true sacrament of holy things—an outward and visil
sign of an inward and invisible grace. G.

A VOICE FROM THE WEST.

SERVANTS of God, awake!
Our Zion mourneth on her holy hill.
Who unto hungry souls the bread shall break,
Or lead them by the waters pure and still?

Nature hath spread her store,
Her boundless store, of wealth beneath our feet;
But now, alas! to Sabbath bells no more
Around the altar of our God we meet.

We know that hearts are knit
By the strong ties of home and love and land,
We know how hearts are wrung when visions flit
Across our thoughts, of many a broken band.

But will ye not, for Him—
The Sufferer upon Calvary's lonely height—
Will ye not feed the lamp that burneth dim,
And on our spirits shed its holy light?

We have forsaken all—
Home and our kindred—for an earthly gain;
Will ye not follow, when our spirits call
For aid our many burdens to sustain?

Oft to the lowly bed
Your lips shall whisper messages of peace,
And bid the pilgrim, undismayed, to tread
The vale of death, since there his sorrows cease.

The lambs within our fold
Need a good shepherd to direct their way;
The fields are white to harvest, and, behold!
The reapers linger, nor improve the day.

Oh! by the love ye bear
To Him who gave his Gospel to the poor,
Forsake the flowery paths, his toils to share,
And win the crown his promises ensure.

L.

BENEATH AND ABOVE THE TEMPEST.

The way in which trials affect men depends, no doubt, in some degree on the natural temperament. Trials which would crush the despondent, fall lightly off, like rain-drops from forest leaves, from the hopeful and sanguine. But it depends, much more than on the natural temperament, upon the point of view from which we look at them. If we suffer them to rise above us, like a spreading cloud they soon fill the heavens and shut out all light, and the strongest and most hopeful despond and despair. But if we look down on them from an elevation whence we can see them as they lie under the clear sunshine of religion, that which before was so hopelessly gloomy glows in the light

In the summer of ——, with a party of friends, we were crossing the Alleghanies. Our way led us over Laurel Hill, one of their highest ridges. Whoever has travelled that road must remember the prospect of almost unrivalled extent and grandeur which on the summit of the mountain opens before the eye of the traveller, as he looks towards the west;—the immense forests on the sides of the mountains—the cultivated lands below—and beyond, the blue mountain-ranges rising like the walls of a vast natural amphitheatre and inclosing all. The day had been unusually hot and sultry. During the latter part of the afternoon the clouds began to gather, and before we reached the foot of the mountain the first drops of one of the most furious thunder-storms we have ever witnessed began to fall upon us. The sky was black, as if the night had suddenly shut in. The summit of the mountains was entirely hid. The clouds hung low and drifted in black masses along their sides, while the thunder and lightning burst in such incessant peals and flashes that it seemed as if we were embosomed in these fearful agencies of the Almighty. It was too terrible to be sublime. We however pushed on, and as we ascended the winding road, through the furious and blinding gusts and into the midst of the clouds and the very region of the storm, it seemed as if we were entering into "the waters above the firmament." It was not long, however, before we left the tempest behind us, and when we reached the top of the mountain, we stopped and

alighted to look back on the scene. The sun was about two hours high. The sky above us was perfectly clear; not a stain appeared upon it, except one long and narrow belt of cloud lying like a bar across the west. It was so low as to screen from us the direct rays of the sun, and yet so much raised above the horizon as to permit its light to shine in, with full splendour on the scene below us. And that scene, with its infinite variety of landscape, its brilliant lights, its black shades, was one fitted to be the admiration and the despair of the painter. The storm still hung around the sides of the mountains. The lightning rent the clouds apart, and it seemed as if we could see their immense masses shaken by the thunder. But though the storm raged as before, it was now beneath us. The clouds, as they swelled and were drifted on by the wind, resembled a stormy sea. But now they were not all black. As they were lifted and borne on by the wind, from every chance elevation the beams of the sun were reflected as if from the ridges of the waves, and here and there, raised above the general level, appeared what the fancy easily shaped into rocky islands, their scattered peaks on fire with the slant rays of the descending day. We continued to watch the scene till the thunder ceased, and the clouds grew thin and slowly passed away. And as they disappeared, all nature shone forth, clad in her bridal garments. Below us the forest was spread out like an undulating sea. Now and then little tufts of mist, like floating gossamer, rose up from amidst the trees, and glowing in the sun hung lightly for a moment, and then floated upward into the sky. And across the whole breadth of the wilderness you might trace the light and narrow currents of air, for wherever they passed, the wet leaves turned and glanced and glittered in the sun. In the valley the fields were clothed in fresher green, the air was alive with birds, and the skies bent over—the fitting dome of this vast temple of which the earth was the floor.

Like this scene are our earthly trials. Viewed from below, their dark places unillumined by the light of religion, they are gloomy and hopeless. Seen from a higher elevation, beholding them as the light of religious truth shines upon them, that which from beneath appeared so dark, from above glows with light. So too, as we approach trials, they are black and threatening. From

their concealments the thunderbolts are cast upon our defenceless heads. But if we are faithful, and do not falter but ascend the road of duty though it lead into the midst of the tempest, when we have once passed through and look back upon it, we behold the same scene, but how changed! The lightnings flash harmless at our feet. The thunders roll away and their echoes die in the distance. The clouds are dispersed. And as we would not forget such a scene in the natural world, so the trials of life, if we have met and passed through them with a faithful spirit, we gladly remember when all else is forgotten. P.

THE MYSTERY OF THE KINGDOM OF GOD.

A SERMON,* BY REV. CHARLES W. UPHAM.

MARK iv. 11. Unto you it is given to know the mystery of the kingdom of God.

IT is the usual fate of discoverers in moral or intellectual science to be misunderstood and misrepresented. They are even more likely to be thus misrepresented and misunderstood, in proportion to the clearness, simplicity and obviousness of their principles. The human mind seems strongly inclined to the conclusion, that difficulty in discerning a moral or spiritual truth is one of its essential elements, and proper evidences. If the literal and obvious meaning of a proposition is plain and intelligible, for that very reason it is distrusted and avoided. It must be shown to have a deep and mystical import before it can become acceptable. This is owing to a strange impression which still prevails among men, that philosophy and truth are, from their nature, at variance with common sense. This feeling was encountered by the Founder of our religion and his first followers—indeed the latter partook of it largely —and it soon so prevailed over the faith of the churches, as utterly to pervert the character of the Gospel, which has not yet been

* Delivered at the Ordination of the late Rev. William V. Thacher, as an Evangelist, October 14, 1838.

recovered from the mystifying imaginations, perplexing speculations, and sophistical subtleties, under which its simple doctrines were buried and suffocated. This word 'mystery,' found in the text and some few other passages of Scripture, was seized upon with great avidity and made to further the designs of those who, actuated by this prevailing passion for the obscure and difficult, loved darkness rather than light. Our Lord and his first followers happened to use, once or twice, such forms of expression as the following, "what has heretofore been a mystery is now to be explained by the Gospel." Instantly the lovers of the wonderful and inexplicable, closing their ears to the actual import of the declaration, and seizing exclusively upon the *word*, *mystery*, cried out exultingly—"they preach unto us a mystery"—"the new religion has mysteries." And they went to work forthwith, in good earnest, to fabricate and accumulate mysteries for it, until they finally wrought it into such a form that they could not understand it themselves, and as the only alternative left, insisted upon it that it was all the better a religion because it could not be understood. When we look over a modern creed, and upon a review of its lengthened train of metaphysical and scholastic articles express our inability to understand them, it is replied to us that we ought not to expect to understand them, and that there would be no merit in believing if we did understand them.

The Christian religion can never command such a conviction in the minds of men as is necessary to make it operative over their lives, until the whole load of superinduced mystery is thrown off, and its original Divine simplicity and intelligibleness brought to light. There is not a single mystery in the Gospel. There cannot be in any revelation; for just so far as it is mysterious or unintelligible, it fails to be a revelation. There are mysteries innumerable in life, in creation, in death, and in providence, but there are none in the Gospel of Jesus Christ. So far as it goes, it removes and disperses mysteries—it introduces no new ones.

The text alludes to one of the mysteries it removes:—"Unto you it is given to know the mystery of the kingdom of God." It is the purpose of the present discourse, to ascertain and determine what was the meaning of our Lord when he used the expression, "the mystery of the kingdom of God?"

It requires but a plain, common sense view of the state of the world in reference to its moral wants, at the promulgation of Christianity—to reach a clear, instructive and satisfactory solution of this question.

The Jewish people had been educated under a system of government and society of which God was the great lawgiver and administrator. And although in its early periods, from the time of its foundation for several centuries, it had been dignified, protected, blessed and hallowed by the most awful, glorious, and sublime manifestations of the special Divine presence and favor, and although to a considerable extent during their whole history they had experienced evidences of an almighty controlling power in the conduct of their affairs, yet it was evident that the Divine government over their nation had not at any time been so complete as it might have been. There was too much hardness of heart, irreligion, and rebellious infidelity among them at every period of their annals. And it was, in fact, a part of their religious belief and system,—an essential part too—that it was imperfect, preparative, and initiatory to another and a perfect government of God about to come. This was the burden of all their prophecy, the topic of all their literature, the basis of all their meditations. They looked for the advent and display of "the kingdom of God." This idea inspired their eloquence and poetry, and gave its distinctive impression to their manners, institutions and spirit as a nation. As may well be supposed, an earnest curiosity was felt respecting the circumstances that would attend the introduction upon earth of this visible and all-glorious dispensation and exhibition of the government and reign of God. Every mind was intently speculating and conjecturing concerning it. Some had constructed the whole imposing, gorgeous and magnificent movement in their imaginations, and beheld in anticipation the advent of the reign of the Most High, ushered in by all the pomp and glitter of earthly grandeur and military power. This was the prevailing form of expectation. Others, again, thought that the Lord would come to reign, attended by the subject elements, and borne in on the prostrate powers of nature; they looked for miracles and prodigies, clouds and darkness, thunder and lightnings, meteors and starry hosts, to accompany and welcome him to his dominion. The mode, the time, and all the circumstances, being unknown, were subjects of the most pro-

found and anxious curiosity and interest. It was in this sense that the kingdom of God was a mystery to the Jews. And it was in reference to such points as these that Christ dispelled the mystery and made known what before was dark, doubtful, and unascertainable. He taught them that their expectations were erroneous, so far as the mode of the coming of the kingdom of God and the nature of its influence were concerned. He endeavored to make them understand that it was not to be introduced by any display of worldly or temporal power, nor by the use of such modes of influence as they had conjectured and depended upon, neither love of glory, norlove of country, nor any of the passions allied to them. The kingdom of God, he taught them, consisted of righteousness, peace, and a holy spirit, and was to be brought about by the invisible, gentle, and diffusive influence of all moral virtue, purity, and beneficence, shining in the examples of its subjects, and caught from life to life. They were thus to prove their allegiance, and to win conquests for their cause. In teaching this Jesus made known to the Jews "the mystery of the kingdom of God."

At the same time and by the same means he made known the "mystery of the kingdom of God" to the Gentile world. The natural craving of the human mind and heart for religion, and the absolute necessities of human society, calling for a governing power over its members additional to all temporal sanctions, are manifested in the whole history of the race of man. His spiritual nature is altogether too discernible by himself, for him not to know that as an individual, and as a member of society, he ought to be brought under other and higher influences than can spring from earth and time. Hence the infinite variety of superstitions, and polytheism, and idolatry to which all Heathen nations are found addicted. The ingenuity and imagination, the skill and taste of the mind have been more expended in providing a supply for this want than in any other direction. The classical ancients had fabricated the most imposing, complicated, and philosophical theologies, and had done all that wisdom, wit and genius could do to meet the necessities of the case. But it was evident to all observers of reflection and discernment, and was fast becoming evident to all men of every description, that neither the happiness nor vir-

tue of the individual, nor the peace, order, or safety of the State could be secured or maintained by the means which, previously to the revelation of Christianity, had been contrived to satisfy the spiritual nature of man, and bring him under those absolutely necessary restraints which religious principle only can suggest. The Gentile world were accordingly, as well as the Jews, looking for "the kingdom of God," and it surpassed their wisdom, and baffled their ingenuity, to determine in what manner it could be introduced. To them the Saviour came, and made known "the mystery" which they had tried in vain to solve. He taught them that the world could only be securely subjected to that influence, which the moral and spiritual nature of man absolutely needed, by abandoning the fanciful inventions of superstition, polytheism, and idolatry—by being led to the knowledge of the *one*, and to them unknown, God and Father of all—by acquiring that spirit of love and holiness which God demands of his creatures—and by conforming their lives, conversation, desires and purposes to those laws of truth, righteousness, charity and sympathy which the Gospel inculcates and its Author and Finisher perfectly exemplified in his own person and character. In this sense Jesus made known "the mystery of the kingdom of God" to the Gentile world.

That mystery still remains to be explained even to what is called the Christian world. Men are still in the dark in reference to the establishment of the kingdom of God. This is what is really aimed at by all disinterested and benevolent patriots, statesmen, and philanthropists. Although they do not generally describe their object in this form of words, it is the same in substance. Whether called the kingdom of God—or the public welfare—or the interests of posterity—or the improvement of society—or the greatest good of the greatest number, it is really the same thing. When we look over the surface of the world, we see all its different communities aiming at the accomplishment of this design, and it is evident, from the vast variety of expedients and means they resort to, that no clear and certain method is discerned by any of them in which it can be attained.

It seems to be the opinion of large multitudes of men, in the present age, that this end is to be reached through certain improved forms of government, and civil institutions. Politics, therefore,

absorb very much the thoughts of those who are striving to bring about this happy state of things. It is thought, that by revolutions and reforms in the old countries, and by developing still further the leading principles of the systems of government established among us in the new world, the welfare and happiness of the people will best be secured. In this prevailing direction of human effort at the present day there is as much error, and will be as much disappointment, as there was in the methods of government and social influence employed by the ancients. Good institutions, representative government, free and frequent elections of our civil rulers, the extension to all of their just political rights, and the passage of legislative enactments for the promotion of order and the suppression of vice, are, each and all, good things—worthy of the most strenuous struggles to obtain, and of the greatest vigilance to keep. But if any one supposes that the happiness and virtue of the people, which is the true "kingdom of God," can be secured or essentially approached by any or all of these things, he is greatly mistaken. So far from promoting the welfare or safety of associated or of individual man, the attainment of these merely political rights and privileges will only lay him more open to the ravages of sin and passion, if they are permitted to grow and act without restraint. There is reason to apprehend that the people of this country are very generally in a delusion on this subject; and it is a delusion which if not dispersed will surely be fatal. A free country, whose institutions rest upon the principles of the equal and universal distribution of political power among the people, cannot long subsist in peace, order, or comfort, unless the kingdom of God, in its true sense, is established among them. The experiment of getting along without reference to the influence of religious obligations upon the hearts of the people, merely by means of human legislation and temporal motives and the extension of liberty to all, has begun to exhibit some of its natural and inevitable results. Nothing can be more certain, than that the progress of civil and political liberty will also be the progress of disorder, violence and corruption, unless the people are brought more and more under the law of God as they are more and more relieved from the restraints of human government. This is a subject which ought to arrest the notice of our public men, and of all

interested in our free institutions, much more than it has done. The only safe substitute for a strong government is religion in the hearts of the people. The degree to which a people are religious, is the measure of their capacity for freedom. Just so far as the Gospel builds up the kingdom of God among men, it will not be necessary to subject them to the pains, penalties, and restraints of a temporal law. To this extent, and on this condition only, is political liberty a blessing to be desired, or a state to be endured.

Our fathers were wiser than we are on this point. They saw clearly that "the kingdom of God," that is the prevalence of virtue, order and happiness in society, could only be secured by maintaining the power of religion. Their great mistake was in attempting to maintain religion by the aid of the State. They thereby made religion dependent on the State. They inverted the pyramid of society. The State cannot maintain religion, but religion alone can maintain the State. This is the fatal error of all political and legislative church establishments. But while we rejoice that we have escaped the evil and the error of attempting to support religion by law, let us not forget that law cannot be supported without religion. This then is the great duty to which our citizens are called. If they would be worthy of the privileges they are permitted to enjoy—if they aspire to the name and praise of patriotism—if they feel the noble and generous impulse to do their country a real service and promote the improvement and welfare of society, let them recognize it as their chief duty to bring the influence of their authority and their lives to bear in favor of the principles of Christian truth, virtue, and piety. By the prevalence of these principles only can "the mystery of the kingdom of God" be revealed among us. Unless they obtain a controlling power in the hearts of the people, there will be no safety in committing our interests and rights to the government of the people, and our boasted liberty will be our ruin. He only therefore is a true friend to his country, who labors to strengthen the force of moral and religious principle in the hearts of the people. Such a man is the only real patriot—the only wise statesman, and in the sight of God, stands in the front rank of the benefactors of his species.

Within the last few years another method has been contrived for

urpose of bringing about the reformation of society, and
ing the establishment of the kingdom of God on the earth.
in, the organization and operation of large combinations of
aiming at the extirpation of evil and the advancement of
by the agency of the social principle of our natures, concen-
l at particular points and acting with all the energy with which
uity and perseverance can clothe it. For a while sanguine
i were entertained, that by these means the great end might
complished, and, one by one, the various sins and follies which
ive and afflict humanity be rooted up and swept from the face
e world. But, I apprehend, that of late this hope has been
ing dim. It has been discovered, that social power is a
on that both sides can wield. The evils and corruptions of
ty have seized it for their own defence. Associations for
n are encountered by combinations and parties opposed to
projects, and when it is seen how much of unholy passion
inworthy artifice is resorted to on each side, the thoughtful
xperienced spectator can scarcely be at a loss in determining
this conflict must end. I dread the consequences of the intro-
on of the social principle, as the great engine of moral reform.
r that the enemies of reform, having learned its efficacy, will
gthen themselves by its use. I fear that the real kingdom of
is not even yet sufficiently established in any Christian
ry, to render it safe to commit the cause of virtue to the test
mbers by entrenching it behind the social principle. The
lom of God can only be built up upon sentiments and convic-
, driven deep into the private heart, and over which the power
mbers, the voice of the multitude, and the public opinion can
no sway.

hall not stop to consider the expectations and projects of those
have thought to bring about the happiness and peace, the
ement and safety of society, merely by the diffusion of know-
in matters of science and literature among the people.
wisest and most zealous advocates of universal education will
ably admit that, unaccompanied by moral and religious prin-
, it would be but a questionable benefit to the people, and a
more questionable bulwark of society.

ich are some of the forms in which men still continue to

attempt to disclose "the mystery of the kingdom of God." It is to all, who entertain such expectations and speculations respecting it, as much a mystery, as it was either to Gentile or to Jew. Christ only can make known this mystery. If with humble and docile minds we listen to him, he will solve the great problem.

He will tell us that the improvement, security, welfare and happiness of society and of mankind are to be attained solely by carrying the fear and, the love of God to every human heart, by bringing the people as individuals under the sway of the great, everlasting principles of truth, justice, and benevolence, resting upon the will and law of God, as made known in his word. He assures us that in this way only can our patriotic and philanthropic hopes be realized. When the kingdom of God is thus built up upon Christian faith and virtue in the hearts and consciences of the people, then they will be prepared to receive and enjoy the most perfect freedom. Their political rights may then be safely extended to the utmost limit. Order will need no aid from law, for the law written in the heart will be clearly brought to light in every human breast; it will exercise, of its own energy, a most absolute and benignant sway, and a scene will be presented in which the brightest and most sanguine hopes of the most ardent and enthusiastic lovers of man and of liberty will be more than realized, and the sublimest visions of the prophets be all fulfilled.

This is not an overwrought fancy, or a fanatical extravagance. It is a literal description of the effect which would be produced, were the kingdom of God established in the world, in the manner and on the principles which Christ revealed. In no other way can it be established. It is a work, which the sins and corruptions and the still raging evil passions of men teach us, is yet to be done.

Here then we behold the office to which the ministers of Christ are called. We see its magnitude, its difficulty, and its glory. Those who have separated themselves to the work of promoting the knowledge and the power of the Gospel should regard themselves as engaged, not merely in advancing the interests of a particular sect or church, or in gaining converts to a favorite creed, but in a vocation which, as it has the establishment of the kingdom of God on the earth, that is, the improvement and happiness of the human family, for its object, is worthy of being considered as hon-

able and as noble as can exercise the energies of a benevolent irit. The Christian minister, while humbly and faithfully laboring promote the cause of his Master in the field of duty assigned him, wever limited its boundaries, or secluded its position, ought to el that he is employed in the highest and most efficient service which a patriot or philanthropist can be called. If he is true to s trust, and by his life as well as his doctrine advances the influ-ce of Christian truth and virtue in the community, he may feel assurance that he is contributing to the welfare and reformation f his country and his kind. The leaders of parties, the rulers of ates, the controllers of senates may do much, and well, in re-oving the abuses and improving the administration of govern-ent; but he who carries the spirit of Christ into the hearts of men the greatest benefactor of society, for he does that which alone an secure the real safety and happiness of the people.

Let him who bears the office of a minister of Christ keep this ntiment ever before him. It will encourage and sustain him, into hatever scenes he may be called. To the eye of the world he ay perhaps appear to be employed in a lowly and ignoble voca-on. Fashion, and riches, and ambition may look down upon him s they pass. Prejudice and bigotry may crowd him away from e high places of society, and he may have his walk only with e poor and humble and despised ones. But let him not for a mo-ent lose sight of the dignity and importance of the work in which e is engaged. Let him remember that, in every sentiment of love God and reverence for His law awakened by his efforts in the reast of a fellow-creature, he is performing a service for his ountry, and giving an impulse towards its happiness and safety, hich, however unnoticed here below, will be recognized hereafter nd crowned with glory and honor.

But in this great work of revealing "the mystery of the kingdom f God" on the earth, by bringing mankind under the control of e Gospel, all ought to be ministers of Christ; and all are minis-ers of Christ who labor in this work. The influence which every ndividual may exert to this end, cannot be over-estimated; no imits can bound it. Let all feel the obligation which thus reaches ll. While we strive to be faithful to every political and civil luty and trust, let it be ever borne in mind as the great leading prin-

ciple of our conduct, that the only effectual and infallible remedy for the ills of society, the only sure and permanent means of social happiness and human reformation and refinement, is Christian principle; and that therefore the highest service we can render mankind is, to diffuse among them the truths and sentiments which the Saviour inculcated upon his followers, and charged them to transmit to all ages and communicate to all nations.

If it be given unto us to know this great mystery—to perceive that in this way only is the kingdom of God to be introduced, let us be faithful to the light that has reached us, and do all in our power to promote its coming by keeping our own lives and examples under the constant control of the principles of truth and justice, purity and holiness, and by sustaining those principles within the whole sphere of our influence. And then, however long the day of its triumph may be deferred, our own services will not be forgotten, our consciences will be clear, and in the last day of account great will be our reward.

THE MISSION OF THE CROSS.

We lately made an extract from an early volume of Poems by Rev. Mr. Johns, of Liverpool. A friend has sent us a little piece, written a short time since by the same hand, which he says he does "not remember to have seen in print, but thinks adapted to the spirit of the *Miscellany* and likely to give pleasure to our Christian public." We are glad to avail ourselves of his kindness and copy the following lines.

The Cross!—the Cross!—Lift it up on high!
Send it forth to all lands beneath the sky!
Lift it up, as the banner for God's own war,
Where the day hath a sun, or the night a star!

Goes it forth o'er the waste with its fiery sands?
—Oh, let it not faint in the bearers' hands!
There are souls, in the desert, for life to save,
Though they thirst not yet for the healing wave.

Goes it forth o'er the snows of the glittering pole?
Even there may the Word make the bruis'd heart whole,
Even there may the riches of prayer be known,
And praise gush warm from the frozen zone.

Goes it forth o'er the isles of the far South Sea?
Oh! deep may the prints of its bright path be,
Till God's light hallow the golden air,
And the savage weep o'er the Saviour's prayer!

The Cross—the Cross! Let it stream afar—
But lose ye not sight of its nearer war:
Let it brighten the Sands, the Snows, the Isles—
But the *Home-Lost* look for its first glad smiles.

To win fresh fields, must the Cross still *roam*?
—There are deserts of frost and flame at home;
There are heathen hordes of the breadless poor,
—Let each lift it up at his own house-door!

The Cross—the Cross! Lift it up on high—
But think not alone of a distant sky:
Look before ye, around ye, and behind,—
Grief and guilt break hearts, for the Cross to bind.

Free as light, let it wander from pole to pole—
But first shine at home on the dark in soul:
Let it *seek the Unfound*, over wave and sand—
But first *find the Lost* of our own poor land.

THE PEACE QUESTION.

THE field of the "Peace question" is a great one—far more extensive than is imagined by the readers of religious or political literature, who have not given it particular attention. Even its religious aspect, the bearing which Christianity has upon it, presents a view of unsuspected extent. We do not propose to survey this ground; our limits would not permit, were it desirable or

useful. We wish only to offer some remarks on a single point, viz. the claim which the whole subject has on the attention of the Christian philanthropist. This claim rests on three grounds,—the amount of evil intended to be removed—the duty of efforts for its removal derived from Divine precept,—and the practicability, or prospect of success in such efforts.

We have not room to give any satisfactory detail of the first of these elements, the amount of evil in war. For this we must refer our readers to the publications of Peace Societies; to which we would direct attention, as there they will find its various forms depicted in overwhelming magnitude and sickening horror. It is enough to say at present, that the result at which their statements have arrived put beyond question the fact, that the aggregate of moral and physical evil—comprising the destruction of human life, the sufferings of the injured and the sorrows of the bereaved, the devastation of the fairest products of nature and art, the impoverishment of nations and individuals, and above all, the fearful energy given to malignant passion and unchecked crime—has incomparably exceeded the sum of evil from any other source, and probably more than equalled the disastrous results of all other human sins combined. Even avarice, the chief obstacle to Christian love—emphatically denounced as "the root of all evil," exerts its most calamitous power through the martial violence by which it is sustained.

Were there nothing but the view of this evil in all its magnitude to guide us, it would be sufficient to impose the obligation to remove it, if practicable. But we have, added to this, the most express Scriptural injunctions. The promise of our Lord, "Blessed are the peace-makers, for they shall be called the children of God," has little of meaning or encouragement unless also interpreted as a command. If we prize the possession of a filial relation to God, we must strive to fulfil the condition on which it is bestowed. It is unnecessary to array before Christian readers of the New Testament passages more directly mandatory. Such injunctions as these, "love your enemies," "avenge not yourselves," "live peaceably with all men," and others of similar import are thickly strewed over its pages; and were all language of this kind stricken from it, still the love-breathing spirit of the whole would be irre-

bly opposed to malignant hostility. Even the right of self-
is rested by its advocates on a few passages susceptible of
ent meaning, and is denied by other passages far more nu-
and clear. This right however we do not now call in
; we are contented to prove that the precepts of Chris-
are interwoven with the principles of peace, and explicitly
their promotion.

are aware that those who stand aloof from the peace move-
ave methods of escaping from these obligations. It is first
at those passages of the Gospel which bear so strongly on
resistance, or enjoin universal love, are to be received in a
d sense, to be divested of their real import, and to be con-
as imposing only a general forbearance and benevolence
ng towards all our fellow-men; which benevolence how-
quite compatible with vigorous action in their slaughter and
ion, when the occasion is a defence of national existence
of national rights and interests! We could institute a
of remark that would be conclusive to show the fallacy of
erpretation; but we are not now discussing the right of
al, or even national self-defence. It is sufficient for our
purpose to say, that even the doctrine of general kindness
d-will, admitted to be taught in the passages under review,
—on all who believe in their authority—the obligation to
these sentiments through the world; and by promoting
evalence to disarm all aggression, and thus to render the
of the right of defence unnecessary. But Peace Socie-
the only bodies existing who have specially in purpose the
n of these principles to all accessible countries, and it
e becomes the duty of all Christians to countenance and
n in this divinely appointed work.

her way of evading the obligation of the pacific precepts
Gospel is, to assume that they are designed to regulate the
rse of individual disciples, and have no reference to nations.
who profess to be authorized and guided by Christian laws,
m to consider themselves exempted from the pacific obliga-
those laws, to which they expect, and even compel obedi-
their subjects; and many pious men, who with more truth
hat no government as yet is really Christian or is restrained

by Christian principles, still hold themselves bound to render obedience to the commands of the government, although they point to acts of aggression and bloodshed, which if originating with themselves they would shrink from as violations of Divine law. It will be, as it has been, ineffectual, to reiterate the reply—yet unanswered—always made by the friends of peace to this objection, that nations are but aggregates of individuals; that the law of God is paramount and universal, applying to his subjects in every relation and pursuit in which they can be connected; and hence that no such combination of them as is formed in political governments can exempt them from the obligation of the law which binds them as individuals; and as to the obedience of Christians to unchristian governments, it must be limited to such commands as are consistent with the laws of God; whenever they are contrary, the Divine law is paramount, and the human government must be disobeyed.

But this objection does not reach the position for which we are contending. The question before us is not, what should be the subjection of governments, as such, to Christian law, nor what is the limit of Christian obedience to unchristian governments; it is, simply, the duty of Christian individuals to shed pacific influences on those governments, and the nations they rule, by moral suasion. Settle the questions of national responsibility and political obedience as we may, the religious obligation to bring the conduct of nations into conformity to our own views of Christian principle remains untouched, and as sacred and imperative as ever. We are bound to induce the Mahometan and Pagan to do justice and love mercy, even if unconverted to Christianity, as much as to practise those virtues ourselves by the light of Christianity.

The last refuge of those who are indifferent to this object is the assertion of its impracticability. This is the prevailing excuse for inattention to it. Among religious and benevolent men we hear frequent acknowledgements, that the calamities of war are tremendous, and that the Christian duty of mitigating its rigors and bearing testimony against its corruptions is undeniable; but they feel as if this duty was discharged by making such acknowledgements, and expressing regret at the existence of war on all suitable occasions. They despair of any direct effect, by organizations of individuals, of subduing, or even diminishing a practice that pervades

every land; rooted in the feelings and customs of men from the most remote antiquity, and maintained by the passions, power and fancied interests of sovereign rulers and nations. The reign of universal peace and good-will may indeed come over the earth in the far distant future, for it is foretold by prophets and was announced by angels, and is to be expected from the moral reform which God is evidently spreading through the world; but all present efforts expressly for this purpose, in face of the unlimited extent of the delusions of passion and corruptions of power, are deemed premature—the labours of chimerical fanaticism.

Presented as an objection to cooperation in the measures of Peace Societies, this is the most imposing and formidable one they are called to encounter. It is the great theme of their present discussions; and although in these discussions they are confident of ultimate triumph where attention is given, yet the magnitude of the inquiry—embracing as it does within its view the revelations of religion, and the records of history, the commercial interests of society, and the workings of public policy, the philosophy of the human mind, and the anticipated progress of truth—requires such attention, in the most candid and patient form in which it can be bestowed. We do not therefore meet this objection now to discuss it; it is too great a field. Our object is merely to show, that where it is admitted that war has been and is productive of an immense amount of misery and vice, where it is believed to be opposed to the will of God and to the advancement of his kingdom, and where a combined body of Christians profess to show that this enormous evil can be removed by moral means, with the aid of those on whom they call, a cold inattention to their arguments is a course unworthy of those who lay claim to the character of a liberal philanthropy.

It is to be regretted that professed Christians have positively opposed the progress of the "peace-makers." Ministers of the Gospel have even preached in favor of the principles of war. To be sure, an approbation of unprovoked, aggressive war has been generally, though faintly, disavowed; but under a specious solicitude for the safety of a nation—its rights, its comforts, its prosperity, a martial spirit has been excited, which inevitably blinds the judgment to moral right and impels to every species of violent aggres-

sion. And where this has not been done, where it has even been reprobated, mere silent indifference has had the effect of an obstacle. We doubt whether there can be neutrality on this subject. We are not permitted to hope that ambitious rulers, or selfish politicians, or vain-glorious commanders can be made to feel a pursuit to be criminal, which they see to be approved, or at least not censured by pious Christians. But the voice of the Church—if faithfully raised—is all-powerful on this subject. The friends of peace hazard little in saying, that it is all they need for the accomplishment of their object. Let half the zeal by which Luther and his friends shook the Papal throne, or by which despotism and slavery and intemperance are made to cower under the rebuke of Christian principle, be exerted in favor of the pure Gospel doctrine of peace—let such zeal become general only among Christians, and thrones and principalities will withstand the moral storm in vain. J. P. B.

DEATH.

What is death, that we should fear it so? It is a change, whose transient terrors ought not, it would seem, to move us deeply. If we were a little more magnanimous, a little stronger, we should be superior to it. But for want of that little strength we are its slaves. The consternation of men before the truly benign messenger who comes to take them away from mortal life might, even in the most tragic scenes, move some tempers only to smile. Behold, for instance, one of the most agitating displays of the power of death, when he sports with the life and the works of man in a shipwreck. The dark storm has driven the vessel in which the trembling mortals are crowded upon the rocks, and is dashing it to pieces among the gloomy and resistless waves. What heart-rending horror sits on every countenance of those victims of the elements! with what precipitate and agonized despair do they cast themselves into the boats or lash themselves to the planks and spars, as if they were fleeing from an army of fiends! And for what? To escape, if possible, the pain of being buried for a few

minutes in the waters, and the transfer of their souls to another world, which we are taught is also a better. Truly this alarm is a thing to smile at. These frantic cries and gestures, as if some horrible calamity were befalling, remind us of the screams and struggling of children, whom the careful mother puts into the water, of a Saturday night, in preparation for the morrow's jubilee.

So we too are washed at the end of this dusty week of life. These sensual clogs, this diseased and overworked frame, which has needed so much tending and would never let us enjoy an unmingled pleasure, this eye which sees so little way, which stops at the surface of things, which beholds no spirit in the tree or the returning spring, which looks on the great universe with its shining orbs as a brute machine,—this dull eye, and ear, and these feeble hands, and the whole obstruction of this heavy constitution with its stains, are washed away from us, and we rise from the baptism and sleep of death to the eternal sabbath of God's presence, and clearer visions of his glory.

It is true there is nothing in death to cleanse us of inward vice. The evil passion, the material lust remain in the soul; and are only laid bare when the material covering is removed. These may be purged away only by those penitential fires which God in his wise justice shall kindle, to purify us from what does not hang upon the flesh. Not by death, nor by any thing of which death is the cause, but by necessary and fit retribution and penitence can moral evil be atoned. The victims of passion cleave in desire to the same objects after death, though the means of gratification may have been removed. Even as an ancient writer says, "the souls of those who have given themselves to bodily pleasures, and yielded themselves as it were servants to the same, and under the impulse of the lusts which obey those pleasures have violated Divine and human rights, having glided from the body, are still tossed about that same earth, nor do they arrive in heaven except after having been driven far away, through many distressful ages." But it is not death that effects this exile and distress; but a wicked life,—which, by being prolonged, only accumulates the causes of that exile and distress. Death is a deliverance from earthly clogs, and transports the evil and the good alike to that condition which is most suitable to their state. S.

NOTICES OF RECENT PUBLICATIONS.

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THE FOUR GOSPELS: *with a Commentary. By Abiel Abbot Livermore. Volume II. Mark, Luke and John.* Boston: James Munroe & Co. 1842. pp. 358, 12mo.

ON the appearance of the first volume of this Commentary we expressed our satisfaction with both the plan and the execution.* After the copious annotations given on Matthew less remained to be said on the second and third Gospels. The matter in these Gospels not common to them with the first is well and faithfully commented upon, with the same distinguishing characteristics which we noticed in the former volume, except, in general, with greater brevity. Greek and Latin phrases, also, are occasionally introduced, from which we believe the first volume was free, and which are unnecessary here.

It appears to us a rather unequal allotment, that whilst a whole volume is assigned to Matthew, only half of a volume not much larger is devoted to John. The difficulty which attends all commentary, the difficulty of knowing where to stop, is peculiarly great in reference to the Gospel of John. The elevated and abstruse character of the words of Jesus recorded in this Gospel admits and invites great copiousness of discussion and exposition, and if the annotator passes beyond the bounds of mere verbal interpretation, much discretion and forbearance are necessary in prescribing to himself the proper limits. We think that Mr. Livermore has erred on the better side of too great brevity. Still we think he has erred, and that in many instances his commentary would be improved by being made more full. On the other hand, the opposite fault of consuming space with unnecessary explanations can rarely, if ever, be laid to his charge. We remember but one passage, the introduction of the Gospel, of which it seemed to us the exposition might have been at the same time shorter and clearer; yet we say this with great diffidence, when we remember

* *Miscellany*, Vol. V. pp. 213—219.

what a load of commentary has been heaped upon this passage. Mr. Livermore's exposition of it, moreover, we deem the true one.

This volume is written in the same spirit of reverent piety, and with the same discriminating moral taste, which marked the first. We might not assent to all the criticisms which it contains. We doubt, for example, if the true explanation is given of the words of Zaccheus in Luke xix. 8. But we are, generally, more than satisfied. It would be easy, if our limits permitted, to indicate numerous instances in which hidden beauties are brought to light; important truth placed in a striking point of view; delicate traits of truth and nature in the narrative, furnishing undesigned and conclusive proof of its genuineness, disclosed; the controversial bearing of some passages candidly and kindly stated, and the practical instruction of others briefly and pointedly enforced. The promise given in the first volume has been well fulfilled by the second. We have now a good popular and practical Commentary on the most important portion of the New Testament. We commend it to our Sunday School Teachers, and to the laity generally, as excellently well adapted to meet their wants. We were in hopes of finding in this volume a promise, or, at least, some indication of a purpose, of extending the Commentary over the remaining portions of the New Testament. A good exposition of the much abused and perverted Epistles is now our greatest need. These writings are the great armory from which the weapons of theological error, of every sort, are drawn. We are tempted to say, that it is a rare thing to hear a right use made of them by any body. Detached portions are commonly quoted for rhetorical ornament, or from some apparent accommodation to the subject in hand, without reference to their true meaning in the connection in which they stand. It is time that these writings were restored to their legitimate use, that a knowledge of their real import according to a just and enlightened interpretation should become familiar to the minds of all intelligent Christians. The Commentary which can effect this desirable object cannot be hastily prepared. It should be the fruit of time, study and meditation. Mr. Livermore has already discovered qualifications for this work, and if he intends ever to undertake it, it is perhaps better that he has not fettered himself by any promises as to time.

DEDHAM PULPIT: *or Sermons by the Pastors of the First Church in Dedham, in the XVIIth and XVIIIth Centuries: with a Centennial Discourse, by the present Pastor.* Boston: Perkins & Marvin. 1842. pp. 517, 8vo.

THE "present inhabitants of ancient Dedham" will doubtless feel much indebted to Rev. Dr. Burgess, Pastor of the new Church and Society in Dedham, by whom the volume is compiled, for laying before them this collection of sermons published by the ministers of the First Church from 1638 to 1800. As is very properly remarked in the prefatory notice, "they are of some value as historical documents; and to recover such from dust and oblivion is a task which some future age will more justly appreciate." The discourses exhibit in striking contrast the style of preaching of the fathers with that of their successors; a contrast manifest also in the quantity given, as some of them contain about four times the amount of more modern discourses. We have no means of knowing whether the sermons before us are copied to the letter, but the presumption is that they are faithful reprints. We welcome this volume to our libraries with much pleasure, and hope the Compiler will be remunerated for his labors.

Having said thus much in behalf of the volume, we feel bound to notice some important errors. We are told in the dedicatory preface, that it is published "with a desire to preserve the history of this ancient church;" and an attempt is made in the discourse at the close of the volume to identify the Author's own Society with the First Church. "This church is," says Dr. Burgess, "and has ever claimed to be, in regular succession, the First Church in Dedham; and in testimony of it we have this day renewed our covenant in the same form of words which was adopted at the organization of this church two hundred years ago. This rank has been uniformly and cordially granted to it by all the *evangelical* churches, with whom *we* have fellowship and correspondence." It may be proper here to remark, that nearly all the churches which held "fellowship and correspondence" with the First Church prior to the secession of the Author's Society, now sustain the same relation to Dr. Lamson's. After the remark

above quoted, the writer adds, with a contemptuous sneer, "the secession from the Parish on its settlement of a Teacher of morality and religion does not affect its identity. * * * Nor has the assignment of its funds to the Parish by the decision of the Court annihilated the church, or changed its identity. That decision simply gave the funds and furniture of the Church, in trust, to the majority of legal voters within the territory of the Parish for their use." Now here is a positive and palpable misstatement. Reference is made to the "Massachusetts Reports." What say these Reports? We quote. "Having established the points necessary to settle the cause, viz. that the property sued for belongs to the *First Church in Dedham*, sub modo, that is, *to be managed by its Deacons under the superintendance of the Church*, for the general good of the inhabitants of the First Parish, in the support of the public worship of God; that the members of the church now associate and worshipping with the First Parish *constitute the First Church;* and that the plaintiffs are duly appointed Deacons of that Church; it follows that the verdict of the jury is right, and that judgment must be entered accordingly." Here then, is what is written in the Court Reports to which reference is made; and which is arrogantly set aside by one who, under the pretence of preserving the history, misrepresents that history. Were any other evidence wanting to establish the fact that those (or some at least) who seceded from the First Church, did not at that day consider themselves as the original body, it may be found in the letter of resignation of Deacon Jonathan Richards, who resigned his office February, 22, 1819, in a communication addressed "to the First Church of Christ in Dedham." The renewal of the ancient covenant by Dr. Burgess's church is a recent act. Mr. Worthington, in his History of Dedham, says, that on the organization of the new church "a *new* creed and covenant" was adopted, and published under the title of "A brief summary of Christian doctrines, and form of covenant;" and also that four different forms of church covenant had been adopted in the First Church at different times.*

* The original covenant was adopted in 1638. It was renewed in 1683, under the ministry of Mr. Adams, with some additional paragraphs. In 1742 it was again renewed. In 1767 one more concise was substituted. No other alteration was made, as we are informed in Mr. Lamson's History, till 1793, when the form now in use in the legal First Church was adopted.

There are other faults in the volume which we might point out, were we disposed to cavil. The "statistical table," at the end, is far from being perfect. As we have remarked, many will be gratified, and instructed, by a perusal of the sermons of the early ministers; but whoever reads the Centennial Discourse of the pseudo "present Pastor" and receives it as authentic history, will find his credulity greatly abused.

DEVOTIONAL EXERCISES *for Common Schools*. Published by J. T. Buckingham. Boston: 1842. pp. 172, 12mo.

IT is not altogether without reason, that the practice of daily devotional exercises in our public schools, and even the use of the Scriptures as a common school book, has been considered by some as of doubtful expediency. Regarding it only in itself, nothing would seem more proper than that the services of a school should be introduced with prayer, or that the young, above all other instruction, should be taught in their schools that "true knowledge of God" which his word conveys. Nor for ourselves can we think, that the evils that come with familiarity, or that may arise from an infelicitous manner of performing such duties, are sufficient to justify the omission. Yet in proportion to the difficulty or danger should be the care that they be performed aright,—with an unfailing reverence, but with that union also of gladness with seriousness of heart, so essential to the best influences on the minds of the young, and with an entire freedom from sectarian peculiarity.

With such views, and regretting as we should in any instance the omission of these duties, we welcome such little works as this before us. It is among the best compilations of the kind we have seen. The selections are drawn wholly from the Bible, and both in the matter, arrangement, and length of each service are judiciously made. The Compiler very properly adverts to the difficulties attending the subject, sometimes from the youth and inexperience, and perhaps timidity of the teacher, sometimes from the inattention or levity of the pupils. To these difficulties this little

work supplies a remedy. It relieves a young teacher from embarrassment; and the lessons themselves—from the Proverbs, the Psalms and the Gospels—are at once so brief, simple, and judicious, arranged in sentences to be read by the instructor and responses in sentiment as well as form by the scholars, as can scarcely fail of commanding their attention. Should the Compiler be encouraged to add to his selections in another edition, we hope he will fulfil his purpose of inserting some of the most striking passages from St. John's Gospel, and, we should add, from the Epistles of the same Apostle, as peculiarly suited to the understanding and affections of the young.

LETTER *to Rev. Frederick T. Gray; being Strictures on two Sermons, preached by him on Sunday, November* 29, 1841, *at the "Bulfinch Street Church." By a Proprietor of said Church.* Boston: B. B. Mussey. 1842. pp. 62, 8vo.

LETTER *to the Friends of Rev. F. T. Gray and the Bulfinch Street Church, occasioned by "Strictures" &c. By a Proprietor.* Boston: J. Munroe & Co. 1842. pp. 64, 8vo.

IT seems necessary to take some notice of this unpleasant controversy, though to many of our readers its merits must be already well known. In fact, the essence of the matter can be put in a nutshell. The Bulfinch Street Church having gradually fallen off from the Universalist party and renounced the doctrine of "no future punishment," a resolute effort was made through Mr. B. B. Mussey to recover the lost flock. This attempt began years ago, and has been continued to the present time. It was seen through however, and thwarted by the same means used for its accomplishment, that is, by the purchase of pews by persons who were not, and did not mean to be worshippers with the Society. The power, thus obtained by the friends of Mr. Dean and "Restoration" doctrines, was employed to settle Mr. Gray, in accordance with the wishes of all the church and of a large majority of the original proprietors of the house.

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UNCLE SAM'S *Recommendation of Phrenology to his Million of Friends in the United States. In a Series of not very dull Letters.* New York: Harper & Brothers. 1842. pp. 302, 18mo.

OUR esteem for the Author rather than any faith in Phrenology led us to read this book, and prompts us now to recommend its perusal to others who may like to see how one can write on Phrenology, who believes in its truth and immeasurable importance, yet is too simple-hearted to dogmatize, and too much a lover of the people to affect a needless parade of science. The style which the Author has adopted, is not agreeable to us. We presume he thinks it will procure for his book a wider circulation, but we believe he has mistaken the taste of his countrymen, as well as his own power. There is a prevailing attempt at humor, which bears so much the character of effort as to defeat its own end. He also covets forms of expression which are peculiar, without possessing any obvious or real advantage over others which are more common, and in reference to its language the book presents a positively bad example of composition. We think this a serious fault, for which no sufficient justification is afforded either in the nature of the subject or in the preference of the writer. No one who prepares a book for the public has a right to pour impurities into "the well of English undefiled." Apart from these objections, the Author has advocated Phrenology in a pleasant and instructive way. A smile may now and then be raised, but it will be a smile of good-nature at his fond credulity. The point which is most strongly presented, and which seems to have impressed his own mind most deeply, is the arrangement of the organs of the brain relatively to each other. The volume is divided into chapters, with quaint titles, descriptive each of a particular organ. At the close of this survey hear with what a confident faith he speaks.

"We have now gone over the several faculties of the mind, as discovered and generally acknowledged by phrenologists. Now let us ask, Is there not a most remarkable adaptation of faculties to the known objects, qualities, and relations of external nature, and also to the several relations of human life? Farther, does not the arrangement of the organs of the brain indicate a wisdom more

than human? Is there to be found, on the earth or in the heavens, an order more perfect? If this order be not one established by the Creator, but is the invention of man, the genius that could invent it would be greater than the world has seen yet. This grouping of Propensities, Intellectual Faculties, and Sentiments in the part of the head most appropriate, as respects convenience and dignity of function—just think of it. Not only so, but the position of each member of the group in relation to each other member—is it not wonderful? The genius might as well have been found who could invent the system of the heavenly spheres prior to the discoveries of Philosophy, as the genius capable of inventing Phrenology."

Towards the close of the volume we have an account of certain experiments made by the application of animal magnetism to the phrenological organs, that resulted in facts which we admit it lies beyond our philosophy to explain.

HALF CENTURY SERMON, *delivered on Sunday Morning, April* 24, 1842, *at Jamaica Plain. By Thomas Gray, D. D., Minister of the Congregational Church there.* Boston: 1842. pp. 44, 8vo.

JAMAICA PLAIN, as our readers in this neighborhood know, is a part of the town of Roxbury, lying between the lower and upper Parishes, and incorporated as a Third Parish in 1772. The first minister was Rev. William Gordon, author of the History of the American Revolution, a Scotchman by birth, who after remaining with the people fourteen years, returned to Great Britain, where he resumed the ministry and died at the advanced age of eighty. After an interval of seven years the present pastor was ordained, having commenced his pulpit services with this congregation a year previous. A half century therefore has passed since he preached his first sermon to them, and doubtful how many days yet remain to him on the earth, he thought best at the close of this period to review the history with the events of which he probably was more familiar than any other person. Though not yet a very old man, Dr. Gray remarks that he "now stands the oldest ordained minister connected with a parish, without a colleague, and

who still preaches, of all Christian denominations throughout the Commonwealth, with the exception of one only," Rev. Peter Eaton, D. D., of Boxford, Mass. The instability of the ministerial relation and the increase of religious sects which he has of late years witnessed are noticed in a tone of sad, yet not impatient comparison with the former days.

"In this whole town [with its three parishes] there were only three churches and three ministers, all of one heart and of one mind, brothers literally in every kind feeling and affection, and as perfectly known, loved and understood by each other, as though they had been actual brothers. Now there are eleven churches and eleven ministers, and fifteen other clergymen besides, making in amount twenty-six, and of almost as many varying creeds,—most of them scarcely known to each other even by name, though residing so near, much less by neighborly, or social and friendly intercourse, as formerly."

The facts which have been used as the materials, in part, of this discourse, and of the notes appended to it, are of local interest; but it is by such memorials, as is justly observed, that "the history of the town, the county, the Commonwealth, and finally the country, may be preserved, and perpetuated in durable records." Dr. Gray disavows all "sympathy with religious excitements or religious ostentation," and counsels his people to discharge "the calm, retired, noiseless, practical duties of life." He adverts in tender remembrance to the changes which death has made in his pastoral and domestic relations, and to the "much loved colleague" whose "sudden removal" many beyond the bounds of his home and parish still lament. The parting blessing of one whom we may now style a patriarch among the churches gushes from his heart as he closes this address to the people of his charge.

WAR AND CHRISTIANITY: *an Address before the American Peace Society on the Fourteenth Anniversary in Boston, Mass., May 23, 1842. By Samuel E. Coues.* Published by request of the Society. Boston: American Peace Society. 1842. pp. 26, 8vo.

THIS is one of the most able and eloquent addresses on this subject which we have ever met with. It is at the same time

earnest and judicious, fervent and liberal, far of sight, yet not forgetful of immediate relations and duties. With a notice of its main topics we would commend it heartily to the Christian public, rejoicing that the spirit of Mr. Ladd has not departed from the cause he loved so well, but that peace principles are now spreading their wings for a higher, wider flight.

After stating the stand-point of the Society, Mr. Coues examines the objections; first, that the principles of the Society are too high, secondly, that it is withdrawing our support from government, thirdly, that it is a Christian duty to defend one another with the sword. After answering these objections, particularly the last, with a good deal of power, he produces first the testimony of the ancients against war, next that of the Gospel. He then looks at the argument from expediency and that in support of defensive war, and closes with urging feelingly the importance of peace to the country and the Church.

We are glad to put under our readers' eyes the motto quoted on the title-page of this pamphlet, from Bishop Taylor:—"*If men be subjects of Christ's law, they can never go to war with each other.*" Are not these true words?

HUDSON'S STORIES *for Children.* Boston: William Crosby & Co. 1842. pp. 198, 18mo.

THIS little book contains seven separate stories, supposed to be told by Captain Hudson to his grandchildren. "They were written for the use of a teacher of a private school in the city, who is in the practice of reading, occasionally, select stories to his pupils, as one means of improvement." All the stories are excellent in their moral, but of unequal execution. The first half of the book is simple and engaging, as well as instructive. The last half, or the last two stories, may seem to a child to be cumbered with words and made intricate by digressions, so that many a little reader will skip whole pages. But he will still get enough to reward him, and find nothing that can harm.

INTELLIGENCE.

CAMBRIDGE DIVINITY SCHOOL.—The anniversary exercises at this institution occur in July, and consist of a Discourse before the graduating class, the Dissertations of the class, a meeting of the Alumni, and an Address before the Society of the Alumni.

The Discourse is delivered on the Sunday evening previous to the day of the Annual Visitation, when the other exercises are attended. The preacher this year was Rev. Edward B. Hall, of Providence, R. I.; who founded his discourse upon Hebrews x. 35: "Cast not away therefore your confidence, which hath great recompense of reward." He began by remarking that one great obstacle to the success of the minister at the present time is a want of confidence in the ministry; while yet both to the minister himself, and to those whom he is to serve, there can be no greater aid than the presence and power of a right confidence. It was Mr. Hall's object, to do what he might to counteract this prevalent want of confidence, by showing how it bears upon Christianity itself, upon its peculiar institutions, its outward support, and its inward reward. 1. There is a want of confidence in *Christianity itself.* A feeling so vague it may not be easy to define or trace; but it may be understood by considering what confidence in Christianity should be in order to a right defence and reception of the Gospel. To such a confidence two things are essential; first, a hearty faith in the truth of the religion—a faith which will make no concession or accommodation in order that the world may the more easily be brought to the Christian standard; and secondly, an equally hearty faith in the reality and necessity of Christian salvation. 2. Passing from these general views, Mr. Hall proceeded to speak of that which is more marked and palpable; viz. a want of confidence in the *peculiar institutions* of Christianity. Many who have faith in the religion think lightly of its forms. Those who minister at the altar have a duty in respect to this subject, which is indicated by tracing the feeling in question to its source; and that source is the low state of morals in the community. Individuals and nations explain away, instead of living out, the requisitions of the Gospel. Some persons, distrusting all present modes, would aid Christianity by establishing new ones. Here, two connected questions meet us; is this the true way of accounting for the evil; and does it suggest the best mode of remedying it? To both these questions we answer, No; inasmuch as we are not ready to admit that the institutions of Christianity were not designed to be permanent. It is not a change of ordi-

nances that we want, but an increase of faith, and a disposition to improve established ordinances. It is we, and not the ordinances that need changing. It is not more form that we want, but more prayer; not a new philosophy, but a new heart. 3. A want of confidence in regard to the *outward support* of Christianity and the ministry. We see it in the action of patrons of theological learning; we feel it in the difficulty of supplying the wants of the religious community. The ministry is suffering, what all other classes are suffering, the trials of a general spirit of restlessness and radicalism. Yet the revolution through which we are passing has at least one redeeming element; that it makes the ministry depend for its support more than ever, and more and more, on the minister himself. The office will no longer sustain him; he must sustain the office. The fear of a few, that other professions or callings will obtain an alarmingly disproportionate ascendency over this, is groundless. A true faith in Christianity, a just estimate of himself and his mission, a spirit neither timid nor conceited, neither servile nor assuming, are all that is required of the minister. With the puerile, wanton, insidious, destructive radicalism which is raging all around us, we have no sympathy. The remedy is in the hands of parents and teachers. It is they who lack confidence, and they who repress it when it is springing up in the fresh and fervid spirit. It is they who too often fail to foster early inclination for the sacred calling; or, still worse, who deaden it by sordid calculations and comparisons. 4. In regard to the *reward* of the minister there is, also, a want of confidence peculiar to the times. There are expressions of discouragement among ministers; there is a want of faith in their own mission, and in the interest of the people in it. Yet in avoiding discouragement let us not run upon the opposite rock of self-conceit, self-reliance and false independence. Let the young especially go forth fully assured of the reward awaiting fidelity; trusting in the grandeur of the truth they are to bear, in the dignity of the nature they are to address, in the presence of God who inspires, and of the Saviour who leads them. The discourse concluded with a few appropriate remarks addressed immediately to the members of the graduating class.

The Visitation of the School took place on Friday, July 15, when eleven students, having completed their course of preparation for the ministry, read Dissertations on the following subjects. "Religious Fictions"—Mr. John F. W. Ware, of Cambridge. "The just influence of Reason, Tradition, and the Scriptures in the search after the truth"—Mr. Amos Smith, of Boston. "The importance and application of Social Influence in Religion"—Mr. Augustus R. Pope, of Boston. "The Pulpit and the Lyceum"—Mr. Samuel Pettes, of Boston. "The sentiment and duty of Reverence"—Mr, George W. Packard, of Providence, R. I.

"The Obligation of an enlightened Christian to conform to prevailing Religious Usages"—Mr. Joseph Osgood, of Kensington, N. H. "Exposition of John xvii. 5"—Mr. John T. G. Nichols, of Portland, Me. "The Practical Christianity of the Third and that of the Nineteenth Century"—Mr. William O. Moseley, of Newburyport. "The comparative strength and prospects of Romanism and Protestantism at the present time"—Mr. Frederick D. Huntington, of Hadley. "What is to be understood by the 'Coming of Christ in his kingdom'"—Mr. Thomas Dawes, of Cambridge. "The Minister a Reformer"—Mr. Dexter Clapp, of Westhampton. Prayers were offered by Rev. Dr. Ware, Jr., and Rev. Dr. Noyes, and hymns were sung in the course of the exercises by the members of the School.

After dining together in one of the public halls, the Alumni met as a Society in the College Chapel. The Officers of the last year were re-elected, viz. Rev. Henry Ware, Jr. D. D., *President*; Rev. Convers Francis, D. D., *Vice President*; Rev. Samuel K. Lothrop, *Secretary*; Rev. Artemas B. Muzzey, Rev. William Newell, Rev. George E. Ellis, *Committee of Arrangements*. Rev. Dr. Channing having signified his inability to deliver the annual Address, to which service he had been chosen, it devolved upon Rev. Dr. Nichols, his substitute, and it became necessary to choose both a First and Second Speaker for the next year. Rev. Henry Ware, Jr. D. D., was elected *First Speaker*, and Rev. Convers Francis, D. D., *Second Speaker*. Rev. Dr. Noyes, from the Committee on a third Professorship in the School, made a verbal Report, that the Committee had not deemed it expedient to take any steps in the matter. The defects inseparable from the present insufficiency in the number of teachers were clearly shown by Dr. Ware, but the time did not allow any discussion to arise upon the subject. At 4 o'clock the Society adjourned to the meeting-house, where, after prayer by Rev. C. A. Bartol, of Boston, the annual Address was delivered by Rev. Ichabod Nichols, D. D., of Portland, Me.

Dr. Nichols had chosen for the subject of his Address the Philosophy of Moral Action, with particular reference to the Christian Ministry. After remarking on the pertinency of the subject to the occasion, and on the propriety of bringing the motive power within the notice of Philosophy, he offered a few general observations on the character of moral apparatus. It should conform to the nature of the powers to be cultivated, which are essentially active, because moral power is an *exercise*. He then proceeded to show what God has done to enforce the importance and illustrate the nature of moral action, alike in the structure of our minds and in His special dealings as seen in the Bible. There all miracles are connected with moral truth. The words of the New Testament, and its examples bear on this subject. We have a

biographical religion; especially in the ethical totality of excellence—the Gospel incarnate—of the life of Jesus Christ, the great psychological miracle of Christianity. Again, what moral adaptation is there in the instructions of the Bible to different conditions? This we should consider, and avoid moral anachronisms in our associations. Again, in the supernatural character which pervades the Divine revelations the philosophy of moral action is apparent. Christianity has its intrinsic evidence, but so likewise has it its miraculous proof. The support on which it rests in our belief, we may not be able to distinguish; though unseen, it may be real. It is next to impossible to discriminate between central convictions of the mind and traductive truths imbedded in the mind by the progress of the Gospel. The philosophy of moral action leads us to expect that a miraculous revelation would be miraculously supported. The usual and the special phenomena—the vegetation of the plant, and the raising of the dead—happen as often as each is needed; and this is the description of a natural Providence. If we had not miracles, we should wonder why such important truths were not proved by sufficient evidence; without a miraculous argument we should have had a hard task to defend Christianity against an incredulous mind. This remark Dr. Nichols illustrated by presenting the successive replies which a skeptic might make to one who should attempt to recommend the Christian faith without the support of this argument. Once more, the philosophy of moral action is seen in the ministry as recognized by Christianity. This is the only religion which offers a priest whose sole office it is to teach truth. *Elasticity* is the needed and admirable characteristic of Christian truth. The Christian vine is full of buds, not all unfolded at once. The present Christian ministry is the last form of moral action, according to the philosophy of that action. The minister ought then to maintain a profound sense of the responsibleness of his office. He should turn every instrument to the promotion of the great object of his labors. He should neglect no means of recommending his religion to men. What would have been thought by practical men, if in the American revolution, while one party insisted on the subjective or intrinsic, and the other on the historical recommendation of liberty, they had wasted their strength in disparaging each the other's argument? Let not the ministry divide and waste *their* strength. There is great need of clearer apprehensions of moral truth and obligation. Finally, addressing himself to his brethren in the ministry, Dr. Nichols remarked, that as they work on the general tone of society, they cannot see the effect of their labors, but still their efforts are not lost. Because man is a man, the ministrations of their office will always be dear to him. Humanity invokes their services.

The vacancy in the Professorship of Pulpit Eloquence and the Pastoral Care in the Divinity School, occasioned by the resignation of Dr. Ware jr., has been filled by the election, on the part of the Corporation, of Rev. Convers Francis D. D. of Watertown to fill this important place. Dr. Francis, we learn, has accepted the appointment, and will commence his duties at Cambridge with the next academical term.

Celebration of Independence.—The celebration of our national aniversary was this year conducted, we believe throughout the country, in a manner far more agreeable to correct taste and feeling than the practice of most former years. It afforded a bright spot amidst the dark aspects of the times. Party spirit was almost wholly kept out of sight. Political management and declamatory republicanism gave place to a more just appreciation of the duties and the privileges of the American people. The arrangements which were adopted for honoring the day proceeded on a higher ground of sentiment than politics alone could furnish. The intellectual and moral improvement of the people was made the chief subject of attention, instead of that boisterous but spurious patriotism which has often appropriated the day to its own uses.—The Temperance Societies and the Sunday Schools availed themselves of the occasion for giving a new impulse to the good work of reformation and instruction to which they are respectively devoted. In this city there was less of military show, and more of moral manifestation, than we recollect to have ever seen before. The Oration before the municipal authorities was distinguished by its sound and forcible exposition of the necessity which exists for a better education of the mass of the people. Faneuil Hall, the "cradle of liberty," was occupied in the morning by the children of the Baptist Sabbath School Union, whose procession made a grand display. The children were arranged in order, with their teachers, and various banners, and were preceded by a band of music and the ministers of the churches with invited guests. In the Hall prayer was offered by Rev. Dr. Sharp, odes written for the occasion were sung by the children, several original pieces—one of which was a dialogue between John Hancock and Samuel Adams, who were supposed to have left the frames where they had so long hung, to converse upon the moral spectacle before them—were recited, and addresses were made by the Mayor of the city, Rev. Messrs. Cushman and Hague, and Moses Grant, Esq. At a later hour in the day the same place was filled by the Washington Total Abstinence Societies of the State. A vast number of persons were attracted to the city from the neighboring towns during the day and evening, and

all the houses in town seemed to have emptied their inhabitants upon the streets and Common; but we witnessed no disorder, and saw no one intoxicated. Such celebrations become a free, Christian people. They show that if passion and sin have made fearful ravages in the land, faith and principle are also at work to counteract the evil. God give the latter the advantage!

The pleasantest spectacle which the day presented was the procession of the children from the Warren Street Chapel, (Rev. Mr. Barnard's,) carrying flower-baskets and bouquets to the Common for sale. It was so beautiful a sight, the whole plan was so well conceived and so happily executed, that for the sake of those of our readers who could not enjoy the pleasure of seeing it we have obtained from a friend the description which is given in the following article.

Floral Procession.—For several years past the teachers and children of the Warren Street Chapel in this city have been accustomed to exhibit and sell bouquets and baskets of flowers upon the Common on the morning of the 4th of July. The practice was introduced partly for the pleasant and good influences it might have upon the people, and partly for the means it might furnish towards the support of the Institution. Both objects have been attended with success. The teachers have usually made large numbers of moss-baskets, and have never found any difficulty in procuring a sufficient quantity of flowers wherewith to fill them, or to make nosegays. The whole has been borne to the Common in a Floral Procession. And the crowds that have gathered to see or to purchase have never failed to give every indication of their delight and approbation. Each year the affair has gained in importance. For the present season greater preparations were made than ever before. Upwards of two thousand basket-frames were formed. To cover them with moss and fill them with flowers, obliged the teachers to put forth all their own energies, and solicit assistance in every direction. Circulars were sent to other Sunday Schools, and intimations of their wants were conveyed to various friends of the institution. A full and cordial response was immediately returned, liberal and beautiful donations of flowers and moss continued to be received till the sale was over, and assistance of the most gratifying and valuable kind was rendered to the last moment. More than fifty Sunday Schools, of all denominations, in Massachusetts and the neighboring States, forwarded their offerings. And private gardens without number contributed their choicest productions. Among the richest bouquets, at least in the estimation of the heart, were, one from a man confined as a prisoner in the House of Correction at South Boston, and another from a lad, belonging

to a distant parish, who two years ago *saw* the flowers as he cut them, but now sent the second annual nosegay since he has been totally blind.

The procession left the Chapel at 8 o'clock in the morning. Four marshals upon horseback were required to open a passage through the crowds in the street and mall, and prevent too great a press in the rear. Fifty young gentlemen walked upon the flanks, to preserve the line and assist the children. They and the teachers carried bouquets and baskets. The older pupils of the Chapel were arranged in five divisions, and numbered about three hundred. Two divisions, embracing nearly two hundred, were added as delegates from Sunday Schools in the country and the city. The flowers were carried in open baskets, and the moss-baskets were hung upon crosses, of two, four, or six each, according to the strength of the hands to which they were to be committed. Still the whole that were prepared could not have been conveyed, had not a cone been presented by one friend and an arch by another, the former to hold four hundred, and the latter two hundred baskets. Various banners and decorated emblems occurred at intervals. The American ensign was gathered into a festoon under the arch of baskets. A large copy of the Warwick Vase, in moss and grape-vines, went at the head of the procession. It was filled with the rarest flowers and borne upon the shoulders of two lads, accompanied by four little girls with caps of moss, evergreen, and rose-buds. An evergreen cross followed, with the text, "Consider the lilies," over a bunch of those flowers. An excellent representation of "the moss-covered bucket" succeeded, with water-lilies and a suitable inscription. This afterwards decorated the table of the Washington Total Abstinence celebration. A moss anchor, with the words, "Eternal Hope, Perpetual Spring," was carried by two lads in sailor costume, with the cable of evergreen entwined around two girls. And there was a very large and elegant vase, the offering of some friends in Newburyport, covered and filled with great taste and beauty, and bearing the three mottos, "Lovely to the eye, Eloquent to the heart," "Ministers of Hope, messengers of Joy," "In wisdom hast Thou made them all."

A band of music accompanied the procession. The streets were filled with spectators. Every one appeared delighted, not a few shed tears. In going down the Mall it was intended that the procession should pass that of the Baptist Sunday Schools, who were on their way to Faneuil Hall, and exchange salutes with them. Want of experience in such matters and the denseness of the crowd prevented the execution of this purpose, to the regret of both parties. The flowers and baskets were exhibited in an enclosure upon the Common for a few moments, while the choir sang an appropriate song. The sale com-

menced—and in an hour everything was disposed of. Upwards of $820 were received, which will leave a large sum for the benefit of the Chapel after all expenses are paid. Owing to the celebration's falling on Monday, the flowers had lost much of their freshness. This did not seem to abate the desire or satisfaction of the purchasers, though it rendered the receipts more gratifying in the eyes of the conductors of the affair.

Religious Anniversaries at New York.—The anniversary meetings which are held in the city of New York in the month of May were attended this year as usual. Abstracts of the Reports and of the addresses are given in the *Observer*. One fact we notice in reference to the Societies generally,—that the receipts this year exceeded in amount those of the previous year. The interest which the friends of these institutions take in their success continually increases, and though great efforts are made to replenish the treasuries which large annual appropriations exhaust, yet the willingness of the people to contribute for this purpose seems to grow with the demand. The receipts of the *American Bible Society* were nearly $135,000; the number of Bibles and Testaments issued 257,069. The Board of Managers have unanimously determined, that they will print no more Bibles or Testaments translated from the Vulgate; "plates for a new Spanish *Protestant* Testament have been ordered." Stereotype plates of the New Testament and the book of Psalms, in raised letters for the use of the blind, have been prepared under the direction of Dr. Howe, of Boston. "The Secretary of the Navy has ordered the chest of each seaman in the service to be supplied with a copy of the word of God."—The *American Tract Society* received the last year in donations nearly $35,000, and for sales over $56,000. Their circulation of volumes in the same time had exceeded 185,000, and of publications of every kind, including tracts of the smallest size, they had put in circulation nearly four millions and a half. "Packets of assorted tracts, of 376 pages, price 25 cents, are sold at the depositories, and by booksellers and *merchants*."—The receipts of the *American Home Missionary Society* were over $92,000. "More than 40 per cent. on the amount appropriated in aid of feeble churches *is paid back by them*, during the year, into the different channels of Christian benevolence." The number of missionaries in commission during the year was 791; the number of congregations and missionary districts, 987.—The *American Education Society* received during the year a little less than $26,000. "The present debt of the Society is $35,539. The Scholarship Fund now amounts to $61,518. The whole amount of the

Permanent Fund of the Society is $75,148." The number of beneficiaries assisted, in different stages of their education, was 615; but the number received to the patronage of the Society, during the year, only 67. "There has been a considerable diminution every year, for several years past. In 1838 the number was 203; 1839, 160; 1840, 138; 1841, 121; 1842, 67." The obvious inference is, that the Society is losing favor, either with the churches who supply it with means, or with the young men who are the objects of its charity, or perhaps with both.—The *Foreign Evangelical Society* had received the last year nearly $16,000. This was only its third anniversary, and the Report congratulated the members on "the high rank it had already taken among the charities of the day, and the encouraging aspects of its field of operations."—The *American Seamen's Friend Society* had received nearly $21,000, or almost twice as much as in the previous year. A new Sailor's Home has been provided in New York, "the whole expense of erecting and furnishing which, including the ground on which it stands, exceeds $40,000." "It is estimated that there are now on the ocean at least six hundred pious captains, and more than ten times that number of praying sailors."—The Report of the *American Temperance Union* exhibited "the glorious progress of the cause during the past year. The number of pledges obtained throughout the country is estimated at half a million. Of these 30,000 were in Kentucky; 60,000 in Ohio; in the whole West, 200,000; "and it is supposed that of these every *seventh* man is a reformed drunkard, and every *fifth* man a reformed tippler. In Maine 50,000 pledges have been given, 5,000 of whom are reckoned reformed men. In Boston 20,000, of whom 13,000 *are reformed.*" The slightest attention to facts in regard to the population of this city will show how extravagant an estimate this must be. The officers of societies formed for the suppression of vice injure the cause they would promote by such conjectural calculations. The Union were addressed in a long and eloquent speech by Hon. Mr. Marshall, member of Congress from Kentucky.

The Baptists have organizations of their own for the prosecution of the ends of Christian benevolence. The receipts into the treasury of the *American and Foreign Bible Society* the last year exceeded $25,000. "Two *corrected* editions of the English Bible were printed during the year." The *Home Mission Society* reported as "the total amount of receipts, including those of auxiliaries," over $57,000; number of agents and missionaries employed by the parent Society and by auxiliaries, 367. The receipts of the *Board of Foreign Missions* exceeded $71,000; number of American missionaries and assistants, 105; native preachers and assistants, 110. The *Publication and Sunday School Society* had received nearly $13,000, Among the works they had printed were 3000 copies of the "Pilgrim's Progress."

ANTI-SLAVERY ANNIVERSARIES.—These were celebrated the present year in New York and Boston, apparently with increased confidence on the part of their friends in the wisdom and success of their measures.—The *American Anti-Slavery Society*, the older of the two national Associations, met in New York, May 11. Their receipts had amounted to a little more than $10,000. The Report "spoke in very favorable terms of the operations of the Society by its newspapers and agents." Messrs. Burleigh, Phillips and Bradburn were the chief speakers.—The *American Foreign Anti-Slavery Society*, the "new organization," which also met in New York, had succeeded in paying off their debt, but it had been found necessary to suspend the publication of the Anti-Slavery Reporter. Mr. Lewis Tappan and Rev. Mr. Pennington, a colored minister, addressed the meeting.—In this city the *Massachusetts Abolition Society* "held its annual meeting on the 24th of May. Among the speakers were Rev. N. Colver, William Goodell, Rev. Messrs. Cummings, Trask, and others. A good spirit was manifested, and $1000 subscribed on the spot to the funds of the Society."—The *New England Anti-Slavery Convention* commenced their meeting on the same day, at Chardon Street Chapel, and continued in session four days. Various resolutions were discussed and adopted. The speakers were N. P. Rogers, S. S. Foster, J. A. Collins, C. C. Burleigh, W. L. Garrison, H. C. Wright, J. S. May, S. Sprague, W. Phillips, G. Bradburn, J. M. Spear, J. N. Buffum, J. F. Hilton, C. L. Remond, A. Kelley, and others. The immediate dissolution of the Union was pronounced necessary in a series of resolutions offered by the business Committee; which were discussed, Messrs. Garrison and Phillips supporting, and Mr. Bradburn opposing them, and were finally laid on the table.—"The *Liberty Voters* of Massachusetts held their adjourned convention for the nomination of a candidate for Governor, at the Marlboro' Chapel. Hon. J. G. Carter, of Lancaster, occupied the chair. The committee on nominations reported the name of Samuel E. Sewall, Esq., of Roxbury, as a suitable candidate for Governor, and he was unanimously nominated by the Convention. An Address to the citizens of Massachusetts, written by Mr. Whittier, was read and adopted. Speeches were afterwards delivered by H. B. Stanton, by the President, and other gentlemen."—The *Convention of Evangelical Congregational* ministers and laymen met May 26. Rev. Samuel Osgood, D. D. presided. "A set of resolutions were discussed and adopted. Committees were appointed to prepare suitable addresses to be laid before another meeting to be called at a future time. Considerable part of the discussion was upon the neutrality of the American Board [of Commissioners for Foreign Missions,] as that seemed to be the prominent topic in the public mind. The speakers were Messrs. Osgood, Phelps, Colver, Goodell, Allen, Lee, Tappan, Galusha and others."

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MPARATIVE PROSPECTS OF ROMANISM AND PROTESTANTISM.

From the tendencies of human opinion in a particular age, from courses of men's thought, and from the forms into which their rard life naturally unfolds itself, is inferred the fate of any reous system. For such a system proposes to be an expression l an aid to the deepest sentiments of humanity, to its most rerful emotions and purest ideas. By the degree of adaptedss of this system, then, to meet those tendencies and manifestaas we estimate its strength. By this we pronounce, for the sent, upon its failure or success. As genuine Christianity has ledge of everlasting activity and might, in the fact that it comes fitted for the soul it speaks to—the very power and influence l nourishment which our nature asks, so any statement of ristianity or mode of its working must depend for its acceptance l stability on its accordance with the laws by which the soul is rerned.

We shall endeavor to show that in nearly all the great tendens, intellectual and moral, of the time in which we live, there is re to discourage than to animate the Romish Church; and that not more than one or two of those tendencies that we believe to in harmony with Christian truth is the preponderance decidedly ainst the Protestants.

The first element to be noticed in the religion of Rome is the large share of influence it allows to *authority*. The mind of the present age is restless under multiplied assertions. The paths of thought open every where boundlessly before it, and into none of them will it be driven. It rejoices too much in its own freedom. It feels too much of the divinity within. It seeks a more direct alliance with the Source of truth. Statements of doctrine once received with unquestioning confidence, are now earnestly interrogated whether they are from Heaven or of men. Yet there cannot be, now or ever, an independence of the Divine Wisdom. When the word from the Eternal is spoken, it must be believed. There must be a leaning on the inspiration of God. The question then becomes, not whether man, with man's religious nature, can declare himself not subject to an implicit revelation; but whether by strict processes and fearless scrutiny that revelation shall be reduced to the simplicity of Jesus's own words, or left to include what Cardinals and Councils have thrown around it; and whether the truth shall be accepted because edicts bid us accept it, or be taken under the higher sanction of spiritual convictions. Here is the inquiry where Romanism is at fault. Here its power will falter, because it fails to satisfy. But joined with this is another assumption yet more fatal. The decree thus proclaimed as a portion of Unerring Wisdom is to be made to prevail by an outward arm. This gross principle of arbitrary force cannot impose itself, henceforth, upon a world that has tasted of liberty. And the argument lies not against Catholicism as such solely, but against the spirit of Catholicism in whatsoever extent it breathes and acts in Protestants.

Again, the age *rationalizes;* and there is no tendency more adverse to Romanism. Mysticism has found serious foes in the late theology, as well as in the peculiar character assumed by unbelief. The ablest expounders of the Christian faith, and the most reckless deniers of all Christianity, have each borne their part in breaking in upon that supernaturalism that so encompasses the religion of the middle ages, and is so inwoven into it.—But shall there not be, it is said, a reaction? Is not this rationalism urging its rude way so far, that there shall be a sure and glad return to a belief that does not expose every thing to vulgar gaze, nor reduce all mys-

eries to the comprehension of the self-taught and the irreverent? ven should that disgust and re-action come, it is more than doubtl if the lost repose would be found again in the system that once as sufficient. Men formerly, when they would escape from these sults, could find security in the idea of the supernatural as held r the Church. It is quite another consideration, whether after andoning that refuge, and being still pressed with the other tionalistic danger, they will consent to avoid it by re-adopting hat they have forsaken. The light of inquiry has exposed the eakness of that retreat. The mystic illumination, too, must now , if at all, not of a Pope, nor of an official order, but of each dividual mind. The Catholic oracle has uttered its secret; the ystery that made it great is gone.

But Romanism claims a lofty *unity*. Were this idea as well unded in the possibilities of nature, in the facts of philosophy, as is ably presented by the great thinkers of the Church, it would rtainly be a loud call for a general return to the Church's mater- l arms. But the explanation of the difficulty is, that the idea s no congeniality with the mental constitution of our free race. he want of unity has been felt as an evil, not because a technical d nominal unity was unattained, but because the grounds of a ore profound and absolute unity were not yet discovered. The oblem that first perplexed Protestantism, when soon after Luther's ne it found itself sundered already into sects, is since wholly anged. It is now learning that the harm of divisions has sprung om the lower parts of our nature, from the passions that would t suffer the features of truth to be looked upon from every side, hile the same Divine beauty held all admirers enraptured, but ust quarrel after the same critical expressions of praise. It has t to learn, it may be, how these divisions shall be made to min- er to its own power and progress. There is a more exalted nding-place of moral harmony upon which these sects contribute gather in believers from every quarter under heaven. Catho- ism cannot trust for conquest to these differences. It must ther see the gloomiest omens in the truth, that to its own being ese differences are sure destroyers and heresy is fatal, while rotestantism may multiply its sects and in the very act gain vigor d extension.

Perhaps there is hardly any thing that has done more to bind its adherents to Catholicism, and to perpetuate the hold it gains upon their minds, than its *outward* character. This ceremonialism, Jewish and Pagan combined, belongs to a religion administered by the priest. Symbols under which lies no spiritual significance are now held forth in vain for adoration by the religious teacher. He cannot stand, as his model the Levite stood, with lifted eyes and jewelled breastplate and embroidered ephod,—splendid offerings in his hands for burdens of guilt he does not feel,—trusting to a consecration once shed upon him, and not looking for an "inspiration ever new." He must rather, like the Hebrew Prophet, be one who casts his rough mantle about him, and goes on his right earnest way, feeling himself to be a child of God with many brethren. The age spurns images, traditions and relics that place themselves between the soul and its Maker. It is impatient at the saintly bearing of a sacerdotal order. The signs and badges of faith must be cast away, even if the faith itself be weakened by their loss. There is too much insight and practical dealing with things to be put off with the hollow mockeries of truths in themselves sublime. And in the fact that this ritualism has been once stripped of its disguise there is a reason against its reestablishment. Few now will be so credulous and self-cheating as those cringing minds under Francis I., who persevered when committed to these rites, pretending to give them a spiritual meaning, says the record, in their secret breasts. A rejected dogma may be welcomed back, a discarded creed may possibly be embraced to the heart that has grown faint without it, the steps of revolutions may be humbly retraced; but forms that once lose their venerableness lose it forever.

Still, let there be discrimination. We believe that in a just employment of *art*, in the culture of æsthetics, in the regard paid to that faculty to which cathedrals and subduing statuary and music and painting preach their powerful appeals, is to be found not only a deep but a legitimate source of influence to this religion. Forms in their natural operation are graceful and true, and owe their effects to an element within that has its rightful place in our natures. The mind that is sincere and far-seeing will sometimes offer through them the most reverential service. They prove salutary assistants

to the soul's silent worship. It would be well, indeed, could the multitude be oftener awed and hushed by the impersonations of solemn emotions, by the pictured presence of heroism and martyrdom and sacrifice; if these pleading images of unseen realities might still the tumult of worldly passions, like a sanctuary; if prayer could ascend spontaneously under arches consecrated to prayer, amidst bending worshippers and rising anthems. Catholicism is true to the better nature, and we hold it always will be true to it, in thus lifting the sacred thought, by the faultless creations and embodiments of thought, out of all earthliness into the company of ideal perfections. Even here, however, that system that has been the great producer in the arts has feeble encouragements. It is not the genius of the time to grow thoughtful amidst the hoariness that slow centuries have scattered, to kneel with veneration upon antique pavements, trodden and worn by the pilgrim feet of generations. There is but one mystical school of art, of consequence, existing—that of Overbeck, Weith, Cornelius and Zimmerman.

Then, not only intellectually, but *socially* Romanism is not congenial with the growing habits of the day. It is not equal, but exclusive. It is not free, but reserved. It is not enterprising nor practically active. It is kind, merciful, sympathizing, as its many charities prove, and therein and so far we invoke upon it the blessing it deserves.

We concede the late striking increase, in some countries, of Catholic forces. The re-action, alarmists say, has begun. If the considerations that have been offered have any weight, they are of such a nature as to renew the trust of those who have been distressed at these apparent changes; who are amazed that such men as Schlegel, Haller, and others should yield again to the old belief, and that the increase should have gone on since the year 1800, till the Church counts beneath its shelter almost two hundred millions of living souls. It is a significant fact in connexion with this new advantage, that it is also within somewhat less than two centuries that the bitter cry has been raised for the extermination of the Romish worship. Exclusion has nourished the superstition. In Austria, for example, where Rome has gained much, there has been severity on the part of the Protestants which in the hands of

the "Dublin (Catholic) Review" is made to appear what it is—unchristian intolerance. Grant something, and much to the mental energy and the spirit of proselytism among the Jesuits, yet this re-conversion has been singularly forwarded by its opposers. Whatever the fearful and the hating may say of the hazards of concession; though the periodical organ of the English Establishment exclaims in despair, that Britain is under the sway of Jesuitical power and that Popery is enacting laws for Protestant England, and calls passionately for a civil rescue; yet is it not plain that the more tolerant course just now pursued by the Government and the more liberal feeling among the people threaten more real peril to Catholicism than all that old opposition, that was indiscriminate, headstrong, and therefore actually weak? The opposite view cannot hold, if error has more to dread from justice than to hope from bigotry.

But the question has a *political* aspect. Romanism is bound up with political relations. Are there indications in the civil condition of the times that the restoration of Papal power can take place, as it so nearly took place in the last half of the sixteenth century, by alliances with States, by using princes as instruments? Every thing points to the conclusion, that if Popery is to prevail at all, it must he made to consist with a separation of Church and State. This, Catholics themselves allow, and political experience confirms the position. De Tocqueville does not doubt it; and while he maintains that the Romanists are a democratic class of citizens, so long as the priesthood is kept free from political biasses, he afterwards admits that in the United States this democratic inclination is to be ascribed to a wise policy. But Popery, with this connexion of Church and State dissolved, would be a phenomenon of which history tells us nothing. In Catholic society there are two essential, indestructible elements, never to be merged together—the priest and the people. Rights, easily extended almost to infinity, are guarantied to the one; to the other privileges are dispensed, under restrictions and limitations as easily circumscribed. Setting aside, therefore, the impracticability of a general treaty between the Pope and monarchs in monarchical countries, the direction of the political thought of the age is hostile to Romanism.

There have been apprehensions that Catholicism may gather

new impulses by seizing warily and covertly the political ascendency in governments controlled by popular majorities. Out of those collected masses of ignorant but loyal disciples in the Old World it is to pour into the New, hordes instructed and faithful. To these apprehensions there are two simple replies. That life in a system can be but brief which throbs only in the extremities, while the centre of vitality is death-struck. And that fear must be strong that can overmaster the confidence which humanity is wont to repose in the whole progress of its civilization and the ultimate triumph of its liberties.

Not much encouragement can be drawn by the Popes from the success of their predecessors in that counter effort to the Reformation that has already been spoken of. The annals of the period show that it was accomplished, almost entirely by State intriguing. In this both Protestant and Catholic rulers joined, but the latter, not singularly, surpassed the former in the adroitness and efficiency with which they exercised these usurped ecclesiastical attributes. The corruptions of the French Court, Protestant in name at least, in one instance, threw a wide distrust over Protestantism itself. *Now* an abuse of religious claims by any prince on earth could hardly create a thorough disaffection with the religion associated with his name. Christianity has fallen to the hands of abler defenders. There is too marked a line of separation between the functions of Cabinets and the dispensations of the Gospel. The aid of external powers, the discipline of monkish teachers, the constant and intense action of such men as Borromeo, Richardot, Alessandro Farnese, Bishop Julius and Burelle, could not well produce less effects than were wrought. Those influences passed away and left truth and error to fight out their battle, single-handed, in invisible warfare—the only warfare that decides these conflicts, and leaves in the eternal march of events permanent results.

From so hasty a review, in which conclusions and statements have often necessarily been given without the processes, it appears that the strength of Romanism lies chiefly in three of its tendencies; and in some of these we may think it supplies defects in other systems,—neglected and rational methods of answering the religious wants of the soul. The most distinctive of these is its

artistic character,—the appeal it lifts up to the indestructible sentiments of love and veneration for the beautiful and the venerable. There are, besides, the inducements it suggests for the culture of a contemplative, mystical piety. And there is the argument that never will be pressed in vain upon the feeling natures of men,—that it traces with mercy the footsteps of suffering and is the minister of consolation, of tender charities and soothing hopes. In neither, save the last, does the religious philosophy of the day very cordially invite its cooperation. In that shall not our own system be true enough to its original, successfully to rival it?

Which of the three great classes, that one of the French philosophers makes to constitute the present generation, shall lead or join in re-adopting this feeble faith, oppressed now with the burden of inherited corruptions? Not the party of Despair; for a settled disaffection with it, a refusal by reason longer to assent, has been a chief ground of their discouragement. Not the party of the Future, surely; else that is no party at all, but belongs to those who would re-produce what is gone. If the party of the Past is to do it, it has not only to compete with the soundest thinking of the wisest men, but, before beginning to re-construct, it has to undo that work of doubt and destruction in which the three last centuries have been so active.

There may be yet another class; but it is not of those who direct the progress or work out the destinies of any age. It comprises, rather, those timid but conscientious spirits, wearied with fruitless searching where all is undetermined, disheartened in their longing after certainty where certainty can be reached only through patient thought, slow investigation and careful analysis, bewildered by many theories, and above all anxious lest error shall be more punishable, for having been the individual's responsible choice. To these there is satisfaction in a faith that comes in definite and prescribed forms, with the sanction of ages, and the bold assumption of infallibility. And if there is to be, for such or for the world, any fixed Church, if religion is to be not only comprehended but limited within an institution and creeds, then Catholicism has claims that can yield to no other. That system, of such stupendous machinery and so well adjusted, of a constitution so iron-linked and massive, compacted with so much wisdom and hardened by so

much trial, need not fear that it shall be supplanted by any other, acting on the same principles, addressing the same part of man's nature.

Could we be persuaded that Catholicism is, as one of its Episcopal opposers, (while deprecating its extreme wickedness,) declares it to be, the "religion of human nature," then we should feel obliged to yield the question at once. But it has not the freedom, nor the infinitude, nor the progressiveness of human nature; and therefore it cannot live. It takes Christianity out from the broad, universal field of human experience, where living men are and where they walk and seek without blindness or fear, and shuts it up in imprisoning walls. Every fresh impulse of independent thought, breaking forth any where on the wide world, sends a new thrill of terror back to Rome. There is a generous hope in man which hesitates to believe that a scheme could be invented out of the materials of a rude civilization, that should sustain the spiritual being and guide the spiritual growth of all coming time. To think that Christianity needs appointed guardians at all,—a main idea of the Catholic,—is to think too poorly of this strong gift which, if any thing can be, is the master-principle in life and in the soul. It has an unchanging guardian in the heart of humanity, and that heart will keep its treasure forever. True Christianity mingles itself with that boundless, varied and beating life of the world, whose issues are infinite, whose springs are with God. It pours out of its own inexhaustible life into the life of individual souls. To such a religion, thus adapted for moral natures, Protestantism *more nearly* approaches. Hence the surer proof of its prevalence.

F. D. H.

WILLIAM PENN.

William Penn is best known to us, perhaps, as the peaceful founder of Pennsylvania, who enjoys the enviable distinction of having treated the Indians as they deserved to be treated, and having received from them the liveliest proofs of affection and fidelity.

He began to be distinguished as early as his twelfth year; for it

was then that he first realized the fact, that he possessed an imperative voice of Divinity within the soul. It was this revelation to his mind, which taught him to look within and above before attempting to speak or to act, and which gave him boldness to carry out his clear convictions with a power and firmness, "which shook all the country for ten miles round." Starting with this idea of fidelity to the inner light, we see him launched upon the ocean of life, not tost about by every gust of passion or breath of applause, but steadily pursuing his course with conscience and reason for his guides. Before he is of age, he meets with repulse; he finds duty pointing in one direction, and human authority in another. He listens to "the spirit of God which dwelleth in us;" obeys its holy sanction; is expelled from college, and twice turned out of his father's house, because he loves and serves his God. He was afterwards three times imprisoned for heeding the voice of conscience; yet in nothing was he daunted. If brought before the tribunals of his country, we hear him advocating the cause of English freedom and pleading for the rights of his countrymen, with a power and persuasion which carried conviction to the heart; and when shut up within the gloomy walls of a prison, we find him filling up his leisure hours with the spirited productions of his pen. Inheriting a large fortune, and in many respects eminently fitted to adorn the favorite walks of public or private life, we see him choose rather to be persecuted for righteousness' sake, if he might but advance the cause of truth and charity by any sacrifice of his own. He did not aspire after the honors of the world. He had an earnest longing after moral perfection; and however brilliant were his achievements for the great cause of humanity, it is what he did for his own soul which fills us with the greatest admiration. We love to contemplate him as a bright example of what all men should be. The stately cathedral rising before our eyes with its beautiful proportions, affords us a higher satisfaction than a mere knowledge of the principles of architecture; and so Christian faith and Christian love, beautiful as they are in theory, appear still more beautiful and striking in the living character of William Penn.

We follow in imagination the triumphant marches of Napoleon and are surprised at what he overcame. We are dazzled by th

splendor of his victories and amazed at the strength of his indomitable will. But when we call to mind that he was actuated, for the most part, by nothing higher than what sways the actions of an ambitious school-boy, our amazement is turned into shame, that man who is placed at the head of creation on earth and endowed with the high prerogative of a moral nature should be a slave to himself. It was Penn's distinction, on the contrary, to be true to his moral nature to give conscience her rightful supremacy; to gain the greatest of all victories, the victory over himself. It is comparatively easy to go forth with all the enthusiasm of a chevalier, when excited by a glow of passion or followed by the world's applause; but it is only one in a thousand, who, like him, has successfully battled with the temptations which "do so easily beset us." Here is the evidence of a true heroism. The power which enabled him to do this was derived from his Christian faith. The efficacy of prayer was to him, from early youth, a soul-sustaining reality. He felt assured that his spirit could be acted upon by the Infinite Spirit. He knew that man could receive Divine assistance, and his whole life was a demonstration of the fact. He knew that Christian faith and Christian love would sustain him in every event of life, however dark or unusual, as on the occasion of his memorable treaty with the Indians. "See him," says another, "with weaponless hand, sitting down with his followers in the midst of savage nations, disarming them by his justice, and teaching them for the first time to view a stranger without distrust. See him with his companions, establishing his Commonwealth on the sole basis of religion, morality and universal love."

The life of Penn furnishes a happy solution to the dark problem of the object of our being. While many have sacrificed their noblest energies to a mistaken theory of life, he has taught mankind, by his precepts and example, that no part of our nature should be despised or neglected. He was as active in his benevolence as he was silent in his meditations; and although he knew by experience, that "the life of God in the soul of man" is as far above the life of the body as heaven is above the earth, it was his wisdom to know too, that the path to heaven leads through this world; and he was accordingly as faithful in the manifold relations of daily life as in his private devotions. He has taught us, that a

life of patient meditation is not incompatible with a life of unremitted exertion; and he especially calls upon those who think that business must come first and religion afterwards, to renounce their error and seek a closer communion with the unseen and eternal.

W. G. B.

DECLINE OF REVERENCE.

Reverence is apparently spontaneous in man,—essential to the complete development of his nature, if not necessary to his very existence. Yet, a German writer* has said that "Nature is adequate to fear, but to reverence not adequate. Man does not willingly submit himself to reverence; or rather he never so submits himself. It is a higher sense which must be communicated to his nature: which only in some peculiarly favored individuals unfolds itself spontaneously."

Reverence originates in love and fear; and its character is determined by the relative impulses of these emotions. So long as love and fear exist in the world, reverence will also be developed. Fear was the paramount element in the old religious reverence. The Thor of the Northmen and the Jupiter of the more elegant classic mythology were reverenced because they were feared. Fear was the great element in Jewish reverence. Jehovah revealed the Law on the mount which might not be touched, amid thunder and smoke and the cloud. Christianity on the other hand was a dispensation of love. The Christian reveres God rather as a Parent than as a Sovereign. The Church did not apprehend the true spirit of Christianity, when for centuries it sought to revert to the reverence of fear.

Reverence is the basis of every religious system, and the source of all true religious feeling. Men are naturally religious; and so long as religion is universal in the world, reverence must be co-extensive with it as its foundation and support.

Modern civilization in its progress has developed a tendency adverse to the old reverence. This tendency has characterized

* Wilhelm Meister—Carlyle's translation.

the religious, the political, and the social relations of men. Still we do not affirm any necessary connexion between ignorance and reverence; and between emancipation from ignorance and superstition, and the extinction of reverence. This would deny God's wisdom and goodness, and involve his providence in unfathomable mystery. If reverence is the foundation of religion, the destruction of reverence would be the destruction of religion; and then we must admit the fearful truth, that man's progress in knowledge and in freedom must result in his deterioration as a religious being. The decay of reverence cannot then be essentially connected with the progress of civilization. And accordingly there are incidental causes sufficient to account for its decline.

First, the tendency of revolutions is to excess. Enthusiasm and fanaticism are the children of reform. The old extreme is exchanged for its opposite. Error is opposed by abstract principles unsuited to the real condition of the world. Truth often lies midway between the old error and the tendency of the reform.

Such was the law of the revolution of the last three centuries. A tranquil transition from old abuses was impossible. The human soul once aroused, its fetters once spurned, who should set limits to its progress? Luther in Germany could not stay the revolution which he had begun. Puritanism in New England could not prevent the further development of "soul-freedom" in the Baptists and the Quakers. And the results were similar in the political world. The French revolution stayed not when King and nobles and feudal oppression had been whelmed in utter ruin. Reverence for whatever time had consecrated in politics or religion was abjured as folly. The past with its accumulated treasures of wisdom and experience should be as if it had never been. Faith should no longer exist save in a meretricious reason.

The great revolution which gave the impetus to modern civilization has well-nigh accomplished its work. Freedom has become the birthright of man. Yet the tendency of new freedom is to license. In our social relations the hoary head is not always a crown of honor. Youth ambitiously copes with age, and fearlessly scans the character and judges the opinions of the generation that is passing. The statesman forgets the lessons of the past as he turns to the untried future. In the religious world, the denial

of the authority of the Pope has been succeeded by the denial of the authority of the Church, of the creed, of the Bible, of the Saviour himself.

Another cause of the decline of reverence is the detection of abuses and impositions in the administrations of religion and of the State. When men discover that they have been duped by a semblance, the semblance and the reality perish together. Especially is this true in religion. Religion binds man to God and to eternity. His religious reverence is the homage of his soul to the solemn truths of the spiritual world. The detection of insincerity or imposture is therefore the death-blow to his most sacred feelings and hopes. Corruption is confounded with truth; the degenerate Church with the pure religion of its Founder. It has been an error of skeptics, that they failed to distinguish Christianity itself from the Church which professed to embody it. They have exposed the corruptions of the Church, and called it a refutation of Christianity. Thus has the true suffered for its adventitious connexion with the false; and men have relinquished their reverence for the beautiful truths of our religion, on account of the tinsel decorations of its altars, and the wickedness or frailty of its ministers.

A third cause of the decline of reverence is the utilitarian spirit which characterizes our age. The age places its *actual* in the material rather than in the spiritual. The immediate utility of an object is the standard of its value. We value the sun for its light and heat, and the forests for the timber and the fuel which they yield. When God and nature and the human soul were as yet mysteries which neither science nor revelation had solved, human reverence alone had peopled the skies and the earth with the creations of the fancy. The sun was a chariot of fire whose steeds were guided by celestial hands. The destiny of the infant was controlled by the star which was ascendant at his birth. The vallies, the groves, the springs, the rivers, were the abodes of divinities. Earth's products were the charge of the deity who scattered the seeds and matured the fruits. But

> "The intelligible forms of ancient poets,
> The fair humanities of old religion,
> The power, the beauty, and the majesty,
> That had her haunts in dale, or piny mountain,

Or forest by slow stream, or pebbly spring,
Or chasms, and watery depths; all these have vanished;
They live no longer in the faith of Reason."

In the faith of Reason. If the age of mythology adopted one extreme, the age of rationalism and utilitarianism has adopted the other. Possessing the definite truths of revelation, *we* look towards nature only for her resources. We are placed as it were in a great store-house, and are only anxious that the animal, the vegetable and the mineral kingdoms shall be rendered subservient to our temporal wants.

The utilitarian spirit is intrinsically good. It is essential to advancing civilization. By no means should the vast resources of inanimate nature slumber undisturbed and unappropriated. Man's triumph is, to subject the world of matter to the dominion of mind, and render himself the undisputed master of all around him. The world is censurable only when it restricts its energies to the supply of its immediate and sensual wants,—when it considers its spiritual interests as subordinate, and deems itself excusable if it has too much to do to think. And this is the tendency of the age.

The faithful investigation of the causes of the decline of reverence in the world will suggest to us our duty as Christians and philanthropists in the restoration of a healthy reverence. We must distinguish the true from the false in the objects of reverence. Reverence is due not to the gold itself, but to "the temple which sanctifieth the gold;" not to the letter itself, as if the letter could possess some mysterious potency, but to the spirit and the life which the letter expresses. We must rise superior to the materialism which is around us. We may not abandon it, but we must be superior to it. Nature and the human soul—they speak of God and purity and happiness. In the thinking man their contemplation will develop reverence for God and for his truth.

And finally, though man now rejoices in political enfranchisement and in religious liberty, yet let him beware of abusing his freedom. It is well to reverence the State. Its history should be studied; its institutions should be cherished; its legislation and its administration should be worthy of the respect, which should be freely accorded. Above all, let us foster our reverence for the religion of the Redeemer. At a time when skepticism is hydra-

headed and *reform* is a watchword, it is well to ascertain the great central truths of our religion and their claims upon our faith, and to insist upon that reverence to which they are entitled. Besides this, men have not outgrown their need of the externals of religion. They have not attained that spiritual excellence which requires no appeal to the senses. The ordinances, the consecrated house of worship, the pulpit, the surplice, the solemn chant,—all are useful in awakening the sentiment of reverence in the soul.

> ——————"Wo then to them,
> Who lay irreverent hands upon the old
> House furniture, the dear inheritance
> From their forefathers! For time consecrates;
> And what is gray with age becomes religion."

When the French nation were exulting in political recklessness and religious blasphemy, their legislative assembly decreed a restoration of the ideas of morality and faith in God. Reverence for something was necessary to social existence. Without it there could be little motive to private faith or public virtue. If the French politician in the reign of terror reverted to reverence for God as a measure of public policy, the Christian, who values not merely the temporal but the religious welfare of men, is yet more urged to cherish this sentiment in himself, and to resist any tendency to its decline in the world. G. W. P.

"PRAY WITHOUT CEASING."

It is when life and joy are young,
When o'er the brow no grief is flung,
Thou must preserve each blessing rare
By faithful watching unto prayer.

It is when prosperous suns beam bright,
And pleasures still the heart invite,
Thou must resist the dangers there
By girding on the sword of prayer.

It is when disappointments come,
To blight our hopes, make bare our home,—
Bereft of comfort, worn with care,
We prove the healing power of prayer.

It is in fell temptation's hour,
When passion rules with giant power,
And virtue feebly falters, then
Through prayer her strength returns again.

It is when doubts the mind molest,
The soul—dismayed, diseased, oppressed—
Then, when the tempests threatening lower,
Finds prayer can cheer the darkest hour.

It is when friends are called away,
And weary night and darksome day
In one dull round successive roll,
That prayer can raise the sinking soul.

It is when health through slow decline
Has made the weary spirit pine
To break its aching bonds, and soar,
That prayer unlocks its precious store.

It is when death shall seal thy doom,
And bid the parting spirit home,
The soul, dispensed from sin and care,
Shall bless the God who heareth prayer.

Oh thou, whate'er thy lot may be,
Whether of high or low degree,
Adverse or prosp'rous, strong or weak,
Still, still by prayer the spirit keep.

By prayer, in faith, the day begin;
By prayer o'erpower assailing sin;
In trustful prayer thy soul invest
When night shall bid thee to thy rest.

By prayer, on earth, is heavenly peace;
By prayer do pain and sorrow cease;
By prayer the earth-bound soul 's allied
To God, and Christ the Crucified.

TRUE WISDOM.

A SERMON, BY REV. GEORGE W. BURNAP.

JAMES iii. 17. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

TRUE wisdom is the highest human attainment. A truly wise man is the brightest image of God on earth. To him his fellows fly as to "the shadow of a great rock in a weary land." To him his neighbors run as to a strong tower in the day of trouble. His presence is to his household as the calm shining of the sun in a clear day, full of peace and confidence and joy. The perplexed cometh to him in his difficulties, and goeth away enlightened and assured. The desponding cometh to him in his despair, and departeth rejoicing in hope, and whole communities feel that they have in him safety and defence. It is the object of this discourse to analyze this quality, and ascertain how far it is an intellectual gift, and how far it is an intellectual and moral attainment.

The foundation for superior wisdom must be laid in superior intellectual endowments. There is, it must be confessed, every variety of original endowment. There are some capacities which no culture can extend beyond a certain sphere. Within that sphere they perceive with acuteness, judge with accuracy, and act with energy; beyond that sphere their comprehension is imperfect, their judgments erroneous, their action misdirected and vain. Other minds seem to have gigantic capacities from the beginning. What is to others the labored attainment of years, is to them only the first alphabet of knowledge. They have an instinctive sagacity, which from a part divines the whole. As the great naturalist of all time could from a tooth or a joint of an unknown animal, with almost infallible certainty, infer the size, the form, the food and the habits of the creature which it once helped to compose, so there are minds so powerful, penetrating and disciplined, as from a few hours' intercourse to form an accurate estimate of the characters of those with whom they converse. They are able to make shrewd guesses at the past, and form no less

sagacious anticipations of the future. They take in at a glance the whole position of public affairs, and detect the secret springs of general prosperity or misfortune. But to attain this practical wisdom not only are great capacities necessary, but assiduous cultivation and great opportunities. When all these combine, we have the noblest intellectual spectacle that earth exhibits,—a wise and great man. Such men are public benefactors, a nation's treasure. And Providence generally raises up enough such men in every nation for the conduct of their public affairs, if they have the honesty and the wisdom to give them their confidence. But such men are public property in every sense. They live for mankind, not for themselves, and their great endowments neither obtain happiness for themselves, nor secure the gratitude of those on whom they confer the highest obligations. Of all men their lives are the most disinterested and self-sacrificing. They live the life of slaves, they suffer every species of obloquy and reproach, they die covered with a cloud of calumny, and their fame is vindicated only when the tongues of their calumniators are overtaken by the paralysis of death.

But the mass of mankind are not born for a public sphere. Neither their endowments, nor their education, nor their position in the world fits them for it. Intellectual cultivation is not at their command, nor is it necessary to their happiness. To them there is a shorter path, a more excellent way to wisdom, through the *affections* and the *moral faculties*. To them it is given to cultivate that wisdom which "is from above," and it leads them into all truth, into all virtue, into all happiness.

The wisdom which cometh from above is first "*pure*." There is no higher wisdom than this. It is founded upon the eternal basis of truth, and its judgments will stand forever. The most scrupulous innocence is wise, because it takes into account God and his Providence, the future as well as the present, eternity as well as time. It lays as the foundation of its plan of life the great principles of religion;—that there is a God of infinite perfections, who is wise, just, and good, who is ever with us, and knows all that we do, and say, and think; that he governs the world in perfect equity, "and is bringing every work into judgment, with every secret thing whether good or evil;" that all the good or evil which happens to us

takes place by laws of his appointment, and as soon as we do any thing either good or evil, that moment a righteous retribution begins to take place. These great facts, when once established and conceded, totally annihilate the idea of expediency when it diverges at all from the right. If these principles are true, then every title of the violation of right, whatever appearance of cunning and calculation it may have, is madness and folly. It barters permanent peace for a little temporary success, incurs lasting regret for some transient gratification, escapes present pain by planting the worm that never dies and kindling the fire that is never quenched. The wisdom that cometh from above, then, is first *pure*, knowing that nothing can be gained by the least violation of the right, even in thought. What it would be madness to do, it would be folly to think upon. Dismissing therefore all evil from his thoughts, the wise man has within him the first and most essential element of peace. All discordant elements are shut out. He escapes the distraction of warring passions, inconsistent desires, tyrannical and changeful appetites, and every day convinces him that "the ways of wisdom are ways of pleasantness, and all her paths are peace."

The wisdom that is from above is "first pure, then *peaceable, gentle, and easy to be entreated.*" This is as demonstrable from the nature of man as the other is from the nature of God. Every man has within him affections, as well as passions and appetites. Either of these may be cultivated or indulged to any extent. The affections make man an angel, the passions a devil, the appetites a brute. Cultivate the affections of your fellow-beings, and they will be to you angels; rouse their passions, and you make them devils; pamper their appetites, and they degenerate into beasts. The wise man therefore is peaceable and gentle. He will sacrifice much for peace. He seldom comes in collision with others; when compelled to do so, he is firm but temperate. He acquires entire mastery of himself. When compelled to expostulate with others for their vices and their crimes, for their injustice or oppression, he stops short at the truth. He says nothing merely to provoke, nothing to wound, nothing to vent his own uncomfortable feelings. The consequence is, that instead of inflicting a fresh injury and provoking a well founded resentment, he convicts the conscience and gains the respect even of his opponent himself. No man is more sensible of a wrong

than he who has done it. Every just expostulation which you can use has been already anticipated by his own mind, and as long as you keep yourself within the bounds of truth and justice, so long you maintain a manifest superiority. You stand in the position of a wise and just man, and you gain the esteem and respect of all.

In order to do this, the wise man finds it necessary to cultivate the affections. For he finds it quite as indispensable to a wise conduct to *feel right* as to *think correctly*. The heart of man is often wiser than his head. Good feeling oftener conducts to right action than correct reasoning. The worst counsellors are always a man's passions. No matter then what may be the injuries we may have received, however difficult the circumstances in which we are placed, our first prayer should be, not that our understandings may be illuminated, but that our hearts may be kept right, not for the sake of others but for our own. Love then is not only "the fulfilling of the law," but the fountain of all wisdom. It arms a man against his own worst enemies. In that serenity which it produces, the intellect has the best opportunity to see far and clearly. It prepares the way for the only victory that a Christian man can ever achieve, that of overcoming evil with good. To overcome evil with evil, is an impossibility. It produces the worst effects upon ourselves and others. It sinks the angel, and develops the fiend. It rouses every evil passion, and leads men to find their gratification in the infliction of pain and misery, and the world is not large enough, life is not long enough to afford scope for the endless action and re-action of resentment and revenge. To enter upon such a course therefore, is nothing more or less than to renounce the advantages of reason, and resign ourselves to a voluntary madness, which lays all waste, pulls down ruin upon ourselves, and casts about us firebrands, arrows and death. "Keep then thy *heart* with all diligence, for out of it are the issues of life." Keep the heart right, and it shall prompt thee to a wisdom of conduct, which only the most enlightened understanding could dictate, and when discovered could never force upon an ill regulated heart.

Wisdom requires that this benevolent state of the heart be *habitual* and *constant*. It must not be constrained and occasional. If it is, we are liable to be taken off our guard, and to be betrayed

into the greatest follies. If it be our habitual frame, we are safe in a great measure from all the assaults of our spiritual enemies.

I cannot but remark in passing, how different this heavenly wisdom is from that which usually passes in the world as such. It is too generally restricted to mere intellectual ability, leaving out entirely the moral elements, integrity and benevolence. It is supposed that a man must be a fool who is honest and just, benevolent and disinterested. A man is thought to be simple, who will do on all occasions that which he knows to be right, who takes an interest in other people, and who ever prefers another's good to his own. And great abilities too often beget a presumptuous confidence of being able to transgress all laws both human and Divine with impunity. A man of great endowments is apt to imagine that he can grasp at once the pleasures of sin and the rewards of virtue, that the reason why his predecessors in sin have become miserable and ruined has been, that they wanted the talent to evade those consequences which overtake and destroy the vulgar crowd. He will enjoy their pleasures without plunging into their perdition. They did not know when to stop; he will be more wise. He will partake of the riotous joys of the banquet, and rise to the duties of the next day with a clear conscience, an unclouded mind, and a constitution unimpaired. He will follow bad courses, day after day and month after month, yet he flatters himself with the persuasion that he can never be so weak as to become enslaved to vile and vicious habits. He will deceive and defraud, and enjoy the spoils, and a fair character besides. He will be utterly selfish, and seek under all circumstances his own individual advancement, and still do it so adroitly that the world shall believe him open, generous, and disinterested. This is the wisdom which the Apostle characterizes as *not* coming from above, but as "earthly, sensual, devilish." And did you ever know such a person *ultimately* to succeed? Never. For a while he may have all the outward appearance of success. But no man is so wise as to circumvent God. And if such men did succeed, we should cease to believe in God at all. In all prosperity which wants a *moral* foundation there is something false and hollow. There is ever some lurking evil ready to burst upon the sinner. "I saw the wicked in great

rer, and spreading himself like a tree. Yet he passed away, l lo! he was not."

The wisdom which cometh from above is "*full of mercy and d fruits, without partiality and without hypocrisy.*" This igs into view another important circumstance of our condition e on earth,—that we are often sinned against, as well as commit nes and sins ourselves. Our resentful passions on the recep- ı of an injury prompt us to revenge. Pride, selfishness, and lice tempt us to dwell upon and exaggerate the offence, and if ulged, hurry us on to the most savage acts of hostility. We shut door of reconciliation, and bar our hearts to every access of r or indulgence. I do not ask if this be Christian. Every pre- t in the New Testament is against it, every feature of the char- ır of Christ. I only ask if it be *wise.* Is it such conduct as frail nanity will bear? Is it such a rule as we are willing to have lied to ourselves? Are not you yourself made up of two osite elements, the angel and the devil? Do not *your* passions ry you on to do and say things, which your better nature con- ıns, and which you bitterly repent? Are you willing to have ry deed of kindness, every emotion of affection forgotten and terated by one mistake, by one rash word, one inconsiderate on? If not, beware how you do to another what you feel would njustice to yourself. If a man has knowingly injured you, the : part of his nature is already on your side. Kindness from will take away even the semblance of an excuse from his passions, and he will sink into contempt even in his own esti- ion. Give way to resentment, and you minister to him infinite ef. You sink yourself to his level, and you give him just the solation which his dissatisfied soul most craves.

'inally, can you *afford* to be resentful and implacable. We are elling toward eternity in small companies. Though marching r the same plains with an innumerable host, it is but few of them ; we can ever know. Shall we imbitter our days by quarrelling ı the companions of our march? Shall we turn aside from the ntiful prospects which sometimes burst upon our view, shall we se to snuff the spicy odours which encompass our path, shall we t our ears to the exquisite music which would soothe and enwrap souls, to indulge in bitter reflections and revengeful schemes,

or engage in hoarse disputes and fierce recriminations? Surely not. Life is too short, time is too precious, peace is too sweet to be thus sacrificed and thrown away. Wisdom then, as well as Christianity, forbids us to lay any thing very deeply to heart.

I counsel you therefore to renounce the wisdom of the world which is "earthly, sensual, devilish," which, like the false lights of an atmosphere impure, soon lands its followers in the bogs and fens of perdition. Rather adopt that wisdom which "is from above." Fix your eye on the pole-star of truth, integrity and honor, and it shall guide you in a safe and pleasant path, till the night of time is past, till the shadows flee away and reveal the glories of eternal day.

PARKER'S DISCOURSE.*

THIS is one of the most extraordinary books that we ever read. Professing the loftiest spiritualism, it at the same time wages the bitterest warfare with the standards upon which spiritual Christianity is generally thought to rest. Exhibiting an acquaintance with theology and Church history such as we should expect to find only in some enthusiastic lover of the past, it displays a radicalism in regard to most ancient institutions, unsurpassed by any modern free-thinker. Coming from a man hardly old enough to be a priest of the house of Aaron, it speaks upon the highest subjects of human thought with a tone of dogmatic certainty that we should hardly expect from one of the ripest age. Written by one who has devoted himself to the study of theology, it considers common theology to be worse than worthless. Put forth by a minister of a Christian church, it pronounces the whole modern Church to be little better than the mother of abominations.

The tone and style are as extraordinary as the doctrine. We have sneers as bitter as Gibbon's, and again devotion as beautiful as Fenelon's: rhetoric as ambitious as Burke's, and again invective as ungracious as Paine's. The book is a complete Janus. More readers will be pleased with one or the other of the two faces,

* A Discourse of Matters pertaining to Religion. By Theodore Parker, Minister of the Second Church in Roxbury, Mass. Boston: C. C. Little and James Brown. 1842. pp. 504, 8vo.

considered by itself, than with both together. All spiritualists will find much to gratify them in the religious sentiment and devotional philosophy that pervade the volume. The skeptical and scoffing will rejoice in its negative portions, and will doubtless take to their hearts this new auxiliary to their unbelief. Some persons may be ready to subscribe to the whole, and say 'amen' to the writer, alike in his affirmations and his denials. But the great mass of the community must reject emphatically the treatise when considered as a whole. The worldly-minded will wonder at, and perhaps pity the infatuation of the enthusiast, who, as it must seem to them, has the boldness to deny the supernatural authority of Christianity, and yet the presumption to set up the claims of a subtile and ethereal Christianity flowing from a vague sentiment in the human soul. The Orthodox generally turn from the book with horror as the sublimation of infidelity and blasphemy, or perhaps mitigate their horror by the soothing thought that the tendencies of Liberal Christianity are here shown in their legitimate fruits, and that the true faith will win new disciples by the revelation. Our own denomination agree pretty well in their estimate of the work. Not a single voice has been raised by any of our preachers, or pen been wielded by our writers, in approval either of its general tone or its doctrine. The negative part of the volume has met with positive condemnation at all hands. The Unitarian community have felt much grieved that such a treatise should emanate from a minister ordained in their communion; yet their trouble seems to be much lessened by the conviction, that the publication of the work has shown that Mr. Parker has less sympathy, in the denomination, in his views than was apprehended; that not a few who once appeared to side with him, most distinctly reject his opinions as thus fully stated; and that he is not now in any way identified with the Unitarian body. He has a right to form and utter his own opinions, and we have the same right. Should the exercise of this right induce our clergy to withhold from him as a clergyman the interchange of the courtesies which they would rejoice to accord to him as a scholar and a man, of course they will not consider themselves as infringing upon any law of propriety or dictate of charity. He who has been so earnest to begin the warfare—to disparage the church and ministry, will not rationally indulge in

any grief or complaint, on the ground that the friends of insti tions which he slurs are not disposed to offer him the position o champion of those institutions.

Yet we should earnestly deprecate any efforts to conceal ' real merit of Mr. Parker, and would by no means allow our critici of his book to be affected by motives of sectarian expedien The volume bears throughout the marks of earnestness and s cerity. Pained as we are by the dogmatical tone and capti spirit that so often appear, we are thoroughly convinced that such motive as the love of notoriety, but a determination to expr his own honest opinions, mainly dictated the work. For the ma eloquent passages and profound thoughts and sentiments it c tains, we sincerely thank the writer. For reference to so ma sources of knowledge upon important points we are grateful; wh we are bound to confess, that being ignorant of perhaps half the books mentioned, we are very poor judges of the value o large part of the references. No small amount of moral hero must have been requisite to move a young man to utter opinions at war with the general faith. Of his expectation of ill treatm as the reward of his honesty, more than one passage bears witn Yet without questioning his sincerity we must say, that the tone heroism in which he anticipates consequences and speaks of cru fied redeemers has a rhetorical air, which does not manifest deepest martyr spirit. The rhetoric is not of the Pauline schoo

We do not propose reviewing the whole treatise, or even ent ing into a discussion of any of its leading points. Our aim is say a very few words upon the idea that runs through the volu and to glance at its connexions with the theological movements the day. The main principle of the whole treatise is contained the noted Discourse on the Transient and Permanent in Christi ity; and we are inclined to think that this discourse would t more to make known and recommend the writer's favorite vie than this goodly, but somewhat ponderous octavo.

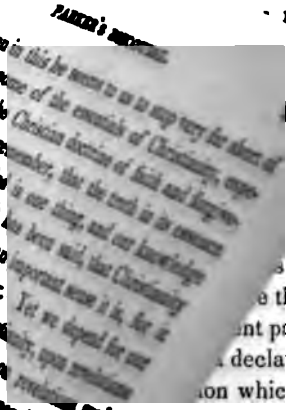
The attempt to show that Christianity is eternal truth, and in essence independent of names, times, places and outward auth ties, is laudable in its motive and effect, and is justified alike reason and Scripture. So far as Mr. Parker makes this atter and illustrates the permanent elements of Christianity, he d

well; although even in this he seems to us to stop very far short of the truth and to omit some of the essentials of Christianity, especially the essentials of the Christian doctrine of faith and forgiveness. Moreover we must remember, that the truth in its essence as contained in the mind of God is one thing, and our knowledge of that truth is another thing. It has been said, that Christianity is as old as the creation, and so in an important sense it is, for it dwelt in the Divine mind from eternity. Yet we depend for our knowledge of Christianity, or for *our* Christianity, upon revelations made since time was; and not merely upon revelations made directly from God to our own souls, but also upon influences received through other minds. What man is when left to himself, without Bible or Church, let history, common sense and common observation answer. For our reception of what Mr. Parker calls "the permanent," we are indebted chiefly to our education under the influence of institutions which he treats with so little respect as being "transient." It is certainly true historically, that the true life which is the soul of Christianity may be traced, in the main, to the mission of him who proclaimed himself to be the Way, the Truth, and the Life. It is true moreover, that they who have made most sacrifices in order to live this higher life have been persons who have accepted Jesus, not merely as a pure and spiritual man, but as one sent of God in the fulness of time, to do mighty works as well as speak divine wisdom and breathe divine love; and to open the heavenly fountains of life by his death and resurrection, as well as to set a good example by his obedience.

We believe that there is not only a historical connexion, but also a logical one, between the earnest reception of what Mr. Parker glorifies as the permanent and those which he disparages as the transient elements of Christianity—between the faith of the Gospel and the facts of the Gospel—the morals of the New Testament and the miracles of the New Testament. He seems to us as a man who should go out into the garden and pluck up the rose-tree by the root, and say, 'there is no need of this soil, all that is really valuable is in the tree itself; how much more wise to pluck it up and carry it into the house and enjoy its intrinsic beauty, instead of allowing it to be clogged with this earthly mould.' The result of the experiment is not very doubtful. The tree would wither

when torn from its parent soil, and the gardener would smile at the simple rashness of the innovator. A similar result has attended all attempts to sever the faith from the facts, the morals from the miracles of the Gospel, the spiritual from the supernatural.

It is indeed a perplexing thing to determine precisely what parts of the Scriptures are to be interpreted with literal strictness, and what are to be viewed as the mere garb of truth in other ages. But this difficulty stands rather in the way of the curious student than the earnest Christian, or even the sound philosopher. Philosophy as well as faith admits of mysteries, and maintains the great principle, that while we may recognize as true, doctrines that we cannot entirely harmonize, doctrines whose harmony is beyond though not against reason, we are to be content to leave many things unsettled in the realm between the opposite poles of truth. We believe God omnipotent and man free, although no philosophy has reconciled fully the sovereignty of God with the freedom of man. We believe God to be eternal, and yet that he is revealed in time; although we may not presume to know the logical rule by which the relation between time and eternity may be shown. We believe that Christianity has its permanent being in the Spirit of God and the soul of man, and has also been actually revealed in the life of Christ, taught in words, sanctioned by works, and made victorious by his death and resurrection; yet we may sometimes be troubled to know exactly how far the history of Jesus in the Scriptures is necessary to the exhibition of the essentials of spiritual Christianity. But the perplexity ceases as the true life gives us the key to the Gospel. The spiritual elements in the Gospel are indissolubly connected with the supernatural character of Christ. In his sublimest discourses he claims superhuman power; his miracles are the medium of some of his divinest revelations. The best philosophy as well as the most childlike faith has accepted the spiritual and the supernatural as intimately conjoined in Jesus, without undertaking to show precisely the limits of either, or prove their independence of each other. Such has been the tone of those great Platonic divines whom Mr. Parker is so fond of praising. We are inclined to believe that the works of Origen and Cudworth, and of most of the noble host represented by them, would furnish sterner rebukes of Mr. Parker's extravagances than the writings of



moderns, who have fallen under so
practical and unspiritual phi-

the Bible and on Christianity
on between spiritual and his-
to show that the two are not
ves an entirely contrary impres-
sus stands in singular contrast with
to a supernatural mission; and our
the meekest and the most presumptu-
nt passage upon the power and worth of
declaration of the falsehood of its leading
on which, if believed in, would deprive the
spect in the eyes of the majority of readers. A
s may think the essence of the Gospel is pre-
uction, and the accidental appendages only are
t the great mass of Christians of all denominations
ded by such a mode of commending Jesus and his
betrayest thou the Son of Man with a kiss," is a text
curred to more than one mind in reading Mr. Parker's
fourth Books.

onsider this work as a very important sign of the times,
n the effect it has produced and the opinions it sets forth.
onversant with the theological literature of the age, and espe-
ly with the literature that has strongest hold of the young, men
o are disposed to think for themselves, must be aware, that the
ressing question has been, "What is the relation of the Bible
he soul, or of Christianity to absolute truth?" The general
dency has been to spiritualize the Gospel faith so far as to
ch comparatively little significance to the Gospel facts. This
been the tendency of German theology as exhibited even by
school of Schleiermacher. Yet the facts, the miracles, nar-
ed in the New Testament, have not been denied by these modern
ritualists of the Platonic stamp, but have been viewed chiefly as
abordinate evidence of Christianity. Mr. Parker takes his stand
the extreme of Transcendentalism, and as the Strauss of our
erican theology occupies a position almost alone. The young
en who have shared his enthusiasm for German studies and

sought like him for satisfactory views of the permanent elements of Christianity, have generally little sympathy with his negations. The war which he so constantly affirms between the letter and the spirit of Christianity seems to the majority of them not to be founded in fact. Spiritualists, who were tending towards radical views of revelation, have been led to pause in their course by seeing so startling an exhibition of the effect of their tendencies. The issue of this book, considered in connection with the general current of opinion, proves that our community is in no great danger of yielding to infidelity in respect either to the letter or the spirit of the New Testament. The general tide now turns towards conservatism in the Church. Transcendentalism itself in its philosophical character, by considering the miracles of Christ and the offices of the Church in their spiritual bearings, is not seldom found on the side of supernaturalism and an authoritative Church. In Germany and in America this conservative tendency is showing itself. Some young minds in our own denomination who once sympathized with Mr. Parker's present doctrines, have gone to an opposite extreme. Others amongst us have given proof of the possibility of combining a spiritualism as earnest as his with a faith of which Jesus is the corner-stone. Considering the tendencies of the age therefore, we have no fear that Mr. Parker's negative views will have much prevalence. Nay, we are rather gratified to have so full a statement of his opinions. There is little danger of our community becoming very radical in respect to religion or its institutions. The fear rather is, that free discussion will be smothered, and that by a dull conservatism we shall in theology, like the power mentioned by Tacitus, make a desert and call it peace.

In conclusion we will only say, that we much regret that Mr. Parker did not take more time to mature his work. Not a few of his statements are rash and his authorities questionable. The rhetorical style that pervades the pages was well enough for popular lectures, but is wearisome in a volume. We regret that a man of so much genuine power should choose to make his first appearance before the world in the attitude of an assailant of doctrines and institutions which are identified with the wisdom of ages, as well as by most of his friends with the interests of morality and

religion. Our prayer is, that he may live to do a nobler work, and use for the real good of his race the talents and attainments that have been granted him. He is able to win a far higher reputation than that of an eloquent destructive. It requires very little talent to say smart things against the cherished opinions of the Church, or the faith of the believing. That Mr. Parker is called by nature to a nobler task, none who know him will be ready to deny.

S. O.

EXPOSITION OF JOHN XIV. 1—29.

A RICH chapter, and yet one that has suffered very much in the interpretation. Perhaps an attempt after an exposition more consistent than that which is commonly received may prove acceptable and useful.

Before, however, engaging directly in our task, let me ask the reader to peruse the passage attentively, and then pass judgment upon the following preliminary observations.

1. Jesus is attempting to prepare his disciples for *his own* death and the separation that must ensue, not for the end of *their* earthly lives.

2. The Master is not discoursing, then, concerning the future existence of the disciples in another world; but rather of the provision to be made for them in this, after the departure of their Lord.

3. When he speaks of *going* and *returning*, we must not think merely or chiefly of the passage of a body through space; he refers rather to the communication of spiritual influences.

4. The Saviour employs his own "name," "the Spirit of truth," and "the Father," as *in this connexion* convertible terms; that is, he uses one indifferently for the other, though at the same time he indicates the difference which really subsists between them in other connexions.

And now to our undertaking.

Jesus was about to leave the earth and his disciples. He had been the light, the joy, and the strength of their souls. To him they

had turned, in him they had rejoiced, upon him they had leaned. For them, their sun was to be darkened, and their tower of strength laid low. Jesus was greater and better and lovelier than they, and since they could not be like him, they would at least be *with* him. That impersonation of holiness and heavenly wisdom seemed to them to stand quite apart from the mass of men; and now that the earth had been gladdened for a brief season by its presence, darkness must succeed its departure. And how could the disciples be comforted? Plainly, a way must be pointed out by which the want about which they were anxious could be supplied. Spiritual strength and peace are now theirs, in the Saviour's presence; can they in any way be imparted unto them, even when he has gone? If so, they can have no cause for dissatisfaction. Wisely then said the Master:—

'Let not your hearts be troubled. Believe in God, that Omnipresent Spirit; and believe in me, not merely as a man rare or unique, as such to be welcomed at my advent, as such to be mourned over at my departure with a sorrow that refuses to be comforted,—believe in me rather as a manifestation of the Infinite Spirit, who is no respecter of persons, who is present in some degree with all, who never leaves earth when *a man* leaves it. I have indeed dwelt with God in his house, and from my dwelling I have brought many precious gifts for you, my disciples; for you who have not yet had a mansion of your own. But in my Father's house there are *many* dwelling-places, and you also as well as myself may dwell with God, and be able to dispense, as I have been able. If it were not so, if in the very nature of things it had been impossible for you to hold communion with God, and dwell with him as in a home, I would have told you. I go now, indeed, that you may enter into this very dwelling. While I remain, you will lean upon me, and forget that my God is your God also, and that I am here to lead you to Him. When I am gone, at first you will seem to yourselves forsaken, everything, as it will appear, having been lost with me; but soon my *spirit* will be more to you than my bodily presence; you will see that this Spirit, not my body, was your Saviour, and that this Spirit was given to me by the Father, your Father as well as mine, the Father who shall impart of his fulness unto you also. Thus I shall receive you unto myself,

and where I am, ye shall be also. Where, and the way, ye know.'

But Thomas inteprets the Master as referring to some change in place, and says, 'Lord, we know not whither thou goest, and how can we know the way?' Jesus saith unto him, 'To come unto the Father is the "whither,"—to live in union with him, not with the man Jesus; and the only "way" of coming unto the Father is by growing into the state of the Son, living his life, and receiving his truth. For he has a perfect knowledge of the way, since he has passed over it, and *is* the Way; he has a perfect perception of the truth needful for your encouragement and support, for he has allowed it to pervade his being, and is the Truth; he has a perfect acquaintance with the state of existence to which he invites you, for he has gained it, and is the Life. No man can attain to this union with God, except by the path which I have trodden, by the way which I shall point out. Indeed, if you had thoroughly understood my character, my spirit, you would have known what the Father is, and what dwelling with him through me signifies. Indeed, from henceforth you may be said to understand this. My union with the Father is perfect; nothing in me opposes his revelations or manifestations of himself.'

Philip still does not understand, and wishes that the Father might be shown unto him—clinging probably to some notion of an external manifestation. Jesus saith unto him,—still carrying him back to the union of the soul with God, (which he is insisting upon for the purpose of comforting the disciples, and which was perfected in him,)—'Have I been so long time with you, and yet hast thou not known me, Philip? Have you not discerned that I have given up my will to the Divine will, and am wholly at one with God, so that he who hath seen my deeds has seen the Father's deeds? Believest thou not that I live only in God and for God, and that God is present in me? My words are not from my own prompting, but are prompted of God; they are not mine. Believe me, that it is even so. Believe me, because you have discerned the majesty and beauty of my character, or because you have seen my works. And speaking of these deeds, I say, that through my departure you can be enabled to perform even greater works than any which I have performed, provided you only believe; for I go to learn more of Him whose wisdom and glory are infinite, and who will grant

unto me for you even greater things than I had learned or fou need to ask for myself. I shall convert but eleven, but ye throu me, and through the aid obtained by me from the Father, sh make converts throughout all the world. Any thing, any heave grace, any thing which a Christian ought to seek, I will obtain you, for it will always be my delight to intercede for my Chur And would you know upon what conditions I will seek and obt for you the peculiar presence and favor of God? I answer:—Ob Love and obey. Then you shall be prepared for the Divine pr ence. Then you shall not be left alone, for I will pray the Fath and he will give you another *Enlightener*, one that can never taken from you, even the Spirit of truth, which the world can receive, because its moral preparedness and moral perceptions not permit; but ye perceive, ye know him, for he dwelleth w you, now in me, (for does not the Father, the Spirit of truth, dw in me?) and when I leave the world and you can lean upon no longer, he shall be in you also. I, that is, the Spirit which mak me what I am, will not leave you comfortless, I will come u you. Yet a little while, and the world see me no more, for th do not recognize this Spirit of mine, but ye who do recogniz see me; and because this Spirit, which makes *me* what I am, liv ye also shall not lose *your* source of spiritual light and comf And then, too, you shall perceive better my connexion with Father,—that it is a spiritual thing; your own connexion with will be your interpreter. Obedience, I repeat, must be the ba of all this. Obedience will lead men to seek, and whoso seek findeth.'

Judas inquires, 'How is it that thou wilt manifest thyself u us, and not unto the world?' The Saviour replies, 'Because y obedience to me will be more perfect than that of the world, s to obey me is to obey God; for my words are not mine, and wh I speak of being present myself, I refer to the Divine Spirit wit me.' He adds, 'These things I say now; but when I am go and the Spirit has really come, you will understand everythi better, and lest you should have forgotten what at the time w incomprehensible, the Spirit shall quicken your memories. Be disheartened then. I go in person, but I leave behind my peace; *words* of peace—the gift of the world, but peace itself. I go

person, but only to be present more powerfully in spirit. I go in person, because the Father, who is greater than I, has nobler gifts in store for me, and therefore because of this my departure, did ye love me, ye would rejoice. Remember that I have foretold these things, that when they come to pass your faith in me may be increased. R. S.

COMPASSION FOR THE SINFUL.

In their treatment of the sinful Christians often forget the spirit of their Master, and manifest more of indignation than of pity at the sight of human wretchedness. We frequently hear the remark:—'This man has brought suffering upon himself by his misconduct; he suffers justly; he is not an object of commiseration or charity; he deserves only contempt and neglect.' Is this the language that becomes a man conscious of imperfection and sin—living daily on the Divine forbearance and mercy? Should our better feelings be swallowed up in our anger? Is no lenity to be mingled with our severity?

I admit that no virtuous man can look upon the perversion of talents, the abuse of gifts, the desecration of a noble nature, without having his feelings of righteous indignation stirred up. Such emotion is the testimony of our nature against sin. But if the man is truly virtuous, it will subside and be followed by a deeper pity, a heartfelt sorrow. He will lament, that one created but little lower than the angels should voluntarily debase himself below the level of brutes: He will lament the loss of so much adaptation to virtue, such a ruinous sacrifice of life's highest aim, such a waste of abilities and means. He will regret that a man, created in the image of God, capable of virtuous elevation and of extensive usefulness, should prove a burden to society and an apparently unproductive cumberer of God's natural and moral vineyard.

In proportion as man approaches the spirit of Christianity, will such feeling's prevail in reference to the moral delinquency of mankind. The spirit of the Gospel is represented in the character

of the father in the parable of the prodigal. This should be our spirit. We should not forget the compassionate character of Christianity; nor awaken despair instead of preaching reformation and inspiring hope. We should not exclude from our sympathies nor from the hopes of the Gospel, those for whom Christ died, and who deprive themselves, ignorantly, of the blessedness of his salvation. If God in his wisdom and rectitude judge them, it is his prerogative. Our unworthiness should remind us of forbearance and charity. For, if our fellow-men are sinful, are they not ignorant also? and sinful probably because they are ignorant? Is not ignorance the characteristic of wickedness? Does not a sinner always err either in regard to the essentials of happiness or in the mode of attaining it? So far as this is the case, he is to be pitied and instructed. If we censure him for leaving the right path, we must also endeavor by kindness to reclaim him. He is the subject of a disease of the most fearful character, which is eating into the vitals of his soul,—a disease, which must be treated with care and caution and tenderness.

A remembrance of this fact should accompany us to our social relations. The intercourses of society are exerting an influence upon us, and giving a particular direction to our feelings in regard to every object that attracts our attention. We should beware lest these feelings become hardened and soured by the experience of life. We see numerous examples of the effects of sin,—it may be of intemperance or of sensuality under some of its various forms. We see the victims of vice, the wrecks of humanity, prolonging an enfeebled, suffering existence. Shall we treat a man of this character with contempt or rigor? Shall we indignantly say,—'he suffers justly—let him suffer?' Shall we join in the unfeeling laugh, or find ourselves excited to ridicule by his mean appearance or his low estate? The Christian spirit will inspire other emotions, deeper, sadder sentiments. Our question will be,—how would the Redeemer have treated such a man? And then, we shall pity him, as a poor, fallen specimen of humanity. We shall remember that he is an heir of immortality. In the lowest form that humanity assumes, the capacity of virtue remains, and it is not impossible that kind and careful treatment may restore the fallen and amend the degraded and save the lost. Forlorn, forsaken be

may be, friendless in consequence of his vices, despised and rejected; but, who knows whether something may not be done to recover from the lowest debasement the child of God, and restore him to usefulness and peace and a Father's blessing? If there is joy in heaven over one repentant sinner, if Christ compassionates his low estate, and the common Parent waits to be gracious, surely we should cherish towards the fallen no emotions but those of kindness, endeavoring to effect by gentle persuasion their return to the blessedness of virtuous well-doing. Harshness will exasperate, severity will harden, reproach will sour; love alone will win the heart. We may not say, that any vices in any stage of their progress are incurable. If we exert a wrong influence, if we employ anger against sensuality, contempt against avarice, or hatred against injurious treatment, we ought not to wonder that we are unsuccessful. The sins of others will not yield to our sins.

I am aware, that our own hearts must first be disciplined in the school of Christ, before we shall be able to exhibit his spirit, especially in regard to those who are guilty of abusing knowledge and privileges. We often and justly find excuse for children's misconduct in their inexperience; but we say of men, that they should have known better. Frequently they have learning, property, favorable social positions, the means of usefulness and of enjoyment; and when we contemplate all their advantages, and see them, notwithstanding, addicted to intemperance, indolence, dishonesty, or any vices that must impair their usefulness and ruin their character, we are tempted to exclaim,—no matter if they are miserable,—no matter if they do perish! The work of their own hands is given to them, they eat the fruit of the seed they have sown!

If such feelings manifested only our indignation at vice, if they were only the testimony of our better nature against the practices that must ruin it, it might perhaps be proper to indulge them. But is there not sometimes a proud feeling of superiority? a kind of thanking God, that we are not like certain other men? a confident assurance, that we in their circumstances should have done better? It is well to learn what motives animate us, when we harshly condemn our brethren. This consideration will not diminish our abhorrence of their sin. The favorable circumstances to which we

have referred certainly aggravate the guilt of disobedience. We are not speaking of the extent of men's demerits, but of the feelings with which we should regard them. Before we condemn, we might remember that it is possible they may have been exposed to temptations, of the number and power of which we are ignorant, —temptations, in fact, to common minds almost irresistible. Or there may have been domestic trials, or long-continued physical infirmities, which may have given intensity to temptations that under other circumstances would have been resisted. Again, we should remember that all men have certain constitutional biasses and propensities in greater or less strength; and that sometimes these are so powerful as to impel one to sin apparently against his judgment and better resolutions. This is not, indeed, a justification of wrong-doing; for what is the object of discipline, if it be not to teach us the subordination of these propensities to the reason and conscience? But the fact should qualify our judgment of the individuals themselves. We know not the resistance they may have made to the solicitations of sin; nor what conflicts they may have endured, nor how many earnest and sincere resolutions they may have formed before they fell, nor how bitterly and with what burning tears they may have bewailed their sins. We know not but that at this moment they are either resisting and striving for the mastery, or are victims of remorse, furnishing fuel to the unquenchable fire. In either case they demand our compassion.

The spirit of our religion prompts us to be merciful as we hope for mercy. While the sin excites our abhorrence, the sinner should share in our kinder emotions; for, sunk as he may be in sensuality, unmindful of his spiritual nature and his eternal destination, he is equally with ourselves a child of God,—capable of virtue and of happiness. He too is a son of Heaven, and may become a vessel purified for his Maker's service. This thought should awaken commiseration for his misfortunes and errors and crimes, and quicken our zeal for his reformation. The providence of God has made us to differ from him by placing us in circumstances favorable to our virtue, or withdrawing us from scenes and occasions of temptation, or enabling us to acquire a stronger power of resistance. But should the fact, that we have not fallen into certain evil practices, lead us to look with scorn or contempt upon our less

favored brethren? We can easily imagine many occasions of our incurring the guilt of the grossest sins. We are all men of like passions—made of earth, though tempered with heaven,—and require constant self-watchfulness and self-government. The spiritual is apt to be buried beneath the earthly, and innumerable circumstances may excite emotions and develop dispositions that shall degrade the celestial into communion with the perishing. It becomes us then, mindful of our own frailties, to practise kindness to the sinful, pity their guilt, sympathize in their sufferings, labor for their relief and for their recovery from the thraldom of vice. How effectually might the morals of society and the happiness of individuals be promoted, if while men condemned sin, they embraced in the arms of Christian affection their erring, ignorant fellow-mortals. We and they shall soon appear at a higher than any human tribunal. We shall all need the Divine forgiveness. The Lord grant us mercy in that day!

We should also be excited to a forbearing and charitable spirit towards our erring brethren for the reason, that by sin, by the undue indulgence of any propensities, they show that they are their own worst enemies, intent on ruining themselves. Consider how much this implies; and if any thing can, it will awaken commiseration and restrain severity. Do you say, that a bad man is *your* enemy? It is true. He may injure you, by some direct evil act, in your person, property, or character. He is an enemy to his family, and may convert all the elements of domestic felicity into sources of inexpressible misery. He is an enemy to society, which he injures by the influence of an example, the universal exhibition of which would overwhelm society in a common ruin. He may injure the cause of religion and morality, by weakening their power over other minds, and by endeavoring to remove their authority and evade their sanctions. But the deadliest wound he inflicts is upon himself,—corrupting his own heart, impairing his ability of virtue, and effacing so far as he can the image of God from his soul. We should pity a man who should thoughtlessly waste his means of support, and bring poverty and suffering upon his family. But here the question is of a man squandering his means of spiritual progress, and introducing every hateful passion and accursed spirit, not into his family, but into the sacred temple of his own heart,

destroying all that is pure and precious within, and kindling a fire that may indeed purify, but will meantime terribly torment him. His affections are depraved, his tastes vitiated, his principles weakened, his hopes perhaps disappointed, and his earthly prospects clouded over. Is not this the ruin of a man? Is not this the greatest wrong he could inflict upon himself? Does it not far outweigh all wrongs to others? It is a soul, that is undone. Feel for him, then, as Christ would feel,—with an intense compassion. Restrain not your sympathies. Deal faithfully with his sins, condemn and avoid *them*; but cherish towards *him* no other emotion than pity for his misfortunes and sorrow for his guilt. Pray for his reformation. Encourage the faintest hope of recovery; and remember that if by your instrumentality a soul is saved from death, it will forever be your joy and crown of rejoicing.

How often have we witnessed the beneficent influence of such a course of conduct towards the erring! How have the doubtful been confirmed, the wavering assured, the irresolute purpose strengthened by timely encouragement and approbation! How many have been thrown back even into still worse habits of sin for want of Christian sympathy, counsel and assistance.

Our Master loved and commiserated a world lying in wickedness. All virtuous emotions were mingled in his character in perfect proportions. With indignation against sin he united mercy to the sinner. While he was experiencing the malice and cruelty of men, his heart bled for their sins; he prayed for their forgiveness, and died for their salvation. He held free intercourse with the guilty, without incurring contamination from their vices. So far was he from looking with contempt upon the fallen and degraded, that he sympathized with them in their lowest debasement, and touched by his exhortations the finest issues of souls, that could never be wholly dead to virtue. If we feel how much we are indebted to the mercy of God through the Redeemer, we shall have no disposition to exclude from its influences the most degraded of our race. Christ is our example; and in the degree in which we cultivate his virtues and enter into his spirit, shall we now experience a rational and enlightened enjoyment and become prepared for a nearer communion with him hereafter. J. M. M.

NOTICES OF RECENT PUBLICATIONS.

A MORAL REVIEW *of the Revolutionary War, or Some of the Evils of that Event considered. A Discourse delivered at the Unitarian Church, Augusta, [Me.,] Sabbath Evening, March 13th, 1842. With an Introductory Address, and Notes. By Rev. Sylvester Judd.* Hallowell. 1842. pp. 48, 8vo.

GREAT injustice has been done the Author of this Discourse. The notices taken of it, in the first instance by the Legislature of Maine, who in their haste deemed it a sufficient justification for "dismissing" Mr. Judd from the office of Chaplain to the two Houses, which he sustained in rotation with the other clergymen of Augusta and Hallowell, and afterwards by the public prints, led us to suppose that the preacher in his eagerness to defend the principles of peace had wandered far beyond the bounds of truth and decorum. Instead of which, we find that he has so carefully adhered to truth, that his large array of facts is supported by the testimony of our best historians or by quotation from unquestionable documents, and in neither the occasion nor the language of his discourse can we discover any thing unbecoming a Christian minister. The occasion was simply this;—he was delivering "a series of discourses on religious, moral, and miscellaneous subjects, for the instruction and improvement of his people, at his own church, of a Sabbath evening, once a month." "When contemplating the subject of Peace or War, as one of this series, it was a matter of comparative indifference with him how he treated it, i. e. whether by discussing its general principles, or [by] exhibiting its characteristic details, provided only he could secure this effect among his hearers—a love of peace and an aversion to war;" but in coming to a decision upon this point he was led to select the American Revolution as an illustration of the evils of war, which would be all the more forcible, because if in this case those evils were both enormous and undeniable, the inference, at least with an American, would be that war is always productive of incalculable evil. His object in writing the discourse was single and good. He

oduce in others the sentiment with which his own
l;—"if a war in the best of causes, liberty, carried
ıst of men, our forefathers, was so corrupt and cor-
shall we say of the whole system of war in general."
could not have chosen from all history an instance
to his purpose.

has he executed this purpose? As well, perhaps, as
ɔected with such an accumulation of matter on his
be compressed into a single lecture, and prepared in
his usual professional engagements. If he cannot be
either misrepresentation or exaggeration, the faults
ırse, of a rhetorical kind, are of little moment. It
een written with more care; the arrangement might
ore lucid, and the language more chaste. At first the
ich it abounds may seem to be thrown together without
ar, but a little attention will enable the reader to per-
er in which they were disposed by the writer's mind.
of the revolutionary war, which he thinks resulted
cts of the former "French War," the state of feeling

their faults, while he ascribes to them the possession of "real excellencies which not all the war was able to obscure." If this admission had held a more prominent place in the discourse as it was delivered, much of the clamor which has been raised against it might have been prevented.

AN ORATION *delivered before the Authorities of the City of Boston, July 4, 1842. By Horace Mann.* Boston. 1842. pp. 86, 8vo.

WE deem it a subject of congratulation, that of the topics selected of late years for the celebration of our national anniversary, the greater part have been of wide and enduring interest; giving scope to reflections of the highest practical moment. It is meet, that the commemoration of blessings which all parties share should be unmingled with passions, that only alienate and embitter. Mr. Mann's Oration is chiefly devoted to a topic, for which the habits and experience of many years within his chosen walk of usefulness have eminently qualified him to speak. To an extent exceeding the usual limits of such occasions, but still too narrow for its full development, he has clearly and ably exposed the inadequacy of the existing means of education, (or of the promotion of intelligence and virtue,) to the support of a Republican government. He has assembled here some melancholy facts as to the numbers of those who remain totally uneducated even in our favored land, with the reflections and monitions they should not fail to suggest. There may occasionally appear to be somewhat of that extravagance of sentiment or statement, natural to one whose heart as well as thoughts have been long occupied by a favorite topic. We also here and there detect words or phrases which an accurate taste must reject, as allowed, if at all, only to the license of the spoken or extemporaneous address. And we are constrained moreover to differ from him in his unqualified censure of those, who for reasons satisfactory to themselves select private rather than the public schools for the education of their children, or as the objects of their patronage—censure growing out of the same exclusive view of one

interest. But for the weighty thoughts he has suggested; for his faithful and courageous exposure of abuses and crimes, in high places and low; for his manly and indignant remonstrances against the vices, official and personal, which have already disgraced our nation's name and threaten its ruin; for the valuable statistics he has presented; for the friendly warnings he has uttered, and the lessons of wisdom he has impressed, he merits the gratitude of his fellow-citizens, and his Oration must be numbered with the most instructive and valuable that the occcasion has produced.

ORATION *delivered at the request of the City Authorities of Salem, July* 4, 1842. *By Charles W. Upham, Pastor of the First Church.* Salem. 1842. pp. 56, 8vo.

MR. UPHAM'S Oration is altogether different in purpose and execution from that we have just noticed, but with merits of its own must have been heard, as we think it will be read, with high satisfaction. We confess, we should regret to find the practice becoming general of selecting clergymen for the delivery of Fourth of July Orations, believing such services better suited to the habits and tastes of laymen; and as opening useful, and therefore desired, opportunities to promising talents in the legal or other secular walks. But we cannot object to an exception so entirely justifying itself as the present. By a wise selection of topics and abstinence from political controversy, Mr. Upham shows how rightly he appreciated the "moral dignity" of the duty he was called to discharge, and "its congeniality with the great ends of the religion of which he is the minister." Having presented a condensed and graceful exhibition of the leading facts in the history of our liberties—which he traces to their very origin in the Charter first granted to the Colonists; having shown, that of the "great Primary School of American freedom" Winthrop was the founder and the first teacher—that "the genius of American Independence recognizes him as her first, and Washington as her last great champion;" he deduces some of the lessons of moral and political wisdom

which they impress. He particularly urges—and the subject is worthy of deep reflection—that as the forces that wrought the foundations of our government were moral in their nature, so must those forces be that are to be employed for their preservation. And with reference, sufficiently obvious though not expressed, to recent conflicts within a sister State, he eloquently enforces it as the duty of the whole American people, to make it their solemn determination, that "brute force shall never be permitted to be employed as an instrument of political any more than of moral or religious reform."

A Letter *from the Rev. William H. Channing, to the Unitarian Society of Cincinnati.* Cincinnati. 1842. pp. 23, 8vo.

We have read this Letter with great pleasure, and with a respect for the writer which it is impossible for one not to feel who follows its frank and earnest utterance from the first word of confession to the last word of counsel and benediction. It by no means however gives us entire satisfaction. It is an avowal of progress in the right direction, but the strong ground of the Christian faith, we believe, lies beyond the point at which that progress has been for the time suspended. Possibly we do not apprehend Mr. Channing's view of the relation which Christ sustains to us, for notwithstanding his endeavor to make himself understood by those whom he addresses, there is a want of that transparency of style which enables the reader to see the writer's mind, as it lies in his own consciousness. There is just the fault to which one is liable, who writes rather from sentiment than from a logical apprehension of truth. We attach considerable importance to the pamphlet, as exhibiting one of the tendencies of religious speculation at the present time, and shall therefore extend our notice of it.

Rather more than a year ago Mr. Channing relinquished the pastoral charge of the Society at Cincinnati from a strong sense of duty. His mind had gradually arrived at "conclusions quite at variance with the faith generally held by Christians."

"Though my reverence and love for the character of Jesus had never been stronger, and though I regarded him as under the influence of God's spirit, and so received his words and acts as full to overflowing of the divinest truth and beauty, I yet doubted whether the force of powerful excitement, [or, as he afterwards expresses it, a "powerful inspiration of goodness,"] and the impression of Jewish associations [derived from the old prophecies,] had not in some degree affected his judgment, and led him to erroneous and exaggerated views of his own mission; * * * and whether what seemed miraculous in his history was not rather to be ascribed to the effect which his greatness wrought upon the minds around him, than to be received as a strict narrative of facts."

A renewed study of the life of Jesus Christ dispelled his doubts, and led him to a new faith and a deep peace of mind. He now admits the *reality*, which distinguishes the Gospel narratives. "If ever on this earth a man has spoken from the calm elevation of *knowledge*, that man was Jesus." The superhuman powers attributed to Christ he now regards as appropriate and *natural*, and his character in its faultless symmetry, its Divine perfection, its surpassing loveliness fills him with an admiration which words will not enable him to express.

So far we rejoice in the mental experience which is described in the Letter before us. But as the writer proceeds to develop his views more fully, the paramount regard which he pays to our Lord's character seems to blind him to other not less important aspects of the "Mediator between God and man." Mr. Channing is, above all things else, impressed with the humanity of Jesus. "When most inspired, then does he seem to us most human," is his language. "Jesus is preeminently *the man*." We cannot believe that our Lord's nature is a matter of such distinct revelation, or that a knowledge of it is essential to the Christian faith. Mr. Channing indeed goes on to speak "of a sublime union of the Divine and Human Natures in Christ," and is convinced that by our Lord's use of the phrases "Son of Man," "Son of God," to designate himself,

"He intended to symbolize the profound significance of his appearance among men. Words could not have been selected better fitted than these to state, with even scientific accuracy, the peculiar nature, character and office of Jesus Christ. Jesus, I believe, was the Son of Man, and also the Son of God—the Man in

God; and in a certain sense, too, God in Man. And I find no brief middle term, in which so completely may be signified the two sides of the one central truth manifested in Christ, as the double name—so time-hallowed in the Church, the often abused, the yet oftener honored, the mystical, and yet profoundly philosophical, double name—God-man. To me Jesus is a God-man."

Still it is the personal, rather than the official, Christ, by whom Mr. Channing's contemplation is engrossed. The character, rather than the mission of the Lord Jesus seems to have fixed his regards. Indeed it appears to us that he falls into what we deem the error of making the character support the miracles of Christ, instead of regarding them as independent, yet consentaneous testimonies to his Divine mission. The *humanity* of the Redeemer is the basis on which is here erected the whole fabric of his mediatorial office. "Transfigured Humanity!—this is the grand symbol of Christianity."

"In the mission of one man, *redeemed* [?] *from iniquity*, made one with God, transfigured by the spirit, filled with life, overflowed by the mighty power of love, was given a message of hope, and encouragement, and refreshment, which can never die."

Mr. Channing regards Jesus as "the Saviour from sin." But in his view the *character* of Jesus is the great revelation of mercy and of duty. The life, rather than the words, constitute his object of faith. He does not seem to us to attach sufficient importance to the *Teacher* sent from God, who "spake as never man spake." "The mystery of sin and redemption" Mr. Channing treats as lying at the very foundation of the Gospel; but his "brief survey, philosophical and historical, of the position which Christianity occupies in relation to the human race" terminates in making it the completion of the means by which in all ages "God has been advancing the symmetrical, complete development of man," rather than the extraordinary method which was introduced, because all other means failed of producing the "reconciliation" which is the great want of humanity. The views which it is the aim of the pamphlet to unfold are towards its conclusion thus summed up.

"Such then is my faith. Adam was the *natural man*, innocent in the undeveloped harmony of a rich and complex nature. He erred, he sinned, he fell. It was necessary for his education into a character of manly goodness, wisdom and energy, that he should

pass through sorrow to be disciplined to love; and through moral struggle to learn his intimate union with God. Christ is the *spiritual man*, purified, redeemed, regenerated, filled with love, perfected in a holy will, and through a holy will made one with God, whose inspiration is holiness. Christ is man transfigured by the indwelling light of the immortal spirit. And thus was the life of Jesus the full revelation of God's grace and mercy, the unveiled prophecy of redeemed humanity. The spirit in which he lived and died is a new promise of spiritual life for the human race."

The Letter concludes with an exhortation to faith in that "sonship" of man to God "which would disenthral individual and national life," and to the culture of that "spirit of brotherly cooperation" which should distinguish the Christian Church.

A Narrative *of Voyages and Commercial Enterprises. By Richard J. Cleveland.* Cambridge: John Owen. 1842. 2 vols. 12mo.

These volumes, though of small pretension, possess a character that will recommend them to general perusal, and no reader will fail to derive in the entertainment they afford, a compensation for the time he may devote to them. They illustrate the remark, that real life has as strange and startling passages as can be found in the volumes of romance. Beyond the pleasure which may be enjoyed in following Mr. Cleveland through his various adventures, the view which is given of the perils attending commercial enterprise and of the circumstances under which important branches of the American trade commenced their growth, is instructive. The work is thoroughly American, and contains a picture of American energy and resource which, we should think, must draw attention abroad. It is, in fact, the history of twenty-four years of undaunted resolution and perseverance; in one whose success was invariably the precursor of disappointment, but who conquered misfortune by an elasticity of spirit and a fertility of resource that were truly wonderful. Mr. Cleveland's adventures led him all over the world. In his prosecution of the plans which brought

him into connexion with the characters and habits of the places which he visited, Europe, the East Indies, South America, and the Northwest Coast became almost as familiar to him as New England. His incidental descriptions of places and his remarks upon the state of society which he found in different quarters of the globe increase the value of his narrative, and discover a candid, though a close observer. How far a severe morality would sanction the artifices which were sometimes used to escape from the knavery or injustice of others, we will not undertake to decide; but the writer appears throughout a man of honor and principle, as well as of courage and ingenuity.

AN ORATION *delivered at Trenton, Oneida County, New York, July 4, 1842, being the Sixty-sixth Anniversary of the Declaration of American Independence. By Edgar Buckingham.* Utica. 1842. pp. 24, 8vo.

WE should have been better pleased with this Oration, if some parts had been written in a more chaste style; and we here and there meet with a sentiment which probably was not well considered before it was expressed. But the general course of remark is sound, and the principles of the Orator such as a Christian teacher should labor to infuse into the community. Mr. Buckingham's object is, to describe the character and limitations of American patriotism. Its foundation is laid "in the reverence we feel for the *virtues* of our fathers," while its aim should be, to "advance the institutions which their wisdom created." Still it should "borrow nothing from emulation with other nations," "resentment should not quicken it," it should "be made so pure, that it shall cease to meditate on the faults of others," and "while striving to raise the people, should make every just allowance for the aristocracy in foreign lands." Neither should it fail to "observe and lament the faults of our country." In the exercise of that discrimination which he commends Mr. Buckingham proceeds to remark upon the institution of Slavery in the South and the duties of the North on this subject, in a free and earnest tone, and, as it seems to us, with singular propriety of thought.

INTELLIGENCE.

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ORDINATION AT MANCHESTER, N. H.—On Tuesday evening, July 19 1842, Rev. Oliver H. Wellington, lately of the Cambridge Divinity School, was ordained Pastor of the Unitarian Society in Manchester N. H.

This Society was first gathered in 1841. After continuing their meetings for five months they suspended them, in consequence of a manifest decline of interest which was owing probably to the unsuitableness of their place of worship. When the town-hall was completed the meetings were resumed in that building, in which they have been continued till the present time. In April of this year 20 families and 15 single persons constituted the Society, with an attendance varying from 60 to 200. In the course of that month they began their Sunday School with 15 to 20 scholars. During the season there has been a gradual increase, and they have now in connexion 34 families and 35 individuals, with an attendance of 110 to 150 persons. The Sunday School has increased, and 12 or 15 adults have joined Bible classes. There is a manifestation of deeper religious interest. Indeed but for the general depression which is felt through all our manufacturing towns their prospects would be very encouraging.

In the afternoon of Tuesday, a meeting was held for the purpose of organizing a church; when an address was made to the assembly (which was but small, consisting of the few who wished at once to become members of the church—ten in number—and some friends from other churches) by Rev. W. H. Channing. The text of his discourse was from John xvii. 22, 23: "That they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one." The aim of the preacher was, in the first place, to show historically, that the Church is not a human invention, a contrivance, a piece of machinery, a tool; but a Divine growth, a holy centre of influence an organization vital, inspired, not exhausted and dying, but still unfolding in efficient life. The proofs offered were—the profound piety and love of Jesus, of which his death was the consummation, and the earnestness with which in his last hours he sought to breathe the fulness of his own spirit into his disciples and so to make them one with himself and God who inspired him, in faith and hope and charity—the fervent devoutness and humanity of the first Christian Brotherhood, consecrated as they were to the great work of human reform—the spiritualizing, humanizing effects of the Christian Church, in giving a

character to Modern Europe, softening and guiding the various elements of savage freedom and ancient civilization—the high ideal, the aspiration, the tendency to growth, reform and diffusion which characterise Modern Christendom—the universal faith among Christians, that a higher spirit is waking within them, and carrying on all society to a completer, fuller, and more beautiful individual, social, national life. The preacher then passed to a consideration of the duties of a church, as a brotherhood of reformers, to perfect each other's souls and characters by mutual instruction, sympathy, prayer, fellowship—to order a plan of social life pure, simple, just and kind—to diffuse a useful influence in ever widening circles through the world. A few words of explanation were added in relation to the meaning of the rite—as a commemoration of the beloved Son of God, and the First-born of many brethren—as an effort and prayer to have more of his self-consecration and philanthropy—as a mutual pledge to aid each other in observing the *new commandment*, "Love one another."—The Covenant prevously agreed upon and the names of those who had signed it were then read; and a declaration made, that by this act of faith a new branch of the Church of Christ was now planted. The members of the church of this and other Societies present then partook of the Lord's Supper.

In the evening of the same day a large assembly came together for the Ordination. The Introductory Prayer was offered and the Scriptures read by Rev. Mr. Thomas, of Concord, N. H.; the Sermon was delivered by Rev. Mr. Stetson, of Medford; the Ordaining Prayer was offered by Rev. Mr. Osgood, of Providence, R. I.; the Charge was given by Rev. Mr. Thomas, of Concord, N. H.; the Right Hand of Fellowship, by Rev. Mr. Osgood; the Address to the People, by Rev. Mr. Channing, of Nashua, N. H.; the Closing Prayer was offered by Rev. Mr. Gay, Pastor of the Universalist Society.

Mr. Stetson took for his text the words of the Apostle in 2 Corinthians v. 20: "We are ambassadors for Christ." Spiritual culture, (said the preacher,) is a natural want of man. He is capable of receiving, but not capable of originating the truths by which his soul shall live, and grow into strength and beauty. From its very nature then humanity requires instruction from a source out of itself, higher and purer than itself. And from the beginning God has been the teacher, man the disciple of heavenly wisdom. God instructs us to-day, as in elder time, by his inspired word through his appointed ministrations. Among these the Pulpit stands prominent—speaking to this age with the authority of the living Christ, and setting him forth as the divine Teacher, before whom the light of all other guides grows dim, sanctified and sent

as he was by the Father, with miraculous gifts and powers to train the soul to a divine life.—The pulpit is, first, a ministration to man as *a sinner*. The germs of heaven and of hell are wrapped up in every human bosom. The universal tendency to sin is a melancholy fact. It is the testimony of all experience, that every human being becomes a sinner when he comes to the knowledge of good and evil. When we speak of the divine beauty and innocence of the little child, we are apt to forget the earthly tendencies which time is sure to develop. He was made in the Divine image; but even while we speak his lower propensities have ripened. He must be born again, born into spiritual life. There is an inborn, transmitted tendency to evil, which is sure to break forth. It shows itself in worldly persons as the utter alienation of the heart from God. It is a disorder in the very centre of man's nature, from which transgression proceeds. It is the office of the pulpit to wake up in the soul a sense of its forlorn and ruined state while without God; to give utterance in tones of thrilling power and sensibility to the voice of Christ, speaking to guilty men of the unrepealable laws of God, till all shall feel with a shudder of awe and reverence that the only rest is in the bosom of Infinite, all embracing Love.—The pulpit is, next, a ministration to the soul in its relation to *ideal and absolute good*. Its great aim must be, to awaken in the soul a sense of its inexpressible worth and dignity as a child of God, in which whatever excellence is now but a conception of the mind is hereafter to be a fact of history. Christianity is the life of Jesus translated into principles and sentiments. It is for us to make them our own and convert them again into life, and thus reproduce in ourselves the image of the divine Teacher. All actual goodness is one-sided, incomplete, fragmentary. The scattered excellencies must be brought together to satisfy our conception. The pulpit must present this ideal of moral beauty, and show by the example of Jesus how the imperfect is to put on perfection. Christianity offers few specifications of duty. It speaks not so much as an authority as the highest fact in the history of man. To this sublime height of goodness and moral power the pulpit directs the aims of men and invites their desires. Here is everlasting truth—here is everlasting life. As the Italian gazing on the picture of Raphael exclaimed, "I too am a painter," so the soul gazing upon the glory of Jesus is made to feel, 'I too am a Son of God. I can do all things through Christ that strengthens me, through the spiritual forces he has revealed in me.' Thus the revelation of absolute and ideal perfection becomes in the highest sense practical.—The pulpit then should be a ministration to man in his relation to actual life—a *practical* ministration. Whatever modes of belief it may inculcate, let it never be false to great principles, but urge with untiring earnestness

a spotless purity of soul and an unconquerable fidelity to duty. In this tumultuous and passionate life the pulpit recognizes a school of discipline, in which every quality of manhood is called forth into strenuous action, and where the soul becomes great and heroic. The aim of Jesus was to develop our whole nature in beautiful harmony. He would make us not religious only, not moral only, but both together. Christ still inculcates a practical religion,—the religion of labor and traffic, of social and domestic life. Out of scenes of humble duty and unrequited toil—out of the glad and mournful changes of many colored life—out of the multitudinous trials of faith and patience and rectitude is Christ still teaching the Gospel of redemption. Let the pulpit help us to conceive of him as re-appearing amid the luxury and pride, the want, pain, grief of this generation, looking out from the serene purity and light of his soul and applying his clear truth to the wrongs and oppressions, the strife, sin, vanity of humanity now. The organ of the pulpit borrows from life, and to life he must pay back the rich wisdom of his individual experience. And let him give it utterance in the free, bold, plain, language of this world, not with stilted, formal, technical speech, but in natural unaffected tones of love and pity.—The pulpit, too, must be a ministration to *human progress.* As we rise higher, our standard of excellence also rises; we long for the unattained, for the infinite. Society yearns for a better development of its powers and resources; it can no longer acquiesce in the crushing weight of wrongs and sins. With deep joy in the moral movements of the present time we should recognize a prophetic intimation of human advancement. The pulpit is a conservative force, but it is more. Out of the old it must aid to evolve the new. The true teacher has the wisdom of hope as well as the wisdom of experience.—The pulpit is also a ministration of *peace.* A heaven of divine tranquillity the pure soul creates within and around itself; and maintains peace where it can be done without compromising principle. Without strife of tongues or bitterness of hearts, with no angry party conflicts, but with the spirit, it wars against sin.—And, finally, the pulpit is a ministration of *charity*—cherishing ever the profoundest feeling of the brotherhood of all men. Let no word of bigotry profane a place consecrated to the worship of the Father of all. We cannot love God while we hate or scorn man. God is Love. The great atonement is the reconciliation of souls to God by making them partakers through love of the Divine nature.

The Charge was to this effect;—that the only adequate preparation for the minister is personal religious experience, that he can communicate only what he has received, that he can inspire others only with the life which fills his own soul; he should therefore open his whole

heart as a temple for the Holy Spirit, and seek from the Father of light by singleness and purity and fidelity and love the fulness of a heavenly wisdom.—The Right Hand was a welcome to the Ministry as a scene of largest discipline to mind and heart; to the Liberal Ministry as peculiarly favorable to the highest growth and widest usefulness; to the Liberal Ministry in "the Granite State," as a place pervaded by the atmosphere of freedom, intelligence and virtuous simplicity.—The Address to the Society urged them to give every encouragement to the minister to be true to his best nature and to the ripest promise of the age, and to be among themselves truly *a Society*, cooperating in every way for each other's religious, intellectual, social welfare.—Allusions were made, with warm approval by all the speakers, to the fact that all the ministers of Manchester of different denominations had been invited to join in the services.

Dedication at Watertown, Mass.—The Congregational Society in Watertown have erected a new and beautiful meeting-house, in place of that which they lost by fire on the 21st day of July, 1841, and which had stood not quite five years. Immediately after that calamity the Society proceeded in a praiseworthy spirit, with prompt and united action, to take measures for replacing their house of worship on the same foundations where the former one had stood. The new church is for the most part in the same style with that which preceded it; and its architecture, especially in the interior, presents an appearance of neat and appropriate beauty gratifying to the eye of taste. Its dimensions are—76 feet in length, 60 in width, 127 from the top of the sill to the top of the plate. The tower is 24 feet square, 68 feet in the posts and projects 14 feet from the house. The cost of the building was $4300 in addition to $6700 of insurance, which was secured on the other house, making in the whole $11,000. It is furnished with an organ of uncommon power and sweetness of tone, which does great credit to the skill and taste of the builder, Mr. Stevens of East Cambridge. Under the church is a spacious and commodious vestry for the Sunday School and for occasional meetings.

The dedication took place on Wednesday, August 3, 1842. The Introductory Prayer was offered by Rev. Dr. Field, of Weston; the Dedicatory Prayer, by Rev. Mr. Ripley, of Waltham; and the Concluding Prayer, by Rev. Mr. Stetson, of Medford; a Selection from the Scriptures was read by Rev. Mr. Simmons, of Waltham; the Sermon was preached by the Pastor, Rev. Dr. Francis, from Haggai i. 8: "Go up to the mountain, and bring wood, and build the house; and I will

ake pleasure in it, and I will be glorified, saith the Lord." The object of the preacher, after some appropriate preliminary remarks, was to show in what way God takes pleasure in the temple and is glorified thereby; viz. by its being devoted 1. to the interests of living and saving truth; 2. to the power of living faith; 3. to the spirit of true devotion; 4. to the spirit of Christian love. The music was spoken of in terms of praise by good judges; and an original Hymn by James R. Lowell, Esq. was heard with warm approbation. The occasion was a very pleasant and happy one; saddened only by the near prospect of separation between our brethren of this Society and the pastor who has been for many years their faithful guide and friend. It should be remembered with gratitude, that while by the calamity of the fire they were destitute of a house of worship, the Baptist Society of Watertown very kindly offered them the use of their church. The offer was thankfully accepted, and in that house the Congregational Society held their Sabbath assemblies till the vestry of their own church was ready for their use.

COMMENCEMENT AT CAMBRIDGE.—The anniversary week at Cambridge passed off this year with more than usual interest, on account of the meeting of the Alumni of the University on Tuesday. It was their first celebration, and answered fully the hopes of its projectors. The weather was good, and a large concourse of the sons of the College convened at an early hour; and as the business of the association occupied but a short time, the forenoon was chiefly spent in the mutual greeting of classmates and friends. The services at the meeting-house commenced at noon. The Oration by Hon. Joseph Story treated of the dangers, difficulties and duties of American scholars. The dinner was served in the apartment lately fitted up in Harvard Hall, occupying the whole lower floor of that venerable building. The portraits of the benefactors of the University cover the walls and make it at once an elegant and appropriate room. Nearly six hundred individuals partook of the festivities, and were conveniently accommodated. After the dinner many sentiments were offered and speeches made by gentlemen, who after leaving the walls of the College had entered on different walks of professional life, or had devoted themselves to the pursuit of science or letters or art. The assembly dissolved as the shades of evening began to close in.

The exercises on Wednesday were highly satisfactory. The weather continued good, and a large audience were present. The graduating class consisted of fifty-five young men, twenty-nine of whom had "parts," although several whose names were on the order of exercises were

excused from speaking. The compositions were all in English, excepting the Salutatory and Valedictory Orations in Latin, and a Greek Oration. The degrees of A. M., M. D., and LL B. were conferred in course. The honorary degree of D. D. was conferred on Rev. William Jenks, of Boston, and Rev. William B. O. Peabody, of Springfield; and of LL. D. on Hon. John Davis, Hon. Artemas Ward, and Hon. Samuel Hubbard, all of Boston.—In the afternoon an Address was delivered, in the College Chapel, before the Harvard Musical Society, by William W. Story, Esq. of this city.

The exercises of the Phi Beta Kappa Society were attended on Thursday. The Oration was delivered by William B. Reed, Esq., of Philadelphia, on the heroes of the American Revolution. The Poem was omitted, in consequence of the failure of the person appointed to that service. The Society afterwards dined together in Harvard Hall, and had for their guests Lord Ashburton and other distinguished gentlemen.

We understand that a larger class has entered College than for many years past. The instruction, discipline, and habits of study of the Institution, we believe, were never better than at this time.

Presbyterian Church.—If it were right ever to be amused at the exhibition of folly and bigotry, we might find entertainment in the proceedings of the "Old School" General Assembly of the Presbyterian Church at their late meeting in Philadelphia. Impartial spectators must have looked on with amazement, mingled with indignation or with pity, as they saw this collection of reverend clergy and Christian brethren laboring to perpetuate the narrowest prejudices and restore the dominion of theological darkness. Rev. Dr. Breckinridge, of Baltimore, made himself conspicuous as the champion of standards and Confessions and the letter which "killeth," but others were ready to tread closely in his steps along the paths of sound, stubborn, *old-fashioned* Presbyterianism. The session of the Assembly commenced on the 19th of May and continued till the 4th of June. The annual sermon was preached by Dr. Breckinridge, and "was chiefly a history of the deliverances which the Church has experienced, enumerating the late separation in the Presbyterian Church as one of those deliverances for which special gratitude was due." Rev. Dr. Edgar, of Nashville, was elected Moderator. The Nestorian Bishop, Mar Yohannan, was present, and in some remarks which he made "recognized the clergy of this Assembly as brethren in the ministry of Christ," which seems to have been considered a memorable concession by an "Episcopal

." Various subjects were presented for the action of the As-
either by appeals or "overtures" from inferior ecclesiastical
or by reports from Committees. The delegates appointed
to attend meetings of ecclesiastical bodies in correspondence
Assembly made their reports. The delegate who visited the
Association of Connecticut gave information of the intended
on of the Saybrook and Cambridge Platforms under the sanc-
hat Association, and expressed his delight not only that "such
lent form of sound words" would be endorsed by the approba-
he present age, but that it would be accompanied by a report
ld "exhibit so much of the *elements of Presbyterianism in the
ation of Church government in New England.*" Dr. Breckin-
s much scandalized that the delegate from the General Asso-
f Massachusetts had attended a meeting of another body, then
n, styled the "Committee ad Interim." "The New England
tical bodies," said he, "profess not to know which body is the
rian Church, and therefore they send delegates to both." (A
dent course, one would think.) "This course he regarded as
! People who don't know who we are have no business with
hat Committee sat as a sect by themselves, it would be another
but *claiming to be ourselves*," said Dr. B., the case was altogether
. The majority of the Assembly kept their faces, and let the
ate delegate pass without censure. A Committee was ap-
to make arrangements for the celebration, on the 1st of July,
the Second Centennial Anniversary of the *Westminster Assem-*
e annual sermon on Popery was preached by Dr. Breckinridge.
Alexander was appointed for the same service next year, the
ssigned him being "The *intolerance* of the Church of Rome."
olerance of Rome rebuked by Old School Presbyterianism!
s were made to bring up the subject of Slavery for discussion,
Assembly refused to take any action upon it. A new book of
vas submitted by a Committee, and was made the occasion of
motions for amendments, which showed how keen of sight is
cal jealousy. In the well-known hymn beginning,

Life is the time to serve the Lord,
The time to insure the great reward;
And while the lamp holds out to burn,
The vilest sinner may return.

Life is the hour that God has given
To escape from hell and fly to heaven;
The day of grace, and sinners may
Secure the blessings of the day,

the last two lines of the first verse, and the first two lines of the second verse were *stricken out*, and one verse made of the two. A Report was made on "Hasty Ordinations, and the Resignation of the ministerial office," the object of which was, "to enforce the true principles of *our standards* in regard to the calling and work of the Gospel ministry." Among other provisions it was made the duty of all Presbyteries "to require such ministers in their bounds as are not regularly engaged in their covenanted work, *to give an account of themselves*;" it being assumed as the basis of all legislation on this subject, that "the office of a minister of the Gospel is perpetual, and cannot be laid aside at pleasure." The Report, after recommittal and amendment in some other points, was finally accepted. Business in relation to the Princeton Theological Seminary, the Western Theological Seminary established near Pittsburg, and the Lane Seminary, occupied considerable time. The annual Reports respecting Foreign and Domestic Missions were presented by the respective Boards; the receipts for the former object the last year were $60,601, for the latter $35,909. In the course of some remarks on foreign missions Dr. Phillips "alluded to the impression in some of our churches, that perhaps the heathen may, after all, be saved without hearing the Gospel. *He demonstrated the folly of this idea.*" The Board of Education had received $26,628. "The whole number of young men assisted up to this date is 1,745; *more than half of the ministers who have entered the work in our Church within the last eight or ten years have been assisted by this charity.*" The Board of Publication had issued 33 new volumes, and reprinted several others. A long Report was made towards the close of the session by the Committee on Finance, from which it appeared that the funds of the General Assembly had greatly depreciated in value, principally from their being invested in stocks of Western Banks; so that what cost $136,339 is now estimated to be worth only $46,705, exhibiting a loss of almost $90,000. Resolutions of the warmest sympathy with the Church of Scotland, in her present "perilous struggle" with the civil powers, were unanimously passed. An important case of discipline was presented for decision by the appeal of Rev. Archibald McQueen from an act of the Presbytery of Fayetteville, suspending him from the ministry *for marrying his deceased wife's sister.* Rev. Dr. Krebs was appointed counsel for Mr. McQueen, and made an able argument in his defence. Rev. Mr. McIver replied at great length. Professor Hodge and Dr. Breckinridge maintained the unlawfulness of the connexion. Other members expressed their opinions, and the vote being taken, 68 out of 93 were in favor of affirming the decision of the Presbytery, pronouncing Mr. McQueen guilty of incest, and therefore deposing him from the minis-

y. After some discussion in reference to the claims of the West, iladelphia was appointed as the place for the next meeting of the sembly.

The *Committee ad Interim* of the "New School" General Assembly, to om the affairs of this branch of the Presbyterian Church are en- sted in the interval between the triennial meetings of the Assembly, re in public session in Philadelphia on the 19th, 20th and 21st of y, but the report of the business transacted contains nothing of cial interest.

The "Presbyterian law-suit," which has arisen out of the schism in Church, has been voluntarily put to rest, as we learn from the fol- ing notice in the *New York Observer*.

"The Committee ad Interim of the General Assembly (New School) e instructed their counsel to withdraw this law-suit now pending, own as the case of the 'Commonwealth of Pennsylvania *versus* en and others.' It is well known that after the division in the As- bly, the New School party brought an action against the Old School, cover possession of the property which remained in the hands of latter. On the first trial of the cause before a jury, Judge Rogers iding, the suit was decided in favor of the prosecutors or New ool. A motion for a new trial was made and argued before the urt in bank,' and a new trial was ordered.

In the 15th of November last, as we understand, the Committee ad rim, who were clothed with powers by the Assembly to manage the ness during the interval between its triennial sessions, gave the ructions above mentioned to their counsel; impelled to this step, are told, not from any change of opinion as to the justice of their m, but by a firm conviction that under existing circumstances it is ossible to bring the *merits of the case* fairly before the Court; and by a desire to withdraw all cause of agitation and alienation from bosom of the Church."

AMERICAN COLONIZATION SOCIETY.—A Convention of the friends of ican Colonization assembled in Washington city, May 4, 1842. The vention comprised many persons alike distinguished for talents and lanthropy, from various sections of the country. Five successive tings were held, and addresses delivered by Senators Morehead of tucky, and Rives of Virginia, by Hon. Messrs. Mercer, Whittlesey, Ellsworth, F. S. Key, Esq., Dr. Hall, late Governor of the Maryland ony, and Rev. Messrs. Gurley, Parker, Clark and Bulfinch. The ounts given of the condition of the Colonies were encouraging, le at the same time it was evident that their continued prosperity st depend on the interest taken in them by their American friends. e importance of the enterprise in its bearing upon the slave-trade

was convincingly illustrated by Mr. Morehead, and a touching appeal presented by Mr. Ellsworth, in behalf of those free people of color whose applications for assistance to emigrate the Executive Committee of the American Colonization Society had been often obliged to refuse for want of funds. A vessel however, we are happy to learn, left Norfolk early in July, having on board about 230 emigrants, many of whom were recently emancipated, and consequently owe their freedom in great part to the Colonization enterprise. Eighty of them were manumitted by John McDonough Esq. of Louisiana, after having been carefully instructed and prepared by him, with reference to the occupations which they might most advantageously pursue in their future home. We subjoin a statement of facts respecting Liberia, from Mr. Morehead's address, remarking only that all the officers of the Colony, including the Governor, are colored men.

"The territory of Liberia extends three hundred miles along the coast of Africa, and from ten to forty miles into the interior.

It contains four separate colonies: MONROVIA, which was established by the American Colonization Society, and includes the villages of *Monrovia, New Georgia, Caldwell, Millsburg and Marshall.*

BASSA COVE; established under the auspices of the united Colonization Societies of New York and Pennsylvania. The towns of *Bassa Cove and Edina* are in this Colony.

GREENVILLE; established by the Mississippi and Louisiana Colonization Societies at *Sinou;* and

MARYLAND; established by the Colonization Society of Maryland at Cape Palmas.

These colonies contained in 1838 a population of about five thousand, all colored persons, of whom three thousand five hundred were emigrants from the United States, and the remainder native Africans, who attached themselves voluntarily to the colonies, and became subject to their laws.

The commerce of the several colonies is already respectable. The exports were estimated, during the year before mentioned, to be between 80 and 125,000 dollars, in camwood, ivory, palm oil, and hides; and the imports to an equal or greater amount.

The schools are abundant and facilities of education accessible to all. At Bassa Cove and Monrovia are public libraries—the former of which contains twelve or fifteen hundred volumes.

Two newspapers are now published at Monrovia, the editor of one of which is a colored man of more than ordinary intelligence.

The Government of Liberia is essentially republican. The Governor is appointed by the Society. The Vice Governor, Secretary, Treasurer, Legislative Concillors, Sheriffs and Constables are chosen by the people. The elections are held annually in every village, and are conducted with great propriety and decorum.

The Judiciary consists of the Governor and a competent number of justices of the peace, appointed by him. Justice is impartially administered. The rights of life, liberty and property are secure under the laws, and the colonists are satisfied with their administration."

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TRADITION, REASON, AND SCRIPTURE.

IN the search after religious truth the mind turns for guidance and confirmation to Tradition, to Reason, and to Scripture. If these were always found to coincide in their decisions, or if either of them were so disconnected from the other two, and so far above them, as to allow us to abandon them entirely and be guided by that one alone, the path of religious investigation would no longer be a rough and steep ascent, but, like the path of wisdom which Solomon trod, it would be "pleasantness and peace." But this is not the case. Mortal spirits must still "tire and faint" in the search after truth; for it cannot be concealed that tradition does not coincide with Scripture so exactly as could be wished, and that some doctrines taught as Scriptural are irreconcilable with reason.

It is not a new discovery, and perhaps never was, that there is one sense in which reason may be said to be above both tradition and revelation. For it is to reason that the proof of their being what they claim to be, must be first submitted for approval or rejection. All the evidences that Christ was the Son of God and an authoritative teacher must pass in review before reason, and be approved by reason, before his claims to be the Messiah can be admitted. Nay, even the direct commands of Jehovah uttered from the heavens would not be obeyed, unless reason were first satisfied of their genuineness. In a certain sense, then, reason

may be regarded as of supreme authority; but it is not with this sense of the word that we are at present concerned. It is not so much the authority of reason as of *reasoning*—reasoning based upon considerations independent of Scripture—which we have in view, when we speak of the comparative authority of Scripture and Reason. As reason is usually found contrasted with revelation, and less seldom with tradition, the mode which naturally suggests itself to us in speaking of the just influence of each of these three means of arriving at religious truth is, to speak first of tradition by itself; and afterwards of reason and revelation in connexion.

The authority of Tradition,—how great is it? There are those who assign to it the foremost place. They adduce certain doctrines and practices as transmitted from age to age in the Church, and would enforce them as of Apostolic authority. Such pretensions can never wholly fail of success, for there is a natural proneness in us to revere whatever claims to be ancient, and to have received the veneration of our fathers. But we cannot consent to have doctrines and practices forced upon us as transmitted in a direct unbroken line from Christ and his Apostles, until we are satisfied with the evidence in the case. Can their direct transmission be proved? Is the chain of evidence complete from this age up to the Apostolic? It is not our intention to enter upon this vexed question. Volumes have been written upon it, and our limits do not permit us to review the ground which others have so thoroughly gone over. The general principle which applies in the case we may set forth in a word:—show to us conclusively that a certain doctrine or practice was inculcated by Christ and his Apostles, and we admit that it must be conformed to as binding; provided, there is no sufficient proof that its application was intended to be merely local and temporary. It were sin to do otherwise. But is there no sin also in claiming Divine homage for rites, ceremonies, and doctrines, which sprang up after the Apostolic age, and are of mere human invention? Paul exhorted the Thessalonians to stand fast, and hold only the traditions which he had taught them; and his caution to the Colossians was, to beware lest any should "spoil them through philosophy, and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

Connected with this subject of tradition is the question,—What authority is due to a doctrine because the multitude hold it, having derived it from tradition. Respecting this it is to be recollected that the majority are not thinkers on any subject, and least of all on religious subjects. They are Christians because born in Christendom, and Catholics or Protestants according as they are born in this or that country of Christendom. Shall, then, the mere fact that the majority hold an opinion intimidate any inquirer? Copernicus did not suffer the earth to remain in the centre of the universe, though all mankind insisted that it belonged there. If mere numbers are to rule, Protestantism must yield to Catholicism, Christianity to Heathenism.

'What, then! is no regard to be paid to the popular religious opinion?' The danger, we reply, is that men will respect too much the voice of the multitude, not that they will respect it and be influenced by it too little. This does not imply that he who has discovered new truth (and such men are vouchsafed only once in an age) is therefore to observe no law or conditions in imparting his new truth. Where conditions are not observed, truth is often more destructive than error. The genuine philosopher knows how to teach new truths, as well as how to discover them. To turn the world upside down is one thing; to reform it, quite another. Great truths are hardly discovered in a day; they are evolved only gradually and after long ages from subordinate truths, and it requires long ages before they can be carried out to their full practical results. If any think that they can reform society in a day because they have some new truth to apply to it, they may find too late that a new truth is a harder thing to manage well than they are aware of. It is possible that, like Phaeton attempting to drive the chariot of the sun, they may do nothing but set the world on fire.

We next turn to consider the relation between Reason and Scripture. These are not two rival and hostile witnesses, each seeking to overthrow the authority of the other. Their relation is amicable,—each having its peculiar office. Genuine revelation cannot teach one thing, and right reason another; for then would God be proved an inconsistent and mutable Being.

The question with us is,—When Reason inclines to one opinion

and Scripture teaches another, which is to yield? Before we answer this question, a few remarks upon the office of reason in regard to Scripture are necessary.

And first; reason enables us to perceive at a glance that "the Gospel or the New Testament is more perfect than the Mosaic law, or than the Old Testament. On what other ground can the assertions of Paul in 2 Corinthians iii, in Hebrews viii, and in other places, be believed or justified?"* We at once then prefer the New Testament to the Old, giving to the one an authority not conceded to the other. So that if David invokes curses upon his enemies in the Old Testament, but Christ in the New teaches us to "love our enemies and to pray for them who despitefully use us and persecute us," we do not hesitate which authority to obey.

It is unnecessary here to raise the foolish question,—Which we should obey, if both were equally inspired, and yet contradicted each other. It is like that other question, which some have been so forward to press, viz.—If a man were to work miracles in proof of his Divine commission, and should yet inculcate immorality, what would you do? To which the plain answer is,—the case shall be met as soon as it arises. Men vex themselves with a thousand impossibilities in theology, when they never think of starting them in other departments of knowledge. Ask the mathematician what he would do if he should discover a triangle the sum of whose angles did not equal 180 degrees.

But there are other offices of reason than that we have mentioned. The genuineness of the books must be proved; the genuineness of doubtful passages investigated; the true principles of interpretation fixed and rightly applied; the inspiration and authority of the authors of the books must be made out; the fact that a genuine revelation has been made must be established, and reason must answer the objections of skeptics and critics.

But when reason has done all this—has proved that a revelation has been made, and has settled the meaning of the language in which it is conveyed, she has nothing more to do than meekly to listen to and receive the revelation. Here is the messenger from God, armed with sufficient proof of his Divine authority. Satisfied

* Stuart's Letters to Channing, p. 7.

with his credentials, my reason is bound to hear, to receive, to obey, the words which God speaks through him. Many of his teachings may be dark and inexplicable, yet I receive them *implicitly*, remembering that the very fact that they are a revelation implies that I needed a revelation—was a sinner—had wandered from God, and consequently that I am in no condition to pass judgment upon God. God reveals himself to me because I have lost my way, and am wandering in the paths of sin; he wishes to guide me back to the paths of virtue. The very fact that I am lost and need a guide, implies that I must trust my guide implicitly. Satisfied that he is acquainted with the way, I must not falter, though the path by which he leads me be through the wilderness and the desert, and in a direction opposite to that which my own reason would have chosen as the right direction.

This guide is Jesus Christ. To him I gratefully and submissively yield myself. Satisfied that he is the Son of God, the revealer of the Divine will, what he says, I receive; where he leads, I follow. I go to none other for words of a more divine wisdom; for, "Lord, to whom shall I go? thou hast the words of eternal life." If reason cannot as yet perfectly comprehend all that he revealed, I do not therefore reject it as false, but wait until my reason shall have become sufficiently purified and exalted to enable me to comprehend it.

We are here naturally reminded of men of science, who, with the most acute and cultivated minds, have yet rejected Christianity and the Bible. The truth is, that the sublime declarations which Christ uttered, are addressed to the heart. Their truth is to be *felt*. The preparation for them is not a cold, unsympathizing logic, but a pure, trusting heart—a soul penetrated with religious reverence. It is sad to see how the geologist, casting his eye along the heaped rocks, can read to you the measureless past of the earth's history, though there is nothing engraved on the rocks, and can yet read nothing of the future history of his own immortal soul in the plain and legible pages of Holy Writ. And sad, too, is it to see how the scholar, who has mastered all the languages of ancient and modern times, and can tell you in an instant to what age and country and author some old fragment of a manuscript belongs, may yet pore over the Bible, and not be able to interpret

its meaning, or to detect that its author is God. No! mere intellect is not enough to enable men to appreciate the teachings of Christ. The great, essential preparation is that of the heart. In proportion as a man has this, he will feel and acknowledge that Jesus Christ is to be listened to as an authoritative, a Divine teacher, whose command is the command of God, and from whose word there is no appeal. A. S.

AFRICAN COLONIZATION.

THE enterprise which bears this name, and the advancement of which is the object of the American Colonization Society, we regard as one of the most promising schemes of Christian philanthropy that have ever claimed support alike from the calm reason and the warm feelings of the benevolent. Yet, from causes which can hardly prevail where correct information on the subject is enjoyed, it has failed to enlist any considerable measure of support in New England. In the present attempt to enforce some of its claims upon the attention and sympathy of our readers we shall abstain from any investigation of the bearing which Colonization may have upon the ultimate extinction of Slavery in our land; not from want of interest in this important subject, but from a desire to avoid a topic connected with the political controversies of the day, and from a regard to the course pursued by the founders of the Colonization Society, and indicated by them for its future action in the Constitution which they framed. The second article of that Constitution declares that the object to which the attention of the Society is to be exclusively directed is, "to promote and execute a plan for colonizing, with their own consent, the free people of color residing in our country." This is the one object which the Society, in its collective capacity, keeps steadily in view. What results will ultimately follow from its success in this, is a perfectly allowable question for speculation among its friends; nor can it be surprising that on a subject so vast, and extending so far into the future, differences of opinion should exist.

We propose, first to give a brief sketch of the early history and present condition of the Colony; and then to contemplate the enterprise in its bearing on the free colored people of the United States, on the slave trade, and on benighted Africa.

The American Colonization Society was established at Washington in 1816, by a number of persons distinguished in the councils of their country or eminent for their philanthropic character. The immediate impulse for its formation was given by a private individual, an unpretending clergyman, Rev. Robert Finley, of New Jersey. In 1820 the first expedition was sent to the coast of Africa; two others followed in the course of the ensuing year; the territory of Montserado was purchased, and the colony established.

The sufferings of those who led the way in this heroic enterprise were great. Compelled by unfavorable circumstances to make their first settlement on the low and unhealthy island of Sherbro, one fourth of the eighty emigrants who constituted the first expedition fell victims to the fever which soon attacked them. Of those white men who accompanied these early colonists, and those who immediately followed, five out of seven died on the coast of Africa. Devoted Christian heroes! They knew the perils they encountered; they knew that life, valuable as it is, is not more valuable than the performance of duty; that, bestowed by God, it is to be held at God's disposal, and though not to be rashly exposed where no duty calls and no good is to be accomplished, it is not to be balanced for a moment against the service of our Creator and the good of our race. The friends of Colonization need not desire to keep from view the sufferings of those who first settled on the coast of Africa. Those sufferings no future colonists can be called to endure. They were not greater than those which attended the establishment of the first English colonies in our own country, while the subsequent success of the scheme of African Colonization has been far greater than that of the first settlers here, when compared with due reference to the means employed and the length of time for which the experiment has now been pursued.

To illustrate this fact, it is only necessary to recal the fate of the first attempts on the part of the English to establish colonies on the American coast. In 1576 an expedition was attempted by

Sir Walter Raleigh, from which he returned unsuccessful. In 1583 Sir Humphrey Gilbert sailed on a second expedition, and returning without having effected a settlement, perished in a storm. In 1585 the first body of colonists landed, but their misconduct brought upon them the hostility of the Indians, and within a year they returned to England with Sir Francis Drake. A second body went out in 1587, but this expedition also failed. The governor returned home for fresh forces, which were very difficult to obtain. Raleigh however despatched two small vessels, which were plundered at sea and forced to put back; and when at length assistance was sent out, the colonists had been murdered by the Indians. We need not continue the tale by describing the sufferings of those who subsequently laid the foundation of Jamestown,—the anarchy that prevailed among them, the horrors of starvation to which they were exposed, and their actual embarkation for the purpose of returning to England, which they were prevented from effecting only by the providential arrival of succours under Lord Delaware. Nor need we do more than advert to the toils and hardships of our own pilgrim fathers; to the fact, that of those who landed at Plymouth, forty years after Raleigh's first attempt, there perished during the first winter and spring—not one fourth part, as in the Sherbro settlement—but fifty out of one hundred and twenty. Stern were their reverses, melancholy their prospects; but for civil and religious liberty they held on their way. Not in a less lofty spirit did those poor emigrants on the coast of Africa sustain the trials of that dark period of their history, cheered by the hope of acquiring the enjoyment of that liberty which had never yet been fully theirs, and of conferring incalculable benefits on Africa and on their race.

But—not as in the history of this country,—the first attempt at colonization had, with all its reverses, proved successful. The colony had taken root, and at the period at which we now again contemplate it, the year 1822, a village had been established at Cape Mesurado. A young man had arrived there, bearing a provisional commission from the Society, which authorized him to assume the government in case of the absence of the Colonial Agent. The Agent had departed, and on this young man devolved unexpectedly the government of the Colony, its internal regulation

towards which scarce any thing had yet been done, and its defence against a powerful combination of the native tribes, exasperated by the interference of the colonists to rescue from their depredations a shipwrecked vessel. Well did he perform his part. Pursuing towards the natives the most conciliatory course, while such a course was permitted, he at the same time, though unused to arms, prepared his scanty band, with the energy and good judgment of an experienced commander, for the struggle which was impending. Though aware of the dangerous nature of the climate to the white race, he shrank from no exposure where duty called. Before his united mildness and energy faction, which had begun to manifest itself among the colonists, was silenced. At length the decisive hour arrived. With his heart yet rent by recent bereavement, with his limbs enfeebled by sickness, with but thirty-five effective men he was called to meet an attack from eight hundred infuriated savages. The enemy were repelled. A few days after the attack was renewed, by about fifteen hundred assailants; but again they who, after repeated efforts to conciliate, fought in defence of their own lives and of the hopes of Africa, were successful.

Ashmun,—for he it was, whose name has become forever united with the cause which thus he rescued from total ruin,—Ashmun ceased not his labors in that cause with these, which though in the eye of the world his most brilliant exploits, were yet to his own philanthropic contemplation his most melancholy duties. He was the legislator of the Colony. With a generous confidence in the ability of the colored race for self-government, he planned those republican institutions which the Colony now enjoys, allowing to the people at large the choice of every magistrate with the single exception of the Colonial Agent or Governor, and entrusting future legislation to the representatives of the people. Under his wise administration the Colony prospered, till his failing health obliged him to seek again his native country. He died with the calm hope of a Christian, at New Haven, in the year 1828.

Our limits will not permit us to follow down the subsequent history of the Colony. At the present time it numbers about 5000 inhabitants, emigrants and their children, occupying nine villages, exclusive of those in the Maryland Colony at Cape Palmas. It has extended its influence along the coast so as well-nigh

to exclude the slave trade for a distance of 250 miles. From 1500 to 2000 of the colonists are persons who have been emancipated with a view to their colonization, and who consequently may be considered as owing their freedom to the efforts of the Colonization Society. About twenty white missionaries, with a larger number of colored persons, are engaged in preaching the glad tidings of salvation to the native tribes, and in instructing their children; and through their efforts about four hundred native converts are numbered, while a general eagerness prevails among the Africans to have their children received into the mission schools. Among the colonists good order and contentment prevail; while the natives with but few exceptions, since the early difficulties of the Colony, have learned to look on its citizens as their friends, and to regard them with something even of the veneration due to a superior race of beings.

We proceed to examine the bearings of this enterprise on the condition of the free colored people in this country, on the slave trade, and on Africa itself.

What is the condition of the free colored people in this country? It is one of deep and most unjust depression. It is in no unkind spirit towards them that the Colonization Society speaks upon this subject what every one knows to be the language of truth. It is not with any wish to wound their feelings that we point to the distinction which in every part of our country exists between the two races, and by which the course of honorable exertion is for the colored man confined within such narrow bounds. We would raise our voice in as indignant remonstrance as any of our fellow-citizens against the continuance of this oppression. But we cannot close our eyes and our understandings to the truth. We cannot contemplate such events as have lately occurred in one, usually among the most orderly, of the cities of our Union, without perceiving the bitterness and inveterate nature of that prejudice under which the colored race are suffering. Alas for our country that such things should be! But while we protest against that violence which would deprive the colored man of the protection of the laws, and while we declare our dissent from that bitter prejudice which would render him a slave in reality though a freeman in name, we cannot call those his enemies who would provide for

him a home where he can be truly free, lord of the soil on which he treads, with every respectable occupation open to his exertions, every reward of industry—competence, wealth, honor—fairly before him. Let those who desire, remain. We would have no compulsion, not even in the slightest word. Let them be protected in remaining, and let every effort be made to improve their condition in this, which is their native land as well as ours. But let us be permitted at least to aid the efforts of those who suffering under intolerable oppression look to us for relief.

Are there any such? We reply, by giving an extract from one of the many letters received by the Executive Committee of the Society from free people of color, soliciting means of removal to Africa. It was written last September by one of a company of eighteen persons, living in Illinois.

"We all wish to go to Liberia, and are not able to pay our passage. If the Society can send us, we are willing to refund the amount in labor or produce when we are able. We are ready to start from Shawneetown at any moment, and wish the time to come as soon as possible; for though we are free in name, we are not free in fact. We are in as bad, or worse condition than the slaves of which you speak, being compelled to leave the State, or give security, and those of the whites who would befriend us are debarred by the fear of public opinion. If only those who deserve such treatment, if any do, were the only ones to suffer, we should be content; but on the contrary, if one misbehaves, all the colored people in the neighborhood are the sufferers, and that frequently by unlawful means; dragged from our beds at the hour of midnight, *stripped naked*, in presence of our *children* and wives, by a set of men alike lost to mercy, decency, and Christianity, and flogged till they are satisfied, before we know for what; and when we are informed, it is probably the first time we heard of the offence. Such is our situation, and such the condition from which your Society can extricate us. We deem it worse than slavery. We say again we wish to go to Liberia, and if no way else is provided, we had as lief soon *indent* ourselves to the Society for *life* for our passage, so we can live among our own color."

The colonization of a portion of the free colored people of the United States on the shores of Africa must, it would seem, react favorably on the condition of those who remain. Already have the Colonists settled the question, in the minds of those who have observed their progress, concerning the capacity of their race.

They have shown themselves competent to meet the calls of every station in which circumstances have placed them. By the lamented death of the late Governor Buchanan the direction of the affairs of the Colony devolved, some time since, upon the Lieutenant Governor, Roberts, a man of color, and by him they have been administered to the entire satisfaction of the Society. The chief magistrate of the Maryland Colony is a member of the same hitherto despised race. Will not the free colored people in America, when they know the history of such men, and when they see among them from time to time such colonists as Devany and Harris, who have visited this country from Liberia, be excited to prove in generous emulation, that they too have capacities which no unfavorable circumstances can repress? Will not the white man look with more interest, with more respectful and friendly feeling, on those who have shown that they only need a favorable opportunity to develop powers of which hitherto many had denied them the possession?

We shall speak as briefly as possible of the influence of colonization on the suppression of the slave trade. It may not be generally known to our readers that the horrors of the slave trade, instead of having diminished of late years, have increased to the most appalling extent. According to the statements of Sir Thomas F. Buxton, which, however we may hope that they are exaggerated, are based upon the best official evidence within the control of the British Government, Africa loses by the slave trade the immense number of half a million of her children every year. Not that this number cross the Atlantic. It is estimated that one half perish in the wars that are waged in Africa for the sole purpose of supplying the victims for European and American cupidity, to say nothing of the number that pass into Mahommedan slavery. Of those subsequently embarked,—and crowded, naked and chained, by hundreds in the narrow space between the decks of the slave vessel,—one fourth are released from their miseries by death during the passage, and of what yet remain about a fifth part die in the process of acclimation. The consequence is, that for every 300 slaves added to the population of Brazil and other countries on this continent, 700 perish. The slave trade is indeed, at this moment, the great, the overwhelming evil of the

day. Now to arrest this evil, what course shall be pursued? England, with that magnificence of action which distinguishes her, whether in her plans of conquest or of philanthropy, and as we are willing to believe, actuated in this case by the noblest motives, pointed out a course which gave some promise of success. This course was the employment of her own powerful navy on the African coast. But to render even this efficient, one condition was necessary—the acknowledgment by other nations of her right to search their vessels, and if suspected of being engaged in the slave trade, to detain them for adjudication. This right our country has decidedly refused to acknowledge. What then can be done? We may engage to maintain a squadron on the African coast, but without the concession of a right of visitation and search our squadron can be of little use. The slave trader, when a British ship appears in sight, raises the American flag, and under this, which we have declared shall be inviolable, passes on boldly and unquestioned. If an American vessel appears, the British or Spanish ensign is at once substituted, and must of course be regarded on our part as equally inviolable. Nay, so rapid are the motions of these enemies of the human race, so complete the understanding they have established with their coadjutors on the coast of Africa, that it may be questioned whether much could be done by combined fleets, even had the right of search been conceded. And even were the effort for a time effectual, is it conceivable that a blockade of the whole Western and Southern coast of Africa could be continued for years and for ages? If not, no sooner will that blockade be interrupted, than the immense profits to be derived from the slave trade will cause it to be resumed; and the increased precautions against detection will occasion increased sufferings to its victims. As it is, the only effectual mode of extinguishing this dreadful evil appears to be by establishments upon the coast itself. By colonization the philanthropic powers of the world will be enabled to watch the proceedings of the slave trader, and to break up his intercourse with the natives. A regular and lawful trade can thus, and thus alone, be established; and when this is effected, the slave trade will of course cease. Why do the natives of Africa sell to the white man their own fellow-beings, the members of the same race with themselves? Because

they want the productions of the white man's industry and skill; and thus alone have they as yet been accustomed to obtain them. But Africa is rich in articles which might become the means of a lucrative commerce. Develop these resources, teach the natives, through the medium of Colonies on their coast, the value of their own palm oil, their coffee, their various woods for dyeing and ornamental uses, establish by this means a lawful commerce with them; then will the slave trade disappear. And then perchance, when every vessel that visits the coast of Africa for purposes of commerce carries out at a low price numbers of free emigrants or emancipated slaves, it may appear that the most ardent friends of the colonization cause have not far overrated its ultimate efficiency to subserve the cause of humanity.

It remains for us to state in a few words the influence which colonization may exert more directly for the good of that unhappy continent which has so long been the prey of debasing superstition, of mutual warfare among her own children, and of the rapacity of strangers. What region of the earth presents a more promising field than Africa for missionary labors? Among the tribes of the Southern and Western coast there is no powerful system of idolatry, with its array of priestly influence, to oppose the progress of the truth. The superstitions of the natives are of such an unconnected character that they possess but little hold on the minds of their votaries, and in their very coarseness and brutality are open to exposure by the most obvious arguments from the simplest men. And what missionaries ever entered on their field of labor under advantages such as those which aid the progress of the heralds of the Cross in Africa? The natives regard even the humblest of the Colonists with veneration; paying to them that respect which is the natural tribute of ignorance to superior knowledge. Nor can they be insensible to the claim which the noble charity of this undertaking gives to its messengers for their attention. Contrast for a moment the circumstances of a missionary addressing a portion of the Indians on our own continent, with those under which he might appeal to the natives of Africa. To the former he comes as the messenger of a race before whose path the red men have died away, and who stand, through success obtained too often by force or fraud, the lords of the red man's soil. Well may the

Indian reply, and bid the race who would instruct him first learn to practise justice themselves, and show that they value the principles of their own religion. But to the African the missionary comes as the messenger of those who are striving to bless his race. He points to the colony established in the midst of those whom he addresses, as a pledge of the white man's love of justice, as a practical illustration of the principles of the religion he inculcates. 'These men,' he exclaims, 'or their ancestors were once in slavery. We acknowledge indeed our sin in receiving them as slaves from you, and thus encouraging that evil among yourselves which we now seek to suppress. But we repent. Of those whom you see among you many exhibit, in the liberty they enjoy, the proofs of our repentance. We have aided their wish to return among you. We come, not to conquer you, or deprive you of your land; we come to instruct and to bless you. The space we ask for our settlements on your wide continent you can well spare us; we pay for it a just price, and our first step in occupying it is to exclude ourselves forever from any personal advantage from it. It is for you, and for your brethren whom we send among you, that we are laboring. Come freely and mix with them; learn of them that white men can practise the religion which they teach, the religion of justice, of mercy and of love.' Can it be that an appeal thus urged will not be felt by the rude Africans, who thus far have been used to all the selfishness of Heathenism? What are the results already? Hundreds of the natives have embraced the Christian faith; hundreds more of their children are instructed in Christian schools. Civilization and Christianity walk hand in hand, and aid each other's progress. Rarely has any missionary effort been more successful as regards the past, or more inspiring in view of the prospect which it opens for the future.

We will not extend this paper, except to beg our readers, if the considerations we have urged appear to them to possess weight, not to exclude the subject from their minds as one in which they have no immediate interest. Have Liberal Congregationalists, as a body, done their part in regard to this cause, or to the great cause of missionary efforts in general? We ask not that our opinions be adopted, but only that our readers examine and calmly weigh the subject we have brought before them. S. G. B.

THE "COMING OF CHRIST IN HIS KINGDOM."

THE language of the New Testament relating to the coming of Christ in his kingdom has been a fertile source of doubt and perplexity to Christians of every age. In the xxivth chapter of Matthew, for example, we find these words: "Immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of Man in heaven, and then shall the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. Verily, I say unto you, this generation shall not pass till all these things be fulfilled."

The primitive Christians, misinterpreting this highly metaphorical language—language peculiar to the style of Oriental prophecy, were led to expect in their own day a visible and personal appearance of their Lord. He was to come, they thought, as a triumphant monarch, to reward, to punish, to avenge. He was to come riding on the clouds of heaven and gloriously attended by seraphs and cherubs, and throngs of holy angels. He was to erect his visible throne in Jerusalem, and before that awful tribunal the archangel's trump was to summon both the living and the dead. Then would be the day of doom; the good were to be rewarded, the wicked destroyed. Finally the saints were to dwell with their Lord upon the earth, in the enjoyment of all possible felicity, for a thousand years.

Such was the doctrine of the Millennium. Irenœus and Justin Martyr describe in glowing but extravagant terms the blessedness of the millennial state, and without doubt the early believers found in this doctrine much to console and support them in the trials of persecution and the horrors of martyrdom. The fancied enjoyments of the millennium, as represented by some, were extremely sensual and earthly. The more spiritually minded Christians must have rejected the doctrine, but we find no successful opposition made to it till the time of Origen. In the third century the doctrine was expelled from the Eastern Church. The Western retained it much longer. "At least the first generation of Chris-

tians," says Milman, "passed away before the majority had attained more sober expectations; and at every period of more than ordinary religious excitement a millennial, or at least a reign partaking of a temporal character has been announced as on the eve of its commencement." It prevailed during the middle ages. At the time of the Crusades many sold their estates and hastened to Palestine, that they might be present at the coming of their Lord. In the time of Martin Luther the same expectation was generally entertained, but that strong-minded Reformer was not himself deluded. The monk of Wettenberg had not so learned Christ.

Notwithstanding that our Saviour has said, "It is not for you to know the times and the seasons which the Father hath put in his own power," visionaries have arisen who have attempted to determine the *date* of the Lord's appearing; and the results of some prophetic calculations which have been arrived at in our own day place it in the year 1843.

The first obvious remark to be made on all such expectations is, that we can find no support for them in the language of Christ. The Master expressly told his followers, that all the events whose coming he foresaw and foretold were to take place before that generation, contemporaneous with him and to which he spoke, had passed away. "Verily I say unto you," are his words, "this generation shall not pass till all these things be fulfilled." The prediction, then, *has been fulfilled* in the sense in which Christ himself intended it to be understood. Does not therefore the fact, that Jesus did not personally appear in the clouds of heaven and attended by angels, establish the point, (even if there were no other reasons to show it,) that this and similar language is not to be taken in its strictly literal sense? Does not the fact, that our Lord did not erect a visible throne, serve to convince us that in the interpretation of passages which appear to imply his intention to do so we should remember, "The letter killeth, but the spirit giveth life?"

Some have asserted that the phrase, "this generation," may mean *the successive races of Christians*, and therefore our Saviour meant, that he should personally come in his kingdom before the race of Christians should become extinct. Such an interpretation betrays an unwarrantable disregard of the common use of Scripture language, even if it does not show the interpreter's forgetful-

ness of another declaration of Jesus. Had the ingenious critic turned to the xvith chapter of this same Gospel, he would have found a passage that would have set his ingenuity at a stand. He would have found, recorded in the 28th verse, these words, "Verily I say unto you there be some standing here which shall not taste of death till they see the Son of Man coming in his kingdom. He would undertake a hard task, who should attempt to convince an intelligent man that the phrase "some standing here" was equivalent to "the successive races of Christians."

The conclusion then seems to be unavoidable, that when our Lord spoke of coming in his kingdom he did not refer to any outward and visible appearance—that it was not an outward and visible throne he was coming to establish.

That we may rightly understand what was our Saviour's meaning, it is necessary that we should first attain to some worthy conception of the nature and design of Christ's kingdom.

By the phrases "kingdom of God," "of heaven," and "of Christ," the Jews were wont to designate the dispensation of their expected Messiah. Jesus adopted the popular phraseology, because of the pregnant meaning which in the minds of his countrymen hallowed associations had given it. But he has left evidence enough to show that the phrase was used by him only in a figurative sense. The kingdom our Lord came to establish was a spiritual, and not a temporal kingdom. He tells us, that his kingdom is not of this world—that it comes without observation—that it is not *without* us, but *within* us. The Son of Man never represented himself as a temporal sovereign. He came "not to be ministered unto, but to minister." He was "the good shepherd, who gave his life for the sheep." He came that he "might bear witness to the truth." They who follow and love the truth are his subjects. Those who obey his commands he does not call servants, but friends; and they who would enter his kingdom must become as little children. It is evident, then, that the *heart* was the throne Jesus came to occupy, and that "righteousness and peace and joy in the holy Spirit" were the distinctions he conferred upon his faithful subjects.

Such being, according to the Scriptural representation, the nature of Christ's kingdom, we can understand by his "coming" to reign in it, nothing else than the establishment of Christian truth in the

world. Indeed Christ may be said to have commenced coming *in* his kingdom, when his character is understood and the beauty of it is felt by a single responsible being. Christ has ascended his throne, when the justness of his claims as the commissioned Son of God has been allowed by one truth-loving mind.

It may be objected to this view, that Jesus appears to have regarded the destruction of Jerusalem as in some way connected with the establishment of his kingdom. And some one may ask, 'what has the Jewish war to do with the spiritual kingdom of Christ?' Our limits will permit but a brief reply.

The Jewish war, the destruction of the Temple, and the abolition of the Jewish Peculiarity, were events which could not but influence—nay, were even necessary to the progress of Christianity.

The Jewish people claimed to be the chosen of God. They were separated by him from other nations to be the recipients of peculiar favors. To them the Messiah had been promised, and from among them he was to come forth. Jesus had recognized the justice of their claim to be the first hearers of his heavenly message. To the Jews he preached, among Jews he lived, nor was it till Jews had proved themselves incapable of discerning the evidence of his mission, that he turned to the Gentiles. By rejecting Christ the Jews themselves dissolved the connexion that existed between them and God. By their refusal to obey the Son they renounced their allegiance to the Father who sent him. The proof therefore of the Divine commission of Jesus was manifested to the world, when by the punishment of his disobedient and rebellious people God vindicated his messenger. The evidence of Christianity was completed, when it was shown that those who rejected its former claims had in consequence of this rejection incurred the displeasure of Heaven.

Again, the faith of partial believers must have been increased, when they recognized in the ruin of the holy city the fulfilment of the prophecy of Jesus. Nor could the stern rejecters of Christ have failed to recognize in the horrors of the siege the hand of an avenging Providence.

With some of the Jews the hope of a *future* Messiah must have died away, when the nation became extinct; and in proportion as this hope lessened, so increased the willingness to admit, or at

least to fairly examine, the claims of him who had already appeared.

Nor was this all. The destruction of the temple aided the progress of Christian truth. The temple was hallowed in the Jewish mind by the reverence of ages. That "chosen dwelling" of God was, so to speak, the very *nucleus* of Judaism. When it fell, all those associations which narrowed the mind and incapacitated it for attaining to the Christian idea of spiritual worship were, in part, removed. The Jew could then better perceive that the Most High might be worshipped acceptably in other places than on Mount Gerizim or on Mount Moriah.

Yet the Jew was not the only one whose prejudices the overthrow of Judaism was likely to remove. As long as the Jewish nation lasted, the Gentiles would probably leave the claims of Christ for the Jews to determine. Christianity to them appeared to be nothing more than a new development of Judaism, with which they had little concern. But after the destruction of the city Christianity assumed the independence belonging to it; it was no longer a question of Jewish superstition; it no longer appealed to men as Jews, but as men—it addressed itself not to the children of Abraham, but to the children of God.

Such I take to be the connexion between the overthrow of Jerusalem and the coming of our Lord.

The kingdom of Christ is a spiritual kingdom. The millennium to be looked for is to be ushered in, not by the promiscuous ruin of a whole generation of the wicked, for "the Son of Man came not to destroy men's lives, but to save them." It is to be ushered in, not by the conflagration of the physical universe and the personal appearing of the Lord on the stormy clouds; but by the gentle spread of the Gospel of peace through the nations, even as the light of morning comes upon hill and valley—silently, irresistably, gloriously, till holiness makes the wide earth beautiful. The understanding is to be convinced, the heart is to be won to the love of the truth, and the life is to be conformed to its holy requisitions. When "at the name of Jesus every knee shall bow, and every tongue confess him to be Lord, to the glory of God the Father," then will he reign, whose right it is to reign—then will Christ have come in his kingdom. Even so, come, Lord Jesus, come quickly.

THE NAME AND CHARACTER OF CHRISTIAN.

WHAT is a Christian? The question divides itself, and the answer must also divide itself, into one of name and one of character, or Faith and Life. The disregard of this obvious and necessary distinction creates the chief difficulties in connexion with the subject. Men ask whether this or that man can be called a Christian—and the reply is often one of amazement, as if the inquiry were an offence. 'A Christian! Is he not a good man? is he not devout and upright?' Again, men are surprised and perplexed to hear certain individuals or classes of thinkers called Christians, supposing the word to denote their particular faith, when perhaps it is applied to them only in reference to character or life. These are loose ways of using the term, yet they are admissible if accompanied with explanation and well understood. At all events, they are not worth quarrelling about; while at the same time the subject is of the first importance, and we should do what we can to get and give right views of it, for the sake of charity as well as truth.

Now if there be a short yet sufficient answer to the question, 'what is a Christian?'—an answer that will have respect to the distinction just referred to and include both points of faith and life, I think it must be this:—*a Christian is a disciple of Jesus Christ.* In the term 'disciple' we include a learner and a follower, one who acknowledges him whose name he takes to be his Teacher and his Guide, whom he is bound and resolved to obey. It is plain, as the first and lowest view, that he who takes the *Christian* name must refer himself in some way to CHRIST; else the name is without meaning. But how refer himself to Christ? Clearly to his teaching and his life; not to his birth, not to his nature. To be a Christian, does not require that a man believe this or that in regard to the time or manner of Christ's birth, his exact relation to God or distinction from man. These are matters of serious import, but they do not affect the right of being called or esteemed a Christian. If any proof were needed of this, it were enough to look at the world, and see the endless variety of opinion and shades of difference on these points, not only among differing sects, but

with individuals of the same sect, to whom the name of Christian has not been and never will be denied. For examples, since actual names are with many the best verifications, take leading men in the various branches of the Christian Church, though they may be no higher or better than many others less known. Take the Catholic whose name stands for his church, Fenelon; the Protestant who vehemently assailed that church, Luther; the Puritan, Robinson; the moderate Trinitarian, Doddridge, or Chalmers of another grade, or Edwards of yet another; the Quakers, Fox and Penn; the Methodists, Wesley and Whitfield, brothers, but not in doctrine; the Baptists, Robert Hall, Dr. Stillman, and President Manning, of the same church, but not entirely the same faith; Jeremy Taylor, of the English Episcopal church, and Bishop Griswold, of the American; Lardner and Emlyn, of the Unitarian dissenters, or Buckminster and Freeman, of our own communion. Who would venture, who would wish, to withhold from either of these the name of Christian? Yet who would engage to write out their differences of opinion and preaching in regard even to the Master, whose common name they bear? So of many members of any one communion, who could be named, if necessary, departed and living, distant and in our own country, holding views of the relation of Christ to the Father and other disputed doctrines, as widely different from each other, as are our views from those of other churches, or any one church from any other. Yet to these differing brethren all would cheerfully accord the Christian name.

Such admissions and facts ought to teach us something. They bring the question home to us, why do we give a common name to those who hold such separate views of him whose name it is? And the answer is also brought home to us,—we give a common name, because of a common Faith and a consistent Character. At these two points we will look more carefully.

1. *Faith.* The only ground which sustains a common faith among all Christians, yet a high and sufficient ground for the name itself, is that which has just been intimated—an acknowledgment of the relation of *disciple* to Christ. To be a disciple, is to be a learner and a follower. The known meaning of the word, and its just sense, is that of 'learner,' indicating that Christ is taken as a

Teacher, whom we believe and would obey. We believe in him; believe that he lived as is recorded in the Gospels, believe that he knew and taught the truth, that he attested it by his life and death, and that we are bound to receive and follow it. This faith is common to Christians of every name. Its signification is common in the writings of the New Testament, and the use of the Apostles. It is this that is meant, when we are there required, in general terms, to "believe in Christ." It is this, and no more, that was required of the early disciples for admission to baptism, to the church, and to the company of followers. It gives of itself and of right a title to the name of Christian. It is all that does give it to thousands of different denomination and grade, who have borne it. It is all that the Apostles demanded, it is all that any have a right to demand, in point of faith. Let any man declare, with the appearance of sincerity, that he receives Christ as a commissioned, an authorized, and a true Teacher, whom he is bound to believe and resolved to follow, whom he does believe and strive to follow,—most cordially, most humbly, will we take him by the hand as a Christian brother, and welcome him to Christian fellowship, whatever his name, his religious or philosophical peculiarities. So far as faith or profession goes, so far as recognition and communion are concerned, he is entitled to the name and privileges of a Christian, if his lips declare that he looks to Christ as his pattern, and his life do not contradict it.

Short of this we are unable to stop. If any one believe or resolve less than this, if he do not receive Christ as in any extraordinary sense a teacher and guide, we see not why he should take, or why we should give, the name of Christian. The name denotes something, merely as a name. To say that it denotes only a good man, or a sincere inquirer, or an honest professor of any thing, is using language very loosely, besides the offence to Christianity. It is saying that a disciple of Moses, or a disciple of Mahomet, may mean a disciple of Christ. It is saying that the good and true Mussulman is a good and true Christian; and so of the sincere Platonist, so indeed of the lowest deist. But what is a deist? He is one who believes in God, but rejects all special revelation, such as Christ professes to have brought. He either does not receive Christ at all, regarding him as a fiction, or he turns

from him as an impostor, or he takes him at best as a good man, who uttered some truths, like Socrates, and made some discoveries, like Copernicus and Newton. To call such a believer a Christian, is as wild as to call me a Mahometan, because, while I reject his authority and pretensions, I believe that Mahomet said some true and good things. This man is not a Christian. But it does not follow, and we do not say, that the man has no Christian temper or character. He may have both. He may be a better man than you or I. There is no question that there have been Jews, Mahometans, and Platonists, more consistent, more true in heart, more faithful to their light and acceptable to God, than many in Christian lands and some in Christian profession and fellowship. But they are Jews, Mahometans, and Platonists still. And to call them Christians, is as unmeaning as to call Luther a Protestant while he was a monk, or to make Socrates divine because he lived and died well.

But after all, many may say, what is a name? I answer, it is every thing, where a name is the very matter in question. It is of a name that we speak; and if it were nothing in itself, it would be nothing to give or withhold it. The feeling it awakens, the interest expressed even by unbelievers when the name of Christian is granted or refused, shows that it has a value, and that that which it represents is desired. It is little to be called a Lutheran, or to be denied this or any other human name. But to be called a Christian, or no Christian, is serious. The name stands for a faith, and the faith is of the utmost importance. Different degrees of faith are important. There are various classes of believers and of followers. As Christ is viewed in one or another aspect, Christianity is much or very little, has authority or has none, is special or general, natural or supernatural. And these are not immaterial differences. He who believes in Christ as a good man merely, stands in a different relation to him, and must have a different feeling, from one who believes in him as an inspired teacher and expressly commissioned messenger. They who think he uttered many truths, but was still fallible, cannot feel towards him or listen to his instructions, as they who believe him unerring, and bow to his instructions as to the voice of God. It is sometimes said, that this difference is no greater than that which exists between different denominations

of Christians; that the Unitarian, for example, views Christ so differently from the Trinitarian, as to be denied the name of Christian by the latter, and yet we have always complained of this as bigotry and exclusion. Shall we not be guilty of the same, it is asked, if we exclude those who withhold from Christ all peculiar faith in his inspiration or authority? Is not the difference one of degree merely? By no means. The *doctrinal* difference does not affect the question of authority or commission in the least. The Unitarian believes as firmly and as fully in the Divine commission and indisputable authority of Christ, as the Trinitarian. One believes Christ to be God, the other believes him to be the Son of God; but so peculiarly his Son, so filled with his spirit, clothed with his authority, and attested by signs and wonders which God did by him, that he is the very power of God and wisdom of God, and all he says comes to us as the voice of God, claiming an equal faith and obedience with that which is yielded by the believer in his supreme divinity. Very different the faith and feeling of him, who accords to Christ nothing peculiar in mission, illumination, or authority. To him he is no more than Plato discoursing on the Immortality of the Soul, or Cicero writing upon the Nature of the Gods. He may admire more the wisdom of Jesus, but he can rely no more on his truth or word; and it may be difficult to assign any better reason for calling him after Christ, than after Cicero or Plato.

The faith then that unites all Christians, without which men, however wise or excellent, are not *Christians*, is faith in Christ as the Son of God, "whom the Father hath sanctified and sent into the world." It is faith in him as the "brightness of the Father's glory, and the express image of his person;" the "author and finisher of our faith;" "the power of God, and the wisdom of God." And this in no vague sense, such as would apply to any man and all men who are true, but in a sense peculiar and superior to all other; one that gives to Christ a strictly divine mission, supernatural power, and unerring truth. So much as this, in clear and settled faith, we deem essential to the name of Christian. To the character of a Christian much more is essential. It is not of character that we have spoken. But we would now speak of it, and give, as briefly as the subject allows, our views of that which

constitutes the Christian character, as a material part of an attempted answer to the question—Who is a Christian?

II. *Character.* No one can conceive of a Christian, apart from a certain character. The very word 'Christian' carries with it the idea of character so naturally, so necessarily, that we are not to wonder or censure, if there are some who think of nothing else when they hear or use the word. Pity that the word ever stood for a creed, a naked doctrine, or the observance of a form! Yet to what a frightful extent has this notion prevailed. The question we have proposed is usually asked and answered in reference to opinions alone. If they are of the right stamp or sound, if a man has gone through a marked course, and endured an outward test, 'Christian' is written as upon his forehead; while whole classes and denominations are denied the name, without the slightest inquiry into their character or reference to the life.

And this being so, we may be told at once that we must not establish *any* rule of faith, if we would be consistent. For if you set up a standard of opinion, even that which you have just required, it will operate exclusively and unjustly. Are we then to have no regard to faith and opinion, in view of Christianity? May a man believe any thing or believe nothing, and still demand to be enrolled and embraced as a Christian? If not, if we allow any requisition of faith, we must allow as much as this here implied, which in fact has always been complained of for its looseness, not its strictness or exclusion. It determines nothing as to *motive*, nor does it wish to raise the question of merit, or chance of salvation. It only says, but this it says earnestly and would make essential, that faith in CHRIST lies at the foundation of the Christian religion, and is involved in the very words. And then it adds the requisition and the test of the character also.

But what character? There is the question again, and the great question. Lay what stress you please on the decision of character, we have yet to ask, what character it is; and we know of but one true and full answer. *It is the character of* CHRIST. The Christian character is such a character as Christ bore. The Christian life must be such a life, at least in principle and aim, as Christ led. "Ye are my disciples, if ye do whatsoever I command you." If then we can determine what Christ has com-

manded, not by authority and precept alone, but by his character and life, we can see and have a right to say, what it is that constitutes a Christian. And as generalities are of little avail, let us attempt some specifications; though all specifications of this kind, and within a single view, must necessarily be general. We do not attempt to describe a complete Christian in faith and life, but simply to refer to points and principles which seem to us essential, and all that are essential.

1. Christ has himself told us, what is the first and great commandment. It is to "love the Lord our God, with all the heart, and with all the soul, and with all the mind." Here is a commandment. It is essential. There is no such thing as a Christian without it, or without a sincere regard to it. It requires nothing of which we are incapable in kind or degree, nothing inconsistent with the love of other beings or fidelity to present duties, nothing sudden or at once perfect. The *love of God* may not be perfected in this life. But it must begin here, and must be pure and strong. It must be a genuine sentiment of trust, gratitude, submission, devotion, to God our Father. It must be true. In whatever measure it exist, the sentiment must be real, the affection true. Its sincerity, its heartiness, is more important than its degree. Let it be free from hypocrisy, from selfishness and wilfulness, let it be the confiding, simple, warm love of a docile, grateful, obedient child, or let there be an earnest desire and effort to cherish this affection and perpetually increase it,—there is the love of God, and there is the first principle and proof of the Christian character.

2. The second is like unto it; "Thou shalt love thy neighbor as thyself." The true *love of man*, man as man, man as a neighbor wherever he dwell, man the sufferer and the sinner, capable and called to become the saint,—this is a requisite of the Christian character not to be disputed, never to be dispensed with or undervalued. It is one which the Master himself makes very distinct, and as it were a chief test. "By this shall all men know that ye are my disciples, if ye have love one to another." He calls it also a "new commandment," and implies that in the interpretation here given it, the measure required, and the importance attached to it, it is an original element of faith and life, a peculiarity of his religion. "A new commandment I give unto you, that ye love

one another; as I have loved you"—there is the newness and greatness of the precept—"as I have loved you, that ye also love one another." And the loved disciple gives it peculiar emphasis, when he writes: "By this do we know that we have passed from death unto life, because we love the brethren." Here therefore is another indisputable and unequivocal requisite, a clear condition and test of the Christian character. Men may differ and dispute about the exact meaning or extent of the precept, but they know in their hearts what it means, and they know whether they have it or strive to do what it demands. They know that they have it not, if they are selfish, narrow, uncharitable, unforgiving, caring only for themselves, doing nothing for others, or nothing that requires the least sacrifice of personal comfort, nothing that asks or obtains any relinquishment of worldly pleasure or any true self-denial.

3. Self-denial. This may be marked as another requisite, an essential element of the Christian character. The Lord of Christians sets this forth likewise as a condition of discipleship. "If any man will come after me, let him deny himself, and take up his cross, and follow me." *Self-denial*; not self-worship, not self-will. It is to be the subjection of the will, the crucifying of the affections and lusts, wherever they oppose purity, or interfere with duty, or obstruct improvement, or impair generosity and prevent a self-devoting charity. It must be a large and steadfast principle, alike opposed to selfishness and servility, consecrating the inward and the outward man to humility and love. This principle must live in the heart and show its power in the life, or the Christian is not born. A selfish Christian, a proud Christian, an impure, or self-indulgent, a worldly-minded, or mean Christian, is a contradiction in terms. He is no Christian. "Whosoever doth not bear his cross, and come after me, cannot be my disciple."

4. A high and fixed *moral purpose* is an essential characteristic of the Christian. Many live without a purpose, except the lowest and the most limited. Many have changing purposes, with nothing settled or definite. The Christian must have a purpose, which deserves the name of purpose, and possesses the character of Christian. It must be based on Christianity. It must be fixed, immovable. It must be moral—moral in the high Gospel sense. It must not be merged in other purpose, of gain, or pleasure, or

policy. It must be distinct, a conscious unequivocal purpose of being in all things like Christ; not the attainment necessarily or instantly, but the *purpose* of being wholly a follower of Christ, governed wholly by his principles and precepts, looking to him as the great exemplar in spirit and life, and growing into his likeness. This purpose every one may have, and may have at once and always. It is this that defines the great change to which Christ calls us all—the new heart and life. It is, that a man who has had no serious or settled moral purpose now forms one. He has had scarcely a thought or desire beyond his appetite and business, he has owned no law above that of the state or expediency, he has verily worshipped only the gods of this world; now he desires and resolves to worship the one living and true God, to take from Him his law, and find in Christ his life. This is his purpose, formed this month or year, formed to-day, deliberately, earnestly; and if not with feelings wholly separate from all previous good feeling, yet with a higher degree, greater distinctness and energy, a new sense of accountableness, fervent prayer, and henceforth a moral aim and advancing spiritual life. Here is a change; a change of heart, purpose, and pursuit. It is a necessary change. There must be conversion from darkness to light in the soul, from all bondage to perfect freedom. There must be a practical, spiritual regeneration. It is essential. "Except a man be born again, he cannot see the kingdom of God."

5. Thus again, involved in the last, but deserving a separate statement, the Christian will have a standard—and he will find it in Christianity. He will not find it in the world, in the common state of morals, in the character of his neighbor, in his own church, creed, forms or professions. He will find it in Christ and Christianity. It is the *standard of moral perfection.* And whether it can be reached at once or not, in this life or only by eternal progress, he does not wait to know, he does not make the doubt an excuse, or fail to set before himself the standard, and resolve by the grace of God to press towards it. This is to be perfect, so far as is given to man's imperfection. It is to own a perfect law, to set a perfect mark, to have faith in the call and capacity of perfection, and determine to live in view of it. And for this end the Christian will use, humbly and gratefully, all the proffered means, all

given or known instruments, of thus living and growing in goodness. Every one can, every one must, so resolve and so begin; begin with the earnest and persevering use of means, without which nothing is promised; begin with the forming, expressing, fortifying, and acting upon, the high purpose of moral progress, spiritual growth, with an eye of faith ever fixed upon the perfect Pattern, and a life of corresponding aspiration and effort. "Be ye therefore perfect, even as your Father which is in heaven is perfect."

6. There is another characteristic of the Christian, in which all that have been named and all that can be named, may be said to meet. It is *obedience*. Its meaning or its value cannot be made more apparent by many words. It has the precept of the Saviour, and his promise also. "Ye are my friends, if ye *do* whatsoever I command you." "This do, and thou shalt live." Do it. Believe, but stop not there. Pray, but not in words alone, nor in the temple, or the closet only. Profess, but with the purpose of better obedience. Let your belief, prayer, profession, become your life. Make your principles your conduct. Show thy faith by thy works. And forget not, that to help you do this is the very object of institutions, ordinances, forms, fellowship, the sabbath, and the sanctuary. These let none slight, who desire to become truly and wholly Christian. But let none be satisfied with these, except as they form in them the temper and the life of obedience. "Not every one that saith unto me Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

Such is our view of the character of a Christian. Or rather, such are the leading traits and essential elements of the Christian, so far as these limits will permit us to present or suggest them. Piety, charity, self-denial, a high moral purpose, a perfect standard, the spirit and the act of obedience—wherever these are found, flowing from faith in Christ, looking to him for their law and life, there is a Christian. In the absence of all these, or great and wilful imperfection in any one, whatever the name, profession or communion of the individual, we see no consistency in calling him a Christian, and no meaning in the word unless it be as a customary empty title. E. B. E.

BURNAP'S LECTURES

ON THE HISTORY OF CHRISTIANITY.*

THIS work so well deserves attention, that we shall devote several pages to an account of its contents.

The first eight Lectures treat of the Providential preparation of the world for the advent of the Redeemer, and the circumstances in the condition of the human race which made that period a conjuncture most opportune for the introduction of a spiritual and universal religion. The student of history is filled with awe at beholding how through the progress of centuries, almost as if it were under the visible control of Providence, all the changes of states and empires converge on this point and prepare the way for the reception and diffusion of true religion amongst mankind. To this ignorance and civilization, superstition and philosophy, war and peace, the rise and the decay of nations were made subservient. Men were left free, but the results of their free-will were over-ruled to promote the great ends of God.

The foundation of all true religion is the knowledge of God. The unity and universal sovereignty of God were revealed to the fathers of the Hebrew race. To introduce and establish this truth in the world was the whole object of the Jewish dispensation. To preserve it a nation was separated from mankind, to guard it was the object of the Mosaic ritual. And this great principle was stamped in the Jewish heart by their national prosperity and calamities, meted out according to their fidelity to their trust; by institutions which divided them from the Heathen world; by the interposition of God through his prophets; by their temple, their forms of worship, and even their literature. This truth was communicated to the world, not in a book merely which might perish, but by being written on the mind of a nation. This nation was established in the centre of the world, where the great thoroughfares of Asia, Africa and Europe meet, and thus by its very geographical position the relations of the Jews to other nations were

* LECTURES ON THE HISTORY OF CHRISTIANITY. By George W. Burnap, Pastor of the First Independent Church of Baltimore. Baltimore. 1842. pp. 370, 12mo.

so ordained as to promote the general knowledge of the true God, and prepare the way, through Christ, of a spiritual and universal religion.

And we see this Providential preparation for the diffusion of Christianity, not less in the changes of Heathen states, than among the Jews. As the world then was, for the spread of a universal religion there seemed something like a necessity for a universal language. Such a language was provided. Christianity was preceded by the wonderful development of Grecian mind. The colonies of the Greeks were established along the whole coast of the Mediterranean on the west, and in successive wars with the Persians they had penetrated by their conquests to the farthest East. Wherever Grecian arms gained the ascendancy, Grecian art and philosophy and Grecian schools were established and the Grecian tongue became the language of general intercourse. In almost every city from the Straits of Gibraltar to the Euphrates it was familiarly known. The Jews during the seventy years' captivity had lost their native tongue and adopted the Chaldee. The ancient Hebrew, in which their Scriptures were written, became to them a dead language. In the meanwhile the Jews were scattered through the operation of various causes over the world. The conquests of Alexander introduced the Greek language into the Holy Land. It was spoken so generally in all parts of the world, that two hundred and fifty years before Christ the Hebrew Scriptures were translated into Greek in Alexandria. That the Greek had become the current language of Judea in the time of Christ is evident from the fact, that all the books of the Apocrypha are written in that tongue; and that nearly all the quotations of Christ and his Apostles from the Old Testament are made, not from the original Hebrew, but from the Greek Translation. In accordance with these facts, the inscription on the cross of Christ was in Hebrew, Greek and Latin. Through a series of wonderful changes in the condition of the world it came to pass, that the revelations of Jesus were recorded, if not made, in Greek. Thus, at the time when Providence revealed a universal religion, a universal language of corresponding excellence and perfection was prepared to waft, as if on all the winds, the seeds of divine truth over all lands.

Nor this alone. The world had formerly been divided into a thousand separate States, each state the enemy of all others; stranger and enemy had been equivalent words; the traveller had journeyed at the hazard of his life from land to land: but before the coming of Christ the legions of Rome had subdued almost the whole known world. Her iron sway compelled peace among the nations; her military roads bound together all parts of the Empire. Such were the facilities of intercourse between the most distant regions, that her columns and cohorts in changing their posts passed from Gaul to the Euphrates, while the merchant traversed her whole dominions as safely as in our own day. The sovereignty of Rome united and gave peace to the world, made it one nation, and thus prepared the way for the easy and rapid diffusion of new truth.

The growth of philosophy had, in the mean time, opened the eyes of the more cultivated classes to the folly, the falsehood and the abominations of Paganism. The skepticism of the philosophers was descending among the mass; while among those who believed, the pure-minded revolted from the gross absurdities and impurities of Heathen worship. As was proved by the event, the more ignorant multitude, though it knew not what it wanted, sighed for a purer faith, while the more enlightened had come to that state in which it must have a better religion or none at all. At this juncture, and with this wonderful preparation as of all nations, the Almighty saw fit to interpose and establish a religion in the world, which would satisfy the religious wants of man and fill all his best conceptions in all stages of his advancement to the end of time.

When the path of its progress had been smoothed by civilization, by philosophy, by conquest, by a universal language, by universal peace, and the universal intercourse of the tribes of men, then that religion whose first truth had been proclaimed by Moses was fully revealed. Its dawn was heralded by John the Baptist in the wilderness of Judea; and then, when the fulness of time had come, God sent forth his Son.

The first part of the volume before us is devoted to an account of this Providential preparation of the world for the revelation and diffusion of Christianity. This is followed by an excellent Lecture

on the expectations which the Jews entertained and the language which they used respecting the Messiah, and on the preaching of John and the nature of his baptism. The Author then commences a review of Christianity as it appears in the New Testament.

He first comments on our Saviour's discourses, for the purpose of showing the wisdom, the miraculous knowledge of Jesus, the full understanding that he had of the whole system from the beginning, and especially the manner in which he taught the truths of Christianity through the Messianic phraseology of that time. The last topic is one of particular interest, for a right understanding of it will help to clear up nearly all of the chief difficulties which are found in the Gospels. Christ was sent to reveal the will of God to man, and as the evidence of his Divine mission was endowed with miraculous powers. But the system of divine truth which he was to teach, though perfect in itself, existed as yet nowhere but in his own mind. How was it to be introduced into the world? The human mind was not a blank on which might be written the institutions and principles of the new faith. The Jewish religion was already in being, as the stock on which to engraft his own. He himself was expected, but in another character from what he could assume. The whole phraseology was in use, which designated what he was to accomplish. Almost as a matter of necessity, he must adopt the phraseology of the times, only giving it such a sense as would correspond with his real character and office. Thus the Jews were accustomed to call the Messiah the "Son of Man," and the "Son of God." He assumed these appellations, and by assuming them claimed all that belonged to the Messiah. The Messiah was expected as a king, and the new dispensation as a kingdom. And this phraseology, giving it a spiritual meaning, our Saviour adopted, as the best mode of making intelligible to the Jews his character and claims. That is to say, he did what must always be done, when ideas are conveyed through human language. By thus referring to the expectations and phraseology of the Jews, much that is dark in the Gospels would become entirely free from difficulty.

But this new religion was not only to be preached by Jesus to that generation, it was also to be perpetuated to all time and diffused through the world. Hence the necessity for the appointment

of the Apostles. And here arises the question as to what was precisely their office. It was that of witnesses to what Christ did and suffered and taught. At first it might seem strange, that instead of the humble and obscure men whom he selected to be his immediate followers, he should not have chosen his disciples from among the learned, the gifted, the accomplished. But the nature of their office explains the reason and the wisdom of his course. The function which they were appointed to fill did not call either for great talents, or extensive learning. They were to originate nothing, to add nothing to what he had taught. They were to be simply witnesses of what he had said and done and suffered. Their very imperfections, so far as mental culture are concerned, give greater weight to their testimony. Had they been wise and gifted men, like Plato and Xenophon, they might have added to, or subtracted from, or given the coloring of their own minds to the teachings of their Master. The qualities essential to them as witnesses were simplicity, integrity, and courage. The absence of intellectual prepossessions and intellectual ambition only made the mind of the Apostle a more trustworthy and transparent medium, through which the truths of Jesus might shine upon the world.

Mr. Burnap enters into an examination of the New Testament to show that the office not only of the first Apostles, but of Paul also, was, to be witnesses to the world of the life, character, and teachings of Christ. They were not inspired to teach any new doctrine. The promise to them was that the Holy Ghost should "bring all things to their remembrance" which Christ had said unto them. They were to originate nothing. Christianity was revealed by Christ; the Apostles only proclaimed to the world his revelations. From this fact Mr. Burnap draws two important conclusions. The first relates to some of the principal controversies that have disturbed the peace of the Church. What did the Apostles bear witness to? To the life and character, to the doctrines, miracles, resurrection and ascension of Christ. This was all. And all these things had a bearing, not on his nature, but on his office. They proved him to be the Messiah, a divinely authenticated messenger from God. Further than this the evidence does not go. The reception of this testimony is the reception of Christianity. And the true ground of Christian union is to be found in

the belief, not of collateral truths, but of the great fundamental principle of the Apostles' testimony, that Jesus was the appointed Messenger and Mediator of the Most High, the Messiah, the Son of God. All questions relating to the nature of Christ were aside from the testimony of the Apostles. The doctrine of the Trinity, for example, whether true or not, is only a matter of abstract speculation, and has nothing, except incidentally, to do with Christianity. Apply this principle, and it would be found that a large part of the questions which have been brought into controversy would fall out of the circle of revealed truths to which the Apostles bore testimony, and that they belong to the history of speculative opinions, which may be believed or rejected without affecting one's title to the name of Christian.—The second conclusion which he draws is this,—that as the inspiration of the Apostles, so far as their office of witnesses was concerned, related only to the facts and truths to which they were appointed to give testimony, the arguments and illustrations by which those facts and truths are urged on the attention of men are to be viewed as the products of their own minds. The application of this principle would remove most of the difficulties which surround the subject of Inspiration.

Two Lectures, one on the life of Paul, and another on the first controversy in the Christian Church, will be found valuable as an introduction to the study of the Epistles. Paul was, in the fullest sense of the words, the Apostle to the Gentiles. The first great controversy that divided the followers of Jesus was,—on what terms the Gentile converts might be admitted into the Christian Church. The larger part of the first converts to Christianity, in nearly all places, were Jews. They clung with all the force of habit and with all the tenacity of their national character to the Mosaic ritual. Instead of merging Judaism in Christianity, they were disposed to merge Christianity in Judaism, thus making the former little more than a mere sect of the latter. The number which held these views was large, influential and active. They insisted that the Gentile converts before being admitted to the Christian Church should be circumcised. Whether the Gentiles were or were not to be subjected to the laws of Moses, whether men could be saved by believing on Christ and conforming to his religion, or whether they must become Jews as well as Christians,

this was the great question of the age. It divided and agitated the whole Church, and for the time the fate of Christianity seemed to be bound up in the decision. Paul took the lead among the Apostles in resisting these Judaizing teachers. He devoted his most zealous exertions to breaking down the dividing wall between Jew and Gentile. This question furnished the prevailing topic of his Epistles to the churches he had founded. It is only by constantly keeping in mind this great question and remembering how closely it was connected with the most vital interests of the Church, that the Epistles of Paul can be understandingly read.

The next Lecture is on "Faith in Christ." What is that faith in Christ which was the bond of the early Church, and was then, and is now, the foundation of the hopes of man? This faith bore only on the office, and not at all on the nature, of Christ. It was not a belief that metaphysically he was this or that, but that whatever his nature might be, he was sent by God to instruct and save the world, that through him God revealed himself to the world, that in his miracles we behold the power of God, and that for his teachings and commands we have the authority of God. That faith in Christ on which the Scriptures insist has nothing to do with his nature, but only with his office and authority, which remain the same whatever his nature. Thus there may be a true and equal faith in Christ, an equal confidence in the Divine authority of all his instructions, amidst the most various and conflicting opinions as to his metaphysical nature and rank in the universe.

But while on one hand a true faith in Christ has nothing to do with his nature, on the other hand it involves a belief in that miraculous and Divine evidence on which he rests his authority. Mr. Burnap has stated this point so briefly, and at the same time with so much clearness and force, that we quote his words.

"There is another view which has been taken of this matter, to which I cannot here forbear to advert, which says, in effect, that Christ is to be believed, not for what he was by nature, nor for the miracles which God wrought by him, but because what he taught strikes our minds as true. This, in my judgment, is a much greater and more dangerous mistake than that to which I have already adverted. To my mind, it abases Christianity from a religion into a philosophy, and the doctrines of Christ from the

heaven-authenticated standard of religious truth, into the opinions of Jesus of Nazareth. Jesus sinks from the Son or Sent of God, and Saviour of the world, into the great philosopher of the Jews. His claim to a Divine mission, and the institutions which he established to perpetuate his teaching, must, on this hypothesis, be regarded as a well-intentioned and pious fraud,—but still a fraud, to give what he thought to be truth more universal reception and more lasting influence than it could have had, had it rested on mere human authority. His whole enterprise will rest on the same ground with the attempt of Numa to introduce his laws, which he believed would be salutary to the Romans, on the pretence of Divine revelation from the nymph Egeria in the grove of Aricia."

The next three Lectures are devoted, one to the Epistle to the Hebrews, the next to the Epistle to the Romans, and the third to the two Epistles to the Corinthians. An account is given of the circumstances under which each of these was written, and a clear and excellent analysis given of its contents. We are not sure, but these lectures will be found by most persons to be the most valuable in the volume. Very certain we are, that few can read them without being able afterwards to read the Epistles with a much better understanding of their meaning and with greatly increased profit.

The last Lecture contains an analysis of the New Testament. For the purpose of making its contents more clear, Mr. Burnap divides them into four great classes. 1. Historical facts. These constitute the first and fundamental element of our religion. On these rests the authority of the Saviour. 2. The doctrines which were taught by Christ. 3. The opinions belonging to the time and to the age, which are found in the New Testament, not in the way of doctrine, but of allusion or illustration. 4. The language and modes of speech and phraseology, of the times, of the nation and of the age. The plan of this analysis is so excellent, that we cannot help wishing that the Author, instead of condensing it into the limits of a single lecture, had devoted a volume to its development. Were he to do it now, he would be doing good service to the Christian public.

In these remarks we have merely referred to some of the principal topics discussed in the Lectures before us. That we deem the work a valuable one will appear from what we have already

said. Its style is everywhere clear and forcible, and often rises to that kind—perhaps the highest kind—of eloquence which characterises a logical mind possessed with strong and earnest convictions. It bears throughout the marks of a manly, vigorous, good sense, and of being the production of a mind which came to its preparation, not with a superficial knowledge got up for the occasion, but thoroughly furnished and familiar with all those studies which the occasion demanded. But while it has these great merits, it has the defects which are almost inseparable from a course of Lectures. As a whole work, it lacks symmetry. Lectures will be and ought to be written with a constant reference to the audience which will listen to them. The lecturer will dwell on those topics most, which are of most interest and importance, not to the public at large, but to those who hear him. His knowledge of their wants, their condition, and of what it is particularly desirable that they should understand, will color all that he says, determine him in the selection of topics and in the fulness with which he treats the topics selected. If he publishes such lectures, he comes before another audience, so differently situated, that if he had written for it at first, while the substance of the work remained the same, he would have cast it in a different mould. This objection however is merely a literary one, and is a criticism that might be made on every volume of popular lectures which we have ever read. While, if we regard the work as a treatise on the subject at large, we may feel that there is some disproportion in the space and time given to the several parts, the objection to which we have referred does not affect the actual value of the parts themselves. And unlike most lectures, the difficulty in this work is never that a subject is treated too much at length, but that in some cases it is too much condensed. We would conclude with heartily commending the volume to our readers. It would be read with great advantage, we think, by those Sunday School teachers, who have the charge of the more advanced classes in the New Testament, and by all persons who wish to penetrate behind the letter to the spirit of the sacred writings. We do not remember any work which in the same compass furnishes so much and such valuable aid in understanding the New Testament. E. P.

SELF-CONSECRATION.

A SERMON, BY REV. JOSEPH ANGIER.

ROMANS xii. 1, 2. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service; and be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God.

IN this discourse I wish to ask attention to a single point—the importance of a distinct and unreserved consecration of ourselves to our high calling of God, in order to secure the prize which it holds out. Every day's experience and observation deepen my conviction upon this point. I despair of the proper fruits of religion in our hearts and lives, I have little hope of a spiritual tone of sentiment and habit corresponding with the requisitions of conscience and the Bible, without a devotion, most heartfelt, ardent, and all pervasive to the momentous realities of the moral and spiritual life.

In speaking on this subject I am anxious to avoid all exaggeration. Religion gains nothing by an overstatement of its requirements. It suffers by any representation of it which is opposed to the dictates of common sense, or does violence to any innocent desire of the heart, or underrates any true interest of man, however small, or limited in duration. But after this and every other reasonable concession, it must be strongly asserted, that the rightful power of religion cannot be established in the mind, nor its blessed influence be felt, till the mind is distinguished by a pervasive and all-controlling sense of its importance above all other concerns, and gives habitual proof in the plan and detail of life that religion is regarded as the one thing needful. The truly religious man, if I rightly understand his representation in the Gospel and life of Jesus Christ, is one who feels more than all things else the infinite importance of spiritual interests,—the worth, surpassing all other worth, of Christian truth, principle and affection. The religious sentiment and the Christian law deeply settled in the very centre of the soul make their presence felt, by the influence which they

continually exert over the powers and sensibilities of his nature, and the plan and direction which they give to his outward life. The religious sentiment, when it exists as it must exist before one can answer to the description of a Christian, as being "in Christ a new creature," must have become as the life of our life; not an occasional aspiration after moral purity, strength, and happiness, not a feeling which leads one occasionally to exercises of piety and contemplation for its gratification, but a principle of power, subordinating to itself every interest, every pursuit, and every pleasure, whether of the senses, the intellect, the imagination, or the heart. To this conviction every one must come, who would meet the requisitions of the spiritual law and make his "calling and election sure." A man is not properly a religious man,—nay, he is scarcely in the way to become in the true sense a religious man, that is to say, his spiritual nature is not in the way of the just and happy development intended by his Creator,—till he comes to regard religious truths and religious interests as matters of primary importance, the "one thing" above all others for which he lives. It is not sufficient, if it were possible, that he should class it among many other interests, to which he may devote himself in succession, according to the suggestions of present circumstance, feeling, or caprice. It must be preeminently the *one* interest of his life; not the Sabbath day, but the every day, object of study and pursuit. It must know no equal, it must admit no rival in his affections. Other interests are not proscribed, but they must be subordinate. They must never interfere with the chief concern, but as much as possible, be made conducive to its advancement. "Whether we eat or drink, or whatever we do, we must do all to the glory of God," by doing all to the brightening of his image and the establishment of his kingdom in our souls.

And this self-consecration must be demanded at the very outset of the religious course. I say distinctly, and repeat with emphasis, at *the very outset*. It is not something which belongs to the perfection of the religious character; it is the initiatory step to a character truly, decidedly religious. I do not undervalue the instinctive sentiment of religion residing in every human breast, nor do I deny the praiseworthiness of many qualities of heart and conduct which do not result from a distinct recognition of, and un-

reserved devotion to, the work of moral development and improvement, to which we are called by the Gospel. These should ever meet with due acknowledgment and respect. But the religion of Christ requires us to look upon man from a higher point of view; and when I do so, I discern a purpose in his being, and a depth of requirement in regard to its religious capacities and needs, which, when I reflect upon myself and what I observe in multitudes around me, make me feel, with a conviction to which I would try to give expression, that an entire, distinct and hearty self-consecration is among the very first steps which man takes in the positive direction of his proper destiny. However the doctrine of personal conversion and regeneration may have been exaggerated and abused, I am more and more persuaded that it involves an important, though much perverted truth. I fear that we, as a denomination, have been led by the extravagances of others to overlook it. I apprehend that many among us fall short of a proper eminence in virtue, depth of spirituality, and comprehensiveness of Christian graces, because we have gone to the other extreme, insisting on the doctrine of progressive holiness, till we have lost sight of any distinct point where a decisive stand is taken for religious truth and duty. It has hence happened, I am inclined to think, that multitudes have never taken a decided stand, have never made any positive advance, while as many more have fallen far short of the measure of attainment demanded of them, finding themselves at the close of their probation hardly midway up the mount from whose summit they should have been able to view the landscape of the future with "unbeclouded eyes," with fond anticipation, and a heartfelt desire "to be with the Lord."

My friends, let us not deceive ourselves. We do not prize too highly, perhaps, that sweetness of disposition, that generosity of heart, and general elevation and manliness of character, which we often witness in men of the world; who however have never made to themselves a distinct profession and purpose of religion, that is, a determination to recognize in all their ways the great spiritual realities and the pure standard of holiness revealed in the Gospel of Jesus Christ, and to direct and govern their whole lives in accordance therewith, and in furtherance of its objects. We must always respect and honor, wherever we find them, such exhibitions

of things "just, true, pure, lovely and of good report." But still, when we look at them from the point of view which we are instructed by Christianity to take, we must lament that they are not informed by a more spiritual faith, a deeper principle, a more heavenly aim and purpose. While these are wanting, they lack the chief element of life and growth. The character is ever weak and imperfect, and must always continue so. Never will one fulfil the purpose of his being, never will he have begun to fulfil it, till he arrives at the full and distinct determination to submit himself in all things to the perfect will of God, to walk in all his commandments and ordinances blameless, and build up his soul in the similitude of Christ and God. There can be no clear, marked, and decided development of the religious character, without a clear, marked, and decided purpose of spiritual attainment. There can be no strong and prosperous growth, no promise of fruit unto eternal life, where there is not a living principle of holiness settled in the heart, assuming distinct ascendancy among all its affections and desires, informing every purpose, controlling every action, and moulding every habit. It must make religion, the life of God in the soul, the distinct central interest, to which all other interests are secondary and ancillary, and around which they must revolve, as the primary planet in life's system. When this is the case, but not sooner, a man may be said to be "born again," "born of the spirit," "born of God," "a new creature in Christ," "having his fruit unto holiness, and the end everlasting life."

Is not this a principle recognized in all other objects, interests, and pursuits? What aspirant after intellectual eminence ever succeeded in reaping the unfading laurels of renown and securing an earthly immortality, without a consecration to the pursuits of literature and science, distinct, determined, and enthusiastic? Demosthenes, Cicero, Milton, Newton, Scott, and the whole host of intellectual heroes embalmed in the world's memory and homage, by what did they attain to their proud eminence in the temple of human fame, but by an ardor of intellectual worship, a consecration of all their powers to their great work, heartfelt, laborious and unreserved? And with what confidence can one hope for intellectual eminence, who does not devote himself to its attainment with a purpose equally distinct, ardent, and all-comprehensive?

And if all this is requisite to the attainment of an earthly crown, shall less be required of those who aspire to a heavenly crown? Is spiritual excellence a less laborious or difficult work than intellectual? Are its obstacles less numerous, or more easily surmounted? Does it require less decision, less clearness of purpose, less strength of resolve, less depth of enthusiasm, less absorption of all the capacities and affections of the soul, less guardedness against the influences which stand in its way and would subject the spirit to all the evils of earthly thraldom? If we think so, we deceive ourselves, the truth is not in us, the life, the strong, the holy, the beautiful, the blessed, peaceful life of God in the soul can never be ours. There is no crown of glory awaiting us among those which are laid up in heaven to encircle the brows of them who keep the faith, and fight the good fight, that they may "lay hold on eternal life."

I am not afraid of laying too much stress upon this point. My own heart assures me that I speak the words of truth and soberness. I know all the temptations to underrate the importance of entire self-devotion to the work of spiritual improvement. I understand the reasoning by which many content themselves with small resolves and feeble efforts to build up the kingdom of Heaven within. I know, and love as much as it deserves, the philosophy which peoples the earth, the sky, the air, the sea, and all the beautiful relations of life, with the ministering spirits of the all Holy and Infinite, and attributes to them a powerful agency, felt, though not seen or thought of, in restraining the soul from sin and leading its affections up to God. I know and feel them all, and bless God for them all. But I know, I feel, that all this is insufficient to the great purpose for which we are created. I have no hope for my own soundness or advancement, and no confidence in the soundness or advancement of others in the spiritual life, without a determination of the heart, mind and will to God, more decided, more ardent, more uncompromising, than the devotion to any earthly interest or pursuit. We have an interest at stake, which cannot be secured without a distinctness of aim, a unity of endeavor, and an ardor of pursuit, unknown to the most worldly-minded of earth's children. The true disciple of Christ, if he would follow with any adequate success in the steps of his Master,

must devote himself to his high calling with an ardent, untiring zeal, which shall leave far behind the hot pursuers of this world's pleasure, wealth and fame. The price is more costly, as the reward is higher. The object must be clearly seen, the way must be clearly defined, and the task must be vigorously performed, or mortification and failure will await us at last, more stunning to the heart than the most unmitigated disappointment of worldly schemes.

I shrink not, my friends, from making the assertion—my warrant for it is inscribed on every page of the Gospel, and in every leaf of human experience,—that you cannot build up the kingdom of God in your souls, you cannot reach the spiritual eminence required of you, you cannot form in yourselves a character of positive and enduring worth, and reap the blessed fruits of the moral life, till your eye is fixed distinctly and with warm devotion upon "one star of all the train" of human interests. You will not grow in the knowledge and grace of religion, till you acquire a heartfelt feeling of the paramount importance of its truths, and a joyful recognition of the claims of your moral and spiritual nature above every other. If you are truly in the way of life, that "path of the just" which like the rising dawn "shall shine brighter and brighter unto the perfect day," it will be proved to you by a habit of mind in accordance with the precept of the Apostle to "set your affection not on things on the earth, but on things above." It will be evinced in the fact of your having your habitual conversation in heaven. You will find your aspirations after moral and spiritual good acquiring such constant accessions of strength and purity, as to chasten and control more and more your wishes for mere worldly good, while they will consume every impure desire, and bar out every thought and feeling which refuse captivity to the law of Christ. The duties of piety, even those which are most purely disciplinary, will, every day, come to be regarded and felt by you as privileges. The duties of religious reading, meditation, and prayer will be welcomed by you as the very conditions and elements of your purest enjoyments. Things unseen and spiritual, instead of fictions of the imagination or dreams of enthusiasm, will seem to you like the most distinct and beautiful realities. You will understand, how "to be spiritually-minded is life and peace." You will never have a fuller consciousness of life, you

will never have a fuller assurance of the soul's existence and capacity of deep enjoyment, than when you resort to the upper air of spiritual thought and Divine communion. You will look out upon the world, and all it offers to the senses, as shadows, in comparison. Instead of religious interests and pursuits being visionary and unsubstantial, you will feel that there is nothing more unsubstantial and visionary than the outward good after which so many are panting. You will feel that such are "walking in a vain show," and "disquieting themselves in vain." You will compassionate the dimsightedness of the thousands, whose whole souls are engrossed in laying up the fleeting treasures of earth, while you feel in yourselves the satisfying possession of a treasure "incorruptible, undefiled, and that fadeth not away." As your spiritual eye opens to discover spiritual things, the world and outward life will seem to you more and more as but a shadow, while the inward world of holy thought, principle, affection and emotion will rise up in the light of consciousness, in substantial and enduring beauty and reality.

I am aware of the arguments with which those who are immersed in the cares and pleasures of this world, and many others who may complain of its strictness, will try to elude the doctrine of this discourse. They will tell us that it is too much to expect of humanity in its present condition. They will point to the circumstances of this condition as incompatible with that constant recognition of spiritual interests and that supreme and ardent devotion to them, for which I have been pleading. They will name the multitude of imperious necessities and wants, a proper attention to which is inconsistent with such habitual aspirations and efforts after the kingdom of heaven. From every side the practical objection is sounded forth, that man must be employed in strenuous exertions for the means of subsistence, and the claims which rest upon him as a member of the family, the town, the State. 'How,' it will be asked, 'can we live with such supreme reference and regard to the world of spirits, when this world is so imperious in its claims upon our attention? We will try, as far as in us lies, to "live soberly, righteously and godly in this present world," we will injure no man, we will deceive no man, we will defraud no man, we will violate none of the sacred relations of life, we

will preserve an unimpeachable moral character; and what more can reasonably be required of us? While we live in the world, we have duties to discharge towards it, and benefits to receive from it; but this uniform reference to the interests of the unseen and spiritual world, this regard to it in all our thoughts, desires, pursuits and pleasures, would unfit us for duty and happiness here.' Such is the practical argument by which men satisfy themselves with their lukewarmness in the great work of spiritual improvement. Are they honest in this objection? We will suppose them to be so. If they are sincere, I think there can be little difficulty in removing it. First, the premises of the argument are admitted. This world *has* duties for us to perform and pleasure for us to enjoy peculiar to itself. Our duty in regard to it is indicated by Providence in the circumstances with which it has surrounded us. We have bodies to feed and clothe. We have families to support and make happy; and "if any provide not for his own, and especially for those of his own house, he is worse than an infidel, and hath denied the faith." There is a field of wide and extended action with reference to the interests of this world, in which every man is called by God to labor. Man is placed in this world, not only to live in it as a thoroughfare to another, but to "subdue and replenish the earth." He must make the ground yield its increase. He must bring the arts and sciences to help him command and use its secrets. He must build houses and cities, he must traverse the sea with ships, he must run to and fro through the earth increasing knowledge. By his industry and skill he must call upon the north to give up, and the south to hold not back their treasures. Whatever his hands find to do, near and remote, he must do it with his might. But what for? Strike the multitudes of immortal beings from the earth, and answer—to what end? Cut off the seventy years of each man's pilgrimage here, and answer—to what end? Is it for any thing, worth naming, to the individual, if in this life only we have hope and profit of all the labor we take under the sun? Is it possible, my friends, that you are content to be such slaves, such drudges, for the poor pittance of earthly satisfaction wrung out by the labor and sweat of so many millions? But look into the soul, feel its worth and know its destiny, understand the relation of *that* to the cares and labors of this life, know what is going

on there, and carry it forward with its invisible treasures into the spiritual and eternal world, and then answer,—to what end! There is a glorious response for him whose affections are above, while his body and labor are on the earth. He is developing and maturing, in all the modes of action here, principles, powers and affections of his nature, which shall be to him an everlasting inheritance and reward. And he *can* thus have his affections above, even while his hands are employed in the lowliest of earth's services. So far from being hindered in his earthly calling by the intrusion of thoughts and affections above and beyond the earth, so far from losing any proper interest in them by views and purposes stretching beyond their immediate use far into the realms of the invisible and future, man will find new motive for diligence and fidelity in all the details of common life. He will find in them a new interest on account of their disciplinary relation to the higher object for which he lives, calling forth, exercising and improving all his immortal powers. He will be found laboring in them patiently, hopefully, cheerfully, when many, informed and sustained by a less spiritual faith and object, will turn from them in disgust, breathing a sigh at the vanity of all things human, and asking, "what profit hath a man of all the labor that he taketh under the sun."

Nothing can be more futile than the objection to this doctrine drawn from the necessities and wants of man's present condition. The very opposite to this objection is the truth. And from all that I can see, read, or hear, I undertake to say, that there are no better citizens, there are no better members of the family or the State, than men who are supremely devoted to the work of spiritual improvement and perfection. There are none so patient of the thousand little offices which humanity requires in its present state. For they have that wisdom which clothes all the interests and duties of this life with a higher significancy than these wear to the eye of the worldling. They understand how "a cup of cold water given in the name of a disciple" shall bring down upon them a greater blessing than the most brilliant exploit, whose inspiration and end are alike confined to this world. To them,

> "Born as with a second birth,
> The countless common things of earth
> Are gifted with mysterious worth."

And the more fervent they are in spirit, the more diligent are they in business.

"I beseech you therefore, brethren, by the mercies of God, that ye present yourselves, a living sacrifice, holy, acceptable unto God, which is your reasonable service;" reasonable, both on account of the mercies with which God is daily crowning your lives, and on account of the indispensableness of such unreserved self-consecration, to the proper fulfilment of your spiritual destiny. In a world of sense, surrounded by so much that is hostile to the soul, so many powers which war against the spirit and chain it to the car of material pursuits and pleasures, you cannot, without the greatest devotion of your powers to the work, even know what is "that good, and acceptable, and perfect will of God," made manifest in the teaching and life of Jesus Christ; much less can you duly perform it. Without this constant ascendancy of religion in your thoughts and affections, when you come to be weighed in the balance you will be found wanting; while with it you will stand unharmed amid the most unspiritual influences of this present time, overcome the world, and enter the spirit-land with a soul richly freighted with the goods of eternal life. You will lack no proper devotion to any proper pursuit of this life. Instead of being less happy, and less susceptible of all the innocent emotions peculiar to the present scene, you will be more happy. Your hearts will have acquired a diviner sense, a more lively susceptibility to all that is pure, lovely, and of good report, all that is worthy to engage the affections of an immortal being. And when the present scene closes, when "the heavens melt with fervent heat," and all the glories of the outward world vanish by the breath which created them, you will shine forth in the kingdom of your Father, with a glory more resplendent than the sun. You will enter into the full blessedness of the divine idea, which you have sought to realize in yourselves, in all the thoughts, purposes, and actions of the present probationary scene.

MEMO.—The signature of the article in the last No.—Exposition of John xiv. 1—29—(*Miscellany* vii. 151—155)—should have been R. E. instead of R. S.

tion of the people on which despotism rests as the basis of its security, or to fortify the spirit of intelligence and contentment on which popular institutions must rely for their permanence, it is the largest possible *preparation* of those who shall teach the children of the land, and such preparation they cannot get in our academies. The art of teaching must be learned, and this art it is the purpose of the Normal Schools to communicate by the various methods of instruction peculiar to these schools.

THE SEVENTH REPORT *of the London Domestic Mission Society: With the proceedings of the Annual General Meeting, held in Carter Lane Chapel, April 20th,* 1842, *&c.* pp. 44, 12mo.

BIRMINGHAM UNITARIAN DOMESTIC MISSION SOCIETY. *Second Annual Report, with the Missionary's Address, the Proceedings of the General Meeting, held February* 15, 1842, *&c.* pp. 35, 12mo.

THE Ministry-at-large, established by Unitarians in several of the large cities of England, has been equally successful there as here. The friends of the enterprise have been fortunate in obtaining the services of men who in the discharge of their peculiar ministry have united good judgment with a disinterested devotion to their work. The pamphlets before us furnish evidence of the fidelity with which the work has been prosecuted in London and Birmingham.* We are struck with the variety of plans which the missiona-

* A short time since we received from an unknown correspondent a communication, which we are happy to insert in this place.

"I was much pleased to see in the June No. of your *Miscellany* a notice, though brief, of the Rev. J. Johns, of Liverpool, England. He is indeed a bright example of a minister of Christ. As I had the pleasure of seeing him and visiting at his house when in Liverpool, I can speak from personal experience. His whole soul is engaged in the noble work he has undertaken. It overflows with love and sympathy for his fellow-creatures, and that love, that deep sympathy, is, I fear gradually undermining his health. Sorrow and suffering are his daily companions, and it has and necessarily must have an effect upon his spirits. I had the pleasure of hearing him preach to his poor. We had taken tea at his house, and when the time drew near we accompanied Mrs. Johns to the room where the services were performed. Mr. Johns was already there, seated in a rude pulpit placed at

to engage the interest or promote the benefit of those
nder their care. Mr. Philp, of London, speaks not only
nday evening congregation of from 70 to 100 persons
rds, the Sunday School with an average attendance of
the Day School of about 100 children, but of religious
or the children on Sunday morning after their school exer-
cientific and other Lectures, of Evening Classes of Boys
, besides an Adult Class for reading and recitation, of the
struction Society, with a library of 520 volumes, of the
ciety, of the Children's Periodical Society, with a weekly
on of only one halfpenny, but whose fund amounts to

the room. Benches filled the apartment, with the exception of
, one of which was occupied by a friend of Mrs. J. and the
kindly given to me. Mrs. Johns and my companion took seats
ches on which were placed the hymns that were to be sung that
rinted on small sheets of paper, and a few of our *Christian Reg-*
:h are lent to the poor to read. The room was soon filled with
congregation, who came for the water from the unbroken cistern.
read with feeling and emphasis, and prayed with his whole heart.
low but impressive, asked and implored, that his hearers who
:ely obtain an earthly subsistence might receive the true bread
ly heart beat as I thought how this good man pleaded for the
ie outcast, and not only pleaded but worked for them. His daily
s were the sinful, the poor and the erring, for whom he only felt
ı and love. He preached a plain but excellent discourse, fitted
rers and delivered in a deeply impressive manner. His earnest
rdent look, could not but engage attention. We returned with
s home where we saw Miss Hazlitt (sister of William Hazlitt)
ong time was an inmate of his house. Her spirit has since gone
who gave it. We would soon have withdrawn, but they kindly
ion our remaining longer, adding they saw but few from America.
we did leave it was like parting with old friends, and I yet hope
to feel the kindly grasp of his hand, and see his calm and serious
d up with joy and happiness.
its as a poet are indeed not few, for he had won the admiration
ıan one on this side of the Atlantic long before his noble charac-
n were known; both associated in one person, ought we not to
' His zeal is great and unflinching, his duties arduous and severe,
:s not shrink from them nor evince a complaining spirit. His
his exertions, are for the good of those around him. There is a
ety belonging, if I mistake not, to the Society for the Ministry
r, where from a pound sterling and upwards is lent to aid the
s but indigent. This he found insufficient, and therefore exerted
establish, which with the assistance of some friends he has ef-
lhilling Loan Society, in which he lends from a shilling upwards.
as found exceedingly beneficial. Many a poor family, he says,
saved by it; it gave them a feeling of responsibility to lend to
they would often work hard to return that which was borrowed,
ft they would squander. Long may he live, to bless those around
o help in the great cause of assisting our fellow-creatures and
g them brethren only less fortunate than ourselves."

...ces among thes
"We have been
...idence they affo
...n England man is
...sters-at-large. T
...housands of fami
...Committee of the
...hat a "the nation
...he future security
...and vice," observe,
...ish a business at N
...and who advertised
...the greatest distress
...a testimony at once
...o the fact, that those
...were still among the
...not in the utmost pov
...but as their children
...one little comfort after
...energies of the parents
...that of getting food for
...of the h...

INTELLIGENCE.

ISTALLATION AT NEEDHAM, MASS.—Rev. Lyman Maynard was lled as Pastor of the East Needham Congregational Church on lnesday, September 7, 1842. The Introductory Prayer on the sion was offered by Rev. Mr. Robinson, of Medfield; the Scrip- ı were read by Rev. Mr. Bailey, of Medway; the Sermon was ched by Rev. Mr. Sewall, of Scituate; the Installing Prayer was e by Rev. Mr. Richardson, of Hingham; the Charge was given by Mr. White, of Dedham; the Right Hand of Fellowship, by Rev. Sanger, of Dover; the Address to the People, by Rev. Dr. Lamson, edham; the Concluding Prayer was offered by Rev. Mr. Bailey.

r. Sewall's text was from Hebrews xiii. 17: "They watch for your ı, as they that must give account." The subject of the discourse —The Work of the Good Pastor. His work is, to preach Christianity. how? In the pulpit only? No. But in great part by the influ- of his character and life. According to the man that he *is*, will ıe effect of his labors as a Christian minister. Inseparable are the man living and the good man preaching. His preaching is not ı moral preaching; or good morals, merely because they are useful dividuals and to the community. He does not, for example, preach sty, because honesty is the best policy; but he preaches honesty, the other virtues, because it is *right*, and because they are *right*. morals and his moral preaching are based on sound principle. good pastor should have a competent acquaintance with man, with an nature. He will find within his society variety of character, he will adapt his preaching, as far as he may be able, to the various ts and minds of his people. He will anxiously "watch for" the ıg of his flock from their first mental development. In the Sunday ıol he will take a deep interest, and he will pay much regard to the :tion of books for the use of the young. At this important post he set a constant guard. He will consider the whole course of their ıl education a very interesting part of his official labor. He will himself of every favorable opportunity to make good impressions ıeir minds and hearts, and to prevent or remove impressions of ıjurious kind. With him it will be a leading idea of pastoral use- ss, to advance the improvement of the young; but in aiming at he will not be regardless of his duty to those of every age. While tching for the souls" of his people in his desire to do the work of thful minister, he will not be a spy upon them; he will not adopt

or oppressive measures in his ministerial office. He wil
vet, artful, deceptive ways of gaining influence, he wil
wrong use of pastoral influence. He will be a studen
for the sake of improving character. His "watches" fo
nterest, "for the souls," of his people in their sorrow;
have occasion to take up the wail and say, "Woe is me,
es for my soul!" If he have the spirit of his Master, h
tisfied with the effects of his labors, merely because th
a tranquil state, free from divisions and controversy. He
to watch and labor for his people until they are deeply
the spirit of Christ, and manifest its influences in their
rsation.

e, by Mr. White, was modest but independent, full o
counsel. The Right Hand of Fellowship was rendered
nteresting by its reference to each of the clergymen, de
of Mr. Maynard. It is a very agreeable consideration,
ld be commended without exception, as never having pa
severe and exclusive spirit which in too many instances
ministerial usefulness. The Address to the People wa
h as the case of most of our small parishes requires. Be
ns—what indeed experience has long since told us—th

: of convenience and simple elegance, seldom surpassed by a
ry church.
ıely notice had been given of the dedicatory service, and the
er being fine, a large assembly, consisting probably of some six
ed persons, met in the church and around it, for it could not
n all. Utica, Syracuse, Trenton, and other neighboring towns were
ented on the occasion by estimable friends, whose presence and
y enlisted sympathies testified to the deep interest they feel in
ogress of Christian "light, liberty, and love." Persons of very
s theological opinions, who are friendly to the great cause of
ıus freedom, were present, to rejoice and give thanks as at a fes-
of spiritual enfranchisement. They regarded this movement in
e light, as a testimony in favor of Christian union, and a visible
ision of the growing revolt of the public mind against the yoke
man creeds, and of ecclesiastical despotism. The religious exer-
of the occasion were imbued with this free and catholic spirit.
ymen of different denominations had been invited to take a part,
ıveral of them, who "know no law but truth, no sentiment but
did so. The services were introduced by Rev. Mr. Storer, of
use, with Invocation, and a Selection from the Scriptures; the
atory Prayer was made by Rev. Mr. Skinner, of Utica; the Ser-
was preached by Rev. Mr. Storer; the Concluding Prayer was
d by Rev. Mr. Warren, of Verona; and the Benediction, by Rev.
all, of Vernon. Hymns from Greenwood's Collection and several
ns were impressively sung by the choir.
'. S. K. Lothrop, of Boston, had been, agreeably to appointment,
ted to preach the dedicatory sermon, but to the deep regret of all
s prevented from attending, by sickness. From his interesting
ations with this spot, his grandfather having preached here as a
ıary to the Indians more than sixty years since, a rich treat
een anticipated at his hands. But the discourse of Mr. Storer,
gh not written expressly for the occasion, was every thing that
be desired in point of doctrine and spirit, and for an hour and a
ır enchained the unbroken attention of the audience. The im-
on left upon the assembly, and this community generally, by this
ıus service was apparently a softening, uniting, ameliorating one.
captious found nothing on which they could seize, while the
ı of sectarian and theological bitterness was rebuked. The
y in Vernon is greatly strengthened, and its members are en-
ged to persevere in the cause of what they sincerely deem Chris-
ruth, liberty and salvation, and have faith to believe, that their
taking will be blessed of Providence for the promotion of an
ered Gospel, for which thousands of souls are groaning.

Christian Examiner.—This excellent journal, which on every ground is entitled to the cordial support of the denomination whose theological opinions it advocates, has undergone some slight change in its appearance and its plan. The Editor, dropping the appellation of "Theological Review" which the work has for some time past borne in connexion with its more familiar name, and throwing all its articles —except brief notices of books—into the form of essays, has striven to give a more popular character to its pages. We trust he will not be disappointed in his hope of securing a larger patronage for a publication, which recommends itself so strongly to the liberal-minded scholar as well as to the intelligent Christian. The mechanical execution of the work is beautiful.

Some of our friends have expressed a fear lest the *Miscellany* should prevent the widest possible circulation of the *Examiner*, by withdrawing or anticipating subscription to the latter work. But we cannot perceive any necessary or probable connexion between the two, which should operate to the disadvantage of either. They occupy different departments of periodical literature, (if our humble Miscellany may claim to enter this field,) and are meant to satisfy different wants. The Examiner is a work of altogether higher character than our own, and by those who understand their relative merits they can never be brought into competition. Our object is, to furnish those shorter papers which fall beneath the plan of such a journal as the Examiner, to present a brief view of the productions of the Unitarian press, and to give a faithful record of the intelligence which must particularly interest the members of our denomination. In confining ourselves to this intention, we cannot, as it seems to us, encroach upon the province of the Examiner. If we believed that the continuance of our labors would injure its circulation, we should at once wish to relinquish our undertaking. But we apprehend no such consequence, and while we wish success more heartily, if possible, to a journal which has so long and so ably represented our faith with the public than to our own enterprise, we trust we may pursue our way and do some good, neither giving nor finding occasion to regret the existence of more publications than can be well sustained by the friends of Unitarian Christianity in this country.

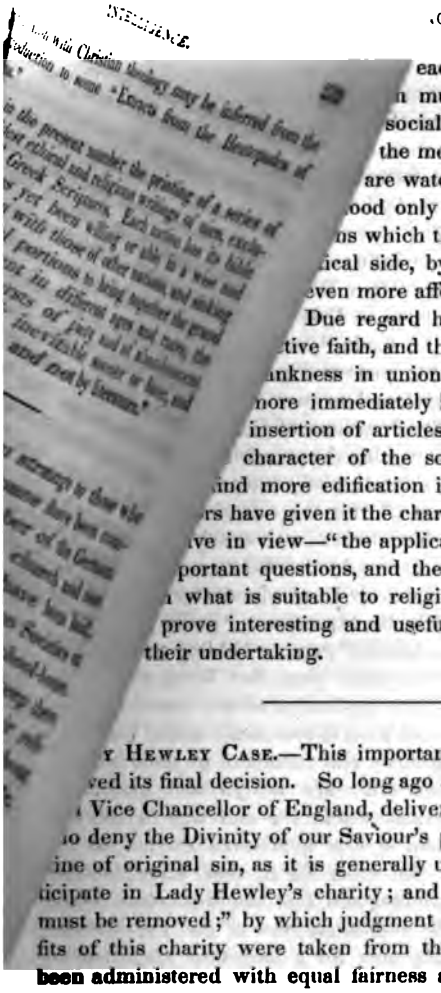
The Dial.—The last number of this journal announced that it had "passed under the editorial care of R. W. Emerson, Concord, Mass." The editor has commenced in the *Dial* the publication of the Series of Lectures on the Times delivered in this city the last winter. The general character of the work will, we presume, remain unchanged. Its

ble connexion with Christian theology may be inferred from the ing introduction to some "Extracts from the Heetopades of noo Sarma."

e commence in the present number the printing of a series of ons from the oldest ethical and religious writings of men, exclu- the Hebrew and Greek Scriptures. Each nation has its bible or less pure; none has yet been willing or able in a wise and spirit to collate its own with those of other nations, and sinking il-historical and the ritual portions to bring together the grand sions of the moral sentiment in different ages and races, the or the guidance of life, the bursts of piety and of abandonment Invisible and Eternal;—a work inevitable sooner or later, and we hope is to be done by religion, and not by literature."

MAN CHURCHES IN BOSTON.—It may seem strange to those who the fact, that two houses of worship for Germans have been com- d in the southern part of this city. The number of the German tion in Boston would seem to require but one church and one er, yet the foundations of two meeting-houses have been laid, e walls of one of them are nearly raised. The two Societies at t worship in Boylston Hall and in the Franklin School-house. ifferences of religious belief or of church government keep them te, but only some causes of dissension in managing their reli- affairs." An attempt has been made to reunite them, but without s. Both congregations are attached to their ministers. Rev. Mr. er and his people however have been willing to dissolve their tion, if a new minister could be settled over the united body, but Ir. Brandon and his congregation have declined acceding to such ngement. It is much to be regretted that such a division should ue. "The two German Pastors are strict Lutherans, and in r standing with Evangelical Lutheran synods in the United "

ISTIAN PHILANTHROPY.—A table has been prepared by the Lon- issionary Register, and corrected by the Baptist Missionary Mag- the design of which is to show "what Christendom is doing for elioration and salvation of the world." It presents the amount of e, or more properly, of receipts, of the principal Benevolent ous Societies of Protestant Europe and America, during the sin- ar 1840–41. It of course exhibits only a part—perhaps not a f—of what is actually contributed and expended by Associations nature, for a glance enables us to discover the omission of many



each number containing sixteen
much pleased with the numbers
social intelligence necessarily occu-
the measures of Government and the
are watched by the Dissenters with an
ood only by one who has lived in the
ns which there encompass individual life.
ical side, by which outward comfort and
even more affected than by its positive influ-
Due regard however, we observe, is paid to
tive faith, and the tone of the paper is marked,
nkness in union with moderation. If it were
nore immediately instrumental in promoting the
insertion of articles illustrating personal duty and
character of the soul's religious experience, we
ind more edification in its pages; but we doubt not
rs have given it the character best suited to accomplish
ve in view—"the application of enlightened principles
portant questions, and their development in a different
what is suitable to religious teaching, yet in a manner
prove interesting and useful." We wish them abundant
their undertaking.

Hewley Case.—This important and long contested case has
ved its final decision. So long ago as 1833 Sir Lancelot Shadwell,
Vice Chancellor of England, delivered judgment, "that no persons
o deny the Divinity of our Saviour's person, and who deny the doc-
ine of original sin, as it is generally understood, are entitled to par-
ticipate in Lady Hewley's charity; and that the first set of Trustees
must be removed;" by which judgment both the control and the bene-
fits of this charity were taken from the Unitarians, by whom it had
been administered with equal fairness and liberality. An appeal was
taken from this decision to the higher Court, and the case was argued
before Lord Brougham, but his retirement from the Lord Chancellor-
ship before pronouncing an opinion caused it to be argued again before
Lord Lyndhurst, his successor, by whom in 1836 the judgment of the
Vice Chancellor was affirmed. The case was then carried by appeal to
the House of Lords, where it was argued anew at great length, in May
and June, 1839. The Lords referred several questions to the "Queen's
Judges," who have this summer rendered their opinions. Six of the
seven Judges agreed in the opinion, "that ministers and preachers of

...many called Unitarian belief and doctrine, and widows ... their congregations, are not fit objects of the charity." ... in this opinion the House of Lords have reaffirmed the ... decision, and thus, so far as the Unitarians are con... a close to all further proceedings. Judgment was ... on the 31st of last August by Lords Cottenham and Brougham, ... concurred in the opinion given by the Judges.

... may not be informed of the origin of this litig... was a Presbyterian Dissenter, who died in 1710, ... dated in 1704 and 1707 created trusts, ... to be made "yearly or otherwise," out of ... rents, "to poor and godly Preachers for the ... Holy Gospel, and to poor and godly widows for ... poor and godly Preachers of Christ's Holy Gospel," ... and promoting the preaching of Christ's Holy ... "for the educating of young men designed for ... Holy Gospel," "for the relieving of godly pe... and for the establishment of a Hospital," or almshouse, ... The ground taken by the *Relators*, or those who

with the principles of the religious sect to which the Foundress belonged, and cannot therefore be imputed to her as a probable intention." Three successive judgments have now established the ground taken by the Relators.

The decision is considered by the English Unitarians altogether unjust. Of the merely legal question—the question which has now passed under the adjudication of the highest tribunal known to the English law, it does not become us to speak. But we have never been able to take precisely the same view of this case, and others like it, which many of our friends entertain. We are aware of the consequences to which the adoption of the principle involved in the judgment we have quoted might lead, in this country as well as in Great Britain, and are not blind to the legitimate action of this principle upon the Catholic foundations now held by Protestants in England. Still we cannot resist the feeling—perhaps it is nothing more than a feeling, which ought to yield to broad views of the progress of society and the uses of money—that a bequest should not be used for the support of opinions which the author of the bequest may be presumed to have regarded as false and pernicious. Whatever may be said of the impracticability or absurdity of the principle, that funds should never accrue to the support of a particular class of opinions, a stronger consideration yet is presented in the improbability that the founder of a charity would have consented to the prospective appropriation of his money to the propagation of tenets contrary to those which he himself believed to be true and essential. Let the fund, we should say, revert to the heirs at law, or lie unused, rather than be employed in a manner which there is reason to believe the devisor, if he could have foreseen, would have been anxious to prevent.

As for the effect of this decision upon Unitarianism in England, we do not apprehend that it will be in any degree ultimately prejudicial; but rather, do we hope, it will be productive of good. The Editor of the *Christian Reformer* indeed anticipates much inconvenience and discouragement. He says,

"It cannot be concealed that the decision is a heavy blow upon the Unitarians of the United Kingdom. The Hewley case is peculiar, and the determination upon it would seem not to apply to any other Trust or Endowment; yet as it is well known that other suits, the Wolverampton and the Irish, have been delayed in order to be eventually ruled by this decision, they may be considered as decided adversely to the Unitarians. The general principles on which the Lords have proceeded may, and probably will, be brought into action in other cases."

Under this view of the possible effects of the judgment now rendered, the *Reformer* urges the importance of forming "a closer union than has hitherto existed for mutual protection and defence." He does not

undertake to determine "of what kind that union shall be," but recommends to "ministers and congregations to enter into a general and prudently organized association for meeting the evil and guarding their common civil rights." He adds,

"The question at issue affects immediately or remotely the whole denomination, and we have made a wrong estimate of the wisdom, public spirit and civil influence of our brethren, if a sense of the common danger do not arouse them to such vigorous united action as shall resist and, in some degree, repel persecution and prevent oppression. We would not raise needless alarm, but it would now be folly either to be or to seem blind to the perils with which we are threatened."

We trust these remarks were dictated by the disappointment immediately incident upon the loss of valuable funds to which it was believed the Unitarians had a full and perfect right, rather than by a calm survey of the circumstances in which the denomination are now placed. We cannot doubt, that by awakening a stronger spirit of self-reliance this loss of adventitious resources will call forth new energies in the Unitarian body, and prompt them to exertions which will result in strengthening and multiplying their congregations.

British and Foreign Unitarian Association.—The seventeenth anniversary of this institution was celebrated in London, May 18, 1842. Divine service was attended in the morning at the Essex Street Chapel, where a Sermon, on the Law of Conscience in its action on Nations and Individuals, was delivered by Rev. Charles Wicksteed, of Leeds. At the meeting for business, held in the Chapel immediately after the religious service, T. W. Tottie, Esq. of Leeds presiding, the Annual Report was read and "various resolutions, some customary, others special," were passed. In the afternoon "a social repast" was held at the Crown and Anchor Tavern, in the Strand, Richard Martineau, Esq. in the chair, which "was attended by about two hundred and fifty ladies and gentlemen." After the removal of the cloth, "Non nobis, Domine," was sung, and the health of the Queen, with the national anthem, was enthusiastically received. Addresses were then made by Rev. Dr. Rees, Mr. Hornby, Treasurer of the Association, Rev. E. Tagart, Rev. C. Wicksteed, Rev. W. Hincks, Rev. Mr. Linwood, Rev. Mr. Meeke, Rev. G. Kenrick, Rev. Dr. Hutton, Rev. T. Madge, Rev. S. Wood; the Baron Beaulieu, a French gentleman, "who addressed the meeting in a very earnest manner on the subject of his conversion from Roman Catholic principles, chiefly, if not entirely, through his own study of the Scriptures in the original languages, to the simple faith of Unitarianism;" and Rev. C. H. A. Dall, from this country, who is described, somewhat *inaccurately*, as "a Christian minister from the Mobile Territory, U. S."

THE

MONTHLY MISCELLANY.

VOL. VII. NOVEMBER, 1842. No. 5.

RELIGIOUS DELUSIONS.

THERE is a catalogue of melancholy evils which are to be set as a counterpart to the valuable truths attested in the exercise of man's religious nature. Religion and professedly religious persons sometimes present us spectacles which it is far from pleasant to contemplate. While the true believer adorns his faith and the real convert is a witness to its sanctifying power, while religious institutions are great blessings to the community, and every right-minded man may daily see enough to assure him that the New Testament with its laws and its promises is the most valuable possession of the human race, there is a reverse to this picture which is sad and humbling. Men are ready to be duped, and are most easily and grossly deceived by what is sometimes taught them under the name of religion. The merest romance of the brain, if connected with preaching, singing and praying, will draw its listeners and have its admirers and converts. The most puerile inventions of fancy or fraud, with the magic of a Scripture text to aid in illustrating them, will not be expounded in vain, but will win a hearing and a firm belief.

This readiness of the multitude to be deceived by religious fictions and impositions is no new thing, but in every age it is manifested in some new form, though it may be upon some old subject. The weakness of human nature as thus displayed is well

known to the thoughtful student and the discreet observer, but it is not always wisely regarded by men in general. It is not exactly credulity, nor does superstition seem to be precisely the word by which to define it. It may exist with different degrees of moral honesty and intelligence. But still it is deplorable weakness, and is most melancholy to think upon. How absurd, how trifling a religious dogma or doctrine will find acceptance with some of our fellow-men. Let the cry of religious excitement or warning be raised, and multitudes will leave their ordinary employments and one general thrill of fear or amazement will seem to pass through them like an electric shock. Degrees of reasonableness or probability in favor of the truth of what is announced seem not to make the slightest difference in the readiness with which it is received. Never are the common sympathies of men so wonderfully called out and manifested as in such cases. Persons who would be as dull and obstinate and listless as the very stones, if we were to undertake to teach them any useful truth, who could not for their very lives understand a scientific process or mechanical principle, may be persuaded in an hour to receive as a religious doctrine which is undeniably true some monstrous absurdity, or some puerile deceit, or some bold prediction, on the mere word of a man like themselves.

It is said that there are now in this country more than a million of persons who believe in earnest that in the coming April this world is to be burned by fire. The statement is probably correct, and to this number of believers at home we are to add perhaps half as many more abroad who would assent to the same belief. To undertake to meet by reasoning something which is received wholly against reason, would be a hopeless task. It is enough to say, that this bold prediction is based upon shadows and moonbeams, the calculations used in its construction set at defiance all the rules of arithmetic, and it is one of those singular fictions—the world has seen others of the same sort—which make all to laugh whom they fail to make weep. How manifestly absurd the idea, that the Almighty should have left the duration of this globe in obscurity except as it may be deduced by abstruse calculations from the length of horns and trumpets, the counting of days as years, the mystical definitions of beasts and images, and the measure of

time, times and half times by a process as unsatisfactory as that of pouring water into a bottomless vessel. To decide how much of fraud and how much of ignorance attaches to the undertaking of those who seek to win converts to such a belief would be very difficult. Whether the leaders in such an enterprize be or be not thoroughly honest at heart, does not perhaps increase or diminish the deplorable influences of their labors. These fearful excitements of passion and devotion—this feeding of hopes and fears which when alike dispelled shall leave human hearts bleeding with incurable wounds—these and a thousand other evils, the enumeration of which would be painful, wait on this and on other delusions of our day. We may not perceive the effects of all of them, for within the circle of our observation they may not appear; but they have their effect upon the living generation—they put superstition in the place of religion, and undo in days or weeks the labor of long years.

It is with no purpose of exposing or controverting or accounting for this sad delusion, that we now refer to it. It is but one of a class which abounds in our country, though other species of it may not have come so near to us. Probably we should not err, if we were to say that while one half of the religious feelings in Christendom are engaged in true, elevating, ennobling views of the religion of Jesus Christ, the other half are enlisted in support of false opinions, absurd notions and gross superstitions. What unworthy ideas of the Supreme Being do many entertain—as if he were watching them with the eyes of a tiger, and the furious hate of a savage; as if they might compromise with his laws, and gain his favor by a mere outcry of glory. What an unworthy estimate of religious character and experience do many form—thinking their hearts are changed in a moment, and their virtue perfected and their final happiness secured by a momentary transport of devotion. What narrow doctrines, what meagre conditions are advanced as the terms of friendly fellowship under one common Lord. And what poor results are thought satisfactory by many to attest the efficacy of religious efforts. All these melancholy truths come under the same class of delusions with the pretended discovery of the Mormon Bible, or the prophecy of the millennium and of the end of the world as near at hand. They all alike

attest the easy credence of the multitude, their readiness to be deceived by any thing wonderful or exciting in connexion with religion. The warnings of past experience seem here to be utterly neglected or received without profit, especially in this matter of the immediate conflagration of the world. That catastrophe was predicted in the last century, as destined to occur in 1836, by one of the profoundest scholars and one of the best men then living. He thought his calculations from prophecy to be certain beyond all question, and with full faith he embraced and promulgated the fearful warning. But in order that a vessel may be filled with water, it must have a bottom to it; in other words, in order that the termination of any period of time may be fixed in the future, there must be a given date from which to begin to calculate, and that date no prophecy gives us. It would be easy to tell when 1260 years would come to an end, if we could tell at what point in time we might begin to count them; but if the first of the series is unknown, we must remain ignorant of the last. And so the year 1836 has passed and nearly six more are piled upon it. The good man who was so heartily convinced that it would be the last year of time, did not survive to correct his calculations, yet probably it would be as vain to go and proclaim his error over his crumbling ashes, as to endeavor by his example to instruct the ignorance or folly of those who believe the world will fall in ruins in 1843.

To examine or to dispute the ground of such calculations is not our object. It is the readiness with which such delusions and doctrines find belief—the easiness with which the multitude are interested in them—it is this that presents itself to us as a melancholy counterpart to the holy and beneficial influences of religion. There are many things to be deplored in the aspect which religion is thus made to present. Unpleasant associations are connected with it, it is exposed to ridicule and scoffing, the seriousness which is always befitting the mind of man when engaged on sacred themes is dissipated, holy words are spoken lightly, and the dim realities of the future world are turned into bugbears. Yet these are not the worst consequences of popular religious delusions so called. Their saddest result is seen in the production of skepticism and irreligion. Whatever tends to bring reproach upon religion,

or to expose it to ridicule, or to invest it with associations which bring it into derision casts a heavy blame upon those who thus wrong their faith. Every lesson which is addressed to men in the name of religion, with the authority of the Bible, affects them either for good or for evil—it never leaves them as it found them; it makes it easier or more difficult for them to believe and obey; surrounds religion with attractions, or renders it repulsive. While one is led to seriousness of thought and life by a so called religious fiction or delusion, another is repulsed, disgusted, made to doubt, or induced to scoff. This is a fact which may not be enough considered by those who honestly, or even with the best of motives, countenance some so called religious enterprize. They number their converts with pride, they point to this or that hardened sinner, and say, 'behold a true believer, a changed man.' It may be so; but what, if while that man has been wrought upon by doubtful means, though the result prove good, what if another, who was not such a sinner, but needed faith, counsel and a wise discipline of heart, is turned away from the right path and is made to doubt and left without serious impression? Both men alike have heard the lesson spoken in the name of religion, and if the word is to be a savor of life to them that believe and a savor of death to them that perish, how important is it that Gospel truth should be spoken in purity, with dignity becoming it, and from the understanding of a sound mind. Let it be well understood therefore, that all who are not benefitted by the lessons spoken in the name of religion may be harmed by them, and especially that all questionable measures, all startling doctrines, all strange and eccentric enterprises may thus do as much harm as good. We may see the happy effects of those means, but the evil results may be hidden from us. The company of new converts may joyfully unite in their hymns and prayers, but the group by the corners of the streets may be uttering scoffs and blasphemy, and some solitary man with disgust and disappointment at his heart may say to himself, 'if these are the lessons and the fruits of religion, I can have no interest nor share in it.' The fruits of true religion are such as, while they do a real benefit, a lasting and immeasurable good to some, do not harm, repel or prejudice any.

This then is the deplorable result of that easy credence, that

readiness to be misled by a religious delusion, of which the Christian world has had so many examples, and of which a most remarkable one is now in triumphant progress. This credulity of some causes unbelief and mockery in others. How shall we explain this readiness to be deceived by religious fictions, while we will not allow this credulity of our fellow-men to weaken the foundations of man's religious nature, or the sacred truths of the Christian religion? The difficulty to some minds is precisely this. They argue with themselves as follows. 'If such a multitude of persons are misled and deceived by a gross imposture under the pretence of religious instruction, may it not be that all religion, all its lessons, doctrines and promises, are alike deceptive—believed only by reason of men's weakness, fears and credulity?' This is a short process of thought which goes on in many minds. They see how little, and of what a poor quality will satisfy some men as religion, and they conclude that it is only a little more, and only of a little better quality which satisfies the wisest and the best of men as religion. Here is the difficulty. How shall we account for the deception and the deceived, and leave the truth and the true believers unscathed? How account for the prevalence of religious delusions, without reflecting any discredit upon spiritual belief, upon real piety, or Christian faith.

The answer to these questions is simple. Knowing as much as we do of the human heart, how can we wonder at the credulity of our fellow-men? Nature, we are told by the philosopher, abhors a vacuum, that is, she allows of no empty space, but fills all space with something. This is true of the firmament above us, of the caverns of the earth beneath us, and of every secret place everywhere; and it is true of the human heart, mind and head. There is no space in them which is not filled; and where there is neither wisdom, nor discretion, nor enlightened faith, there are ignorance, folly, and blind credulity. The intelligence of the multitude of men is much over-estimated; the wisdom which is within the reach of all is not learned by a twentieth part of our race.

Religious delusions are not the only delusions that are to be accounted for consistently with the claims of the truth which they bring into contempt. In the science of medicine there have always been as many delusions as in that of religion. The true

science of medicine has as many trials of this kind now as true religion, and the intelligent physician as difficult a task in resisting them as the instructed theologian. Here is the physician who has given his whole life to the study of his art; the human frame, the laws of its health, the symptoms of disease, and the operations of the various medicines are as familiar to him as the letters of the alphabet, and the experience of all past ages, with the light of other well disciplined living minds, is all his own. But what do the multitude now care for all these recommendations? While they allow the empirical preacher to tamper with their Bibles, they allow the quack to tamper with their lives. But few persons in our community, even with the flood of newspapers in their hands and the announcements thrown into their doors, are aware how many of the poor and ignorant are most miserably deceived, and most wickedly dealt by at the hands of quacks and charlatans. There is paid for the support of religion but a small fraction of the enormous sum, which is annually cajoled from the hard earnings of the poor, the credulous and the ill-informed, for the purchase of the vilest compounds, of which it would be most signal praise to say that they had no effect whatever. And will any one wonder that religious delusions find credence? We are warned of them again and again in the very volume to which so many of them appeal. Ought we not to expect the results which we behold? Knowing what we do of our fellow-men and taking a fair average of the amount of intelligence which they possess, is it wonderful that they are deceived? When we see them trusting their lives, which of all things are most dear to them, to the dealings of some boasted magician for bodily cures, or remark how political artifice and cunning will mislead, we shall not find it difficult to account for their religious credulity. Nor if the sun in the heavens was unharmed by the opinion once entertained that it daily circled the earth, need we fear that Divine truth will lose its light or its power by the fables of the ignorant preacher? It is well if we may hope that, as close observation corrected the former opinion, spiritual progress will expose the latter.

But how, some may ask, how shall we distinguish, and how may such delusions be accounted for consistently with the authority of a true belief? The process of explanation is not obscure. Such a

delusion needs one or more active leaders, and however little the degree of assurance with which he begins his work, his own convictions will strengthen in double proportion to his success. Opposition will be sun, air and light to him, and persecution will always operate as a premium. One or more partners in his work will speedily come to his aid, and together they will surely be successful in winning converts.

They avail themselves, in the first place, of that strong faith in the Bible, which is the prevailing sentiment among a Christian people. For notwithstanding the host of unbelievers who may be found among the multitude everywhere, there is nevertheless a prevailing confidence in the unquestionable truth of the Scriptures. They are the most imposing testimonies to doctrines, their authority is decisive in all disputes, and so much of their contents is *known* to be true, that there is only here and there an individual who brings them into question. Still this prevailing faith in the Scriptures is with many persons a blind faith—not justified by the reason, or illustrated and confirmed by thought. Many look upon the Bible as if its very words might work a magical charm, as if there was no possibility of misinterpreting it, and they follow, with a readiness which is amazing to us, the lessons of the wildest expounder of its language. Availing himself of this implicit faith, which admits of being deceived just in proportion as it is an ignorant faith, the fanatic or the pretended prophet finds a ready reception. His work is never difficult, and it is generally pursued in the midst of excitements and novelties which feed his zeal.

Besides this implicit and ready faith of the multitude there is a prevailing love of the marvellous—a desire after matters of wonder, and this weakness is never appealed to in vain. Gamaliel, warning the Jewish rulers in Council, reminded them that a certain Theudas had but lately risen up, "boasting himself to be *somebody*." This pretence of being somebody, would seem to be as innocent a boast as any impostor could utter; yet the number of four hundred men joined themselves to Theudas. And throughout Christendom during the whole history of the Christian Church we may trace this fondness for the marvellous, this love of wonders, drawing off a multitude from the wearisome labors of their daily lives. What if after all they are fed only with chaff? They were seek-

g only for chaff. The real wonders of creation and Providence
ss with them for nothing, because they are familiar. You could
t possibly engage their interest in the mighty manifestations of
e Creator's power as displayed in this universe. A calm and
engthening faith is to them tame and unattractive. Prayers are
thing to them if they are not rhapsodies, they think they must
ar forth their psalms or the Almighty will not hear them, and
ey regard the prostration of their own reason and intelligence as
tribute to his glory. With such pliant materials ready for his
e, the fanatic, or the pretended prophet will find a most easy
edence.

It is by such means that religious delusions secure so many and
ch hearty converts. Sober and understanding persons are not
trapped. The danger with them is, that they will be tempted to
licule the ignorance which they ought to instruct. Some persons
ho would claim to be sober and wise are nevertheless liable to
ll into the greater error of regarding these delusions as weak-
ing the authority of solemn religious truths. Yet when these
lusions have found believers, the credulous and weak who are
ceived by them hold them with great uncertainty and uneasiness
' mind. There is even among them a kind of balancing, between
ind faith and a better judgment, between fanatical expectation
d a worldly prudence, between the surrendering of what pro-
rty they possess, and a gathering of more ; and this uncertainty
d instability of purpose it is always pitiable to behold.

Still some may ask,—what are the means for a correct judgment,
hat is the criterion of truth which shall enable us to distinguish
tween the elements of sober piety and the mere fictions of
lusion or superstition? Each party says of its own standard,
we say of ours, that it is sound and Scriptural. How shall we
cide? We answer, that we never need fear to trust to the sim-
e authority of the Bible for deciding against every delusion which
professedly based upon its revelations. We shall always find in
a satisfactory refutation of every unworthy idea of the character
' God, of every false estimate of Christian truth and duty, and
' every religious fiction, though it be boldly quoted in sup-
rt of all these errors. Of all religious delusions it may be said
ith truth that the Bible will furnish the means of their exposure.

"Try the spirits," by the law which these spirits are bound to obey, and all their wanderings and all their errors will be brought to the light. This attempt to fix the date of the destruction of the world, for example,—how calmly is it rebuked in the volume which warns us that the day of the Lord will come unexpected and unannounced, "as a thief in the night," and which assures us that it is not for us "to know the times and the seasons which the Father has put within his own power." All that is false and unworthy, all that is presumptuous and daring in the opinions and predictions of men who abuse the Scriptures, is rebuked again and again in their pages. The unstable may "wrest them," but still they are profitable only for good ends. The faithful use of the Bible will save us from all errors, and guard us from all delusions. G. E. B.

CHILDREN'S BOOKS.—ROLLO AND LUCY.

THE Author of the *Rollo Books* has written, as our readers may be aware, a smaller series relating to *Cousin Lucy*, designed particularly for girls. Both series are now complete, the first in twelve, the last in six volumes; and are published in uniform beautiful editions, which deserve to be introduced to the public as finished juvenile classics. It is not our intention to notice them separately, or to make this a critical review, but to offer some thoughts on this class of books and the success of this Author.

None who have special cause of interest in children can be indifferent on the subject of children's books. It has risen into great importance. They have become so numerous, that even were not some of them worthless, as they are, their very profusion would bring with it evils on which we need not now expatiate. We think, on the whole, the wonder is to find so many good in proportion to the bad, in a species of writing which is by no means so easy as it appears; and yet the very multitude and occasional exceptionableness make it important that parents should scrutinize the reading of their children. If food is to be swallowed in quantities,—a bad practice certainly,—it is of the more consequence that it should be digestible and wholesome in quality.

It does not seem to us enough, that books written for young minds should be merely harmless. Time is too precious to be absolutely wasted, even at the earliest age in which mind can act; or as soon as a child can read stories intelligently. Every hour of life is worth much in life's evening, in its noon; is it worth nothing in its morning? Interesting such books must be, or in the present state of things children will reject them for such as are so; and instructive they ought also to be, if we have the least regard for invaluable time. How to combine the two objects, how to make them both interesting and instructive, is the grand puzzle for all who sit down to the task. A few have the gift to do it: a gift which may not be acquired, but much cultivated by actual intercourse with children, by close study of their ways of feeling, acting, and talking, by watching the manner in which things familiar to the adult present themselves to the child's mind, by reviving as much as possible their own earliest tastes and impressions. They must almost live over again their childhood, who would write successfully for children.

The very word "instructive" is horrid to the ears of many young folks; and they turn as with an impulse of dislike from a book which is recommended as instructive. Here is a sad obstacle in the way of authors who aim at usefulness, and the fault lies with parents. The reading of such children has been badly managed. Their tastes have become already vitiated, they have already formed one of the worst of intellectual habits, that of reading for mere amusement; which we consider almost equivalent to wasting just so much time. The best you can say of it is, that it keeps them out of active mischief for a little while; but it sends them back just as ready for mischief as ever, without the addition of a single idea to their intellectual stock, one more good feeling or purpose in the heart, or any additional vigor in limb and muscle—which they might have gained had they been at play all the while.

Now such books as Mr. Abbott's will interest such children, and instruct them also. They cannot help reading them through if they begin; and they cannot read them through without receiving many useful ideas of the most practical kind. Everything becomes practical with him, and seems practicable. Scientific facts,

major and minor morals, even spiritual truths, are not only brought down to the comprehension of a child, but made acceptable to his taste. And with these books before the public as new proofs that the thing can be so well done, we hold it more incumbent than ever on those who write for children to study the art of combining the improvement with the gratification of their young readers. The cry still is for the "right kind of children's books." Those who would select books judiciously and conscientiously for Sunday School Libraries, or their own families, are tantalized amidst abundance by a scarcity of such juvenile reading as will both profit and please. Although many feel the increasing difficulty and responsibility of such a superintendance, books do creep into Sunday School Libraries which ought not to be there; not that they are vicious, but useless, or somewhat worse,—little calculated to strengthen one power of the mind except the imagination, and that unwisely, injuriously.

We repeat, that the more we look at the already hacknied subject of children's books, the more we feel that parents and others are not sufficiently awakened to the importance of selection; and we would use every opportunity of urging them not to comfort themselves indolently with the abundance of books that now tempt children into reading habits; nor with the very evident improvement in the general character of such books at present. They should feel that their responsibility is only increased by the fact, their duty heavier. Discriminate and select they must; or their children would better be dressing dolls or spinning tops all the time they are not learning regular lessons. To assist their powers of discrimination and selection, we would recommend a practice which seems much neglected; that of discussing every book with the little reader. Learn his opinions of the different characters, their conduct and adventures; encourage him in talking them over, and telling how he would have acted in similar circumstances. So will the parent learn what kind of books most affect his child's opinions and feelings, and how; and so be able to help all good impressions made, and correct false ones.

As to writers, their standard too should rise continually; and while they admire and covet the popularity of the successful, let them not imitate mechanically, but seek to analyze the causes of

success. It is in raising the standard of juvenile books, that Mr. Abbott has been a public benefactor indirectly, as much as directly by the authorship of the *Rollo* and *Lucy* series. Miss Edgeworth and Miss Sedgwick have done most of all women, Mr. Abbott most of all men among us, for a cause which we consider both great and good. And we would point out one reason of his success, in the fact that he was prepared for the noble work by having long been a close, accurate observer of that miniature moral world which is peopled by little boys and girls, that he has a heart alive to all the joys and sorrows, the deep, unsuspected emotions, and oft-neglected sensibilities of that small population. He is emphatically the friend of children, as other philanthropists have been called the "friends of humanity." Thus he understands their temptations; and it is by unfolding with a true sympathy in what forms temptation came to those fine but natural little creatures, Rollo and Lucy,—by showing how those temptations were felt and met, what were the consequences of yielding, the possibility and the reward of resistance,—that he rivets every boy and girl. He holds them by the strong cords of the same sympathy, and so draws them towards a winning, lovely, yet familiar goodness. They feel as if they had known and played with Rollo and Lucy. He paints that which seems attainable as well as desirable, the imperfect but beautiful virtue of a child like themselves.

It is in thus studying nature that he has won the talisman, as alchymists of old sought their's among the mysteries of physical nature. To all who would rise to his standard of usefulness, and improve the hearts and the motives of children, we would recommend the same study. And until they have pursued it long and carefully, let them not touch the pen that would fain interest and instruct a child; and then let them keep both these objects distinctly yet unitedly in view throughout the whole tale.

There are as yet no symptoms, in our opinion, that Mr. Abbott is writing himself out; the spell seems as powerful as ever. There is a wonderful interest in these simple narratives, not only for children, but for all grown-up persons who are familiar with childhood as a nature, with children as a race. The stories are as full of variety as ever, of a high morality because religious, and of a truth to nature which is sometimes poetically beautiful. Some little

touches of description remind us of passages in the good old standard poets, such as Goldsmith and Cowper.

But there is one peculiarity, in which Mr. Abbott's tales resemble Miss Edgeworth's, which gives them a great charm and power. His lessons of virtue pervade his stories, as light fills the air. They make a part of the texture of his narrative, and do not appear in the form of little dry didactic essays here and there, as is the fashion with most authors who write professedly to improve the young. This gives Mr. Abbott's instructions a certainty of being taken into the mind, and a probability of sinking into the heart. This is part of the secret of his wonderful success, which we would especially recommend to the attention of those who would enter the same field.

Mr. Abbott's critics have so often mentioned his fault of excessive minuteness without apparent effect, that we suppose it must be with him part of a favorite theory, a thing which he cannot see as a fault. In theory and practice, we believe it true that such details as those in which he indulges do fix the interest of the readers whom he seeks; but certainly he has always carried this merit into excess. And we are inclined to think he is not aware how much it is now with him a mere matter of habit. H.

LETTER FROM A BELIEVER TO A SKEPTIC.

My dear friend:—You say that you long for absolute certainty, the certainty of demonstration, in religious matters. I appreciate your trial, for it has been mine also. Unbelief seems so spectral, so hideous, that we cannot, even for a brief moment, bear its presence —a presence before which the fairest realities become at best only the phantoms of a dream—a dream from which we are to pass, not into the blessed sun-light, so full of comfort and assurance, but into the blackness of darkness forever. I admit, with you, that the soul knows no darker season, than its hours of unbelief. Then, in bitterness of spirit, we cry out, 'Only restore unto us these common, yet altogether priceless treasures, and nothing shall be

grievous any more. Take us, we pray, from this world of dreams, and give us back to reality.' We ask for faith, faith with any cross, faith at any price. The thoughtful must have such thoughts, the sober-minded and earnest must find them burdensome, and the wise will seek a deliverance from them. Let me then, out of my own experience, endeavor to speak to your condition. I shall offer but a few suggestions, and yet I beg for them a careful consideration, for to me they seem very important.

And let me inquire, first, whether you have carefully examined what are termed "the evidences of religion,"—the internal and the external, separately and in connexion? Have you studied history, and ascertained the belief and the necessities of humanity, touching this matter,—that the race is never skeptical? Have you endeavored to learn the first principles of truth and reason, the foundations of science, the rocks upon which faith is founded, the axioms to be employed in all reasoning? Can you tell what philosophy argues, and history states concerning these things? Furnished with the tests of science, have you examined the common faith,—its grand elements, its everlasting forms? Have you examined the various facts generally classed as supernatural, and supposed to be indicative of special Divine interposition,—the wonders appealed to by Prophets, Apostles, and the world's Messiah? Have you sifted the great mass of testimony preserved by history concerning these matters? You reply, perhaps, that you have not done this, because one can obtain in this way only probable evidence, not the certainty which can hear nothing of doubt. Now, if this is your answer, I must be permitted to say that you greatly err, not duly appreciating the weight of this evidence.

For, the assertion that this sort of proof can be only probable, must be taken with important qualifying explanations. The doctrine of the being of God cannot be expressed as an axiom, it is true; yet may not this existence be demonstrated? I know that this had been denied, but has not the denial proceeded from a mistake concerning the point really at issue? Is it not true that the principles and the facts, from which, if admitted to be sound principles and real facts, the being of a God most certainly follows, are absolutely incontrovertible and undeniable, principles which it is positively and without controversy *unreasonable* to dispute, facts

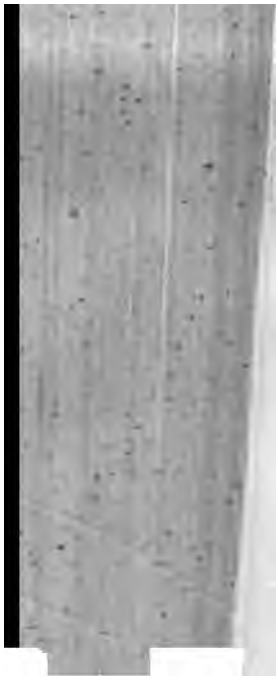
which to deny argues the observer blind? The doctrine of the Divine existence must indeed be arrived at by the application of certain principles to certain facts, but these laws and these facts are beyond question the verities of verities; and the bond which unites, the rule of application, is above criticism. "The *fool* hath said in his heart, there is no God." These are not, believe me, the words of bigotry, but rather of a wisdom not to be blinded by objections. "I do suppose," says a master thinker of the last century, "there is a great absurdity, in the nature of things simply considered, in supposing that there should be no God, or in denying being in general, and supposing an absolute, eternal, universal nothing: and therefore that here would be the foundation of intuitive evidence, that it cannot be, and that eternal, infinite, most perfect Being must be; if we had strength and comprehension of mind sufficient to have a clear idea of general and universal being, or, which is the same thing, of the infinite, eternal, most perfect Divine nature and essence. But we have not that strength and extent of mind to know this certainty in this intuitive, independent manner." "Yet," says this same thinker, "if once this grand principle of common sense be given up, *that what is not necessary in itself must have a cause*, all our proof of the being of God ceases." This doctrine then that "God is," though it is not an intuition, proceeds directly and necessarily from an intuition. Have you ever read "Fenelon upon the Divine Existence?" If not, let me recommend it as able to convince you that, though external facts lead us to seek, and comparisons and inferences enable us to find our God, yet the elements of the great belief belong to reason as reason, and the trifling argumentative process necessary to develop this truth of truths, at first latent, ought not to characterize the result, fixing its place among the things that may be disputed.

Furthermore, when this doctrine has been established, every other strengthening and comforting article of the common faith flows from it, not indeed with the certainty of demonstration, yet with absolute certainty. "Ye believe in God," said the Master, "believe also in me." A wise saying. Only believe in God, the Father, the Enlightener, the Comforter; and inspiration, and prophecy, and the claims of the world's Messiah, the absolute, infalli-

ble Guide, and miracles, and apostleships, and the Church are all reasonable,—facts worthy of belief, and therefore to be established by testimony. For a belief in God, taken in connexion with man's state of estrangement and sorrow, must lead to supernaturalism. To a true theist the Saviour's exalted language and claims are not the expressions of a heated fancy. Consider these things, will you?—and remember that those who come into a state of doubt by an exercise of the privilege of thought, must not complain if they can escape from this state only by a continued exercise of the same privilege, by doing thoroughly what was before done imperfectly. We are skeptical, not because we are rational and thoughtful, but because we are not rational and thoughtful enough. Let us never be deceived by any sweeping remarks about the uncertainty of supposed religious truths.

But again, you may say, that although you have investigated and found satisfaction in these evidences, they yet are not always present to the mind. Let me ask you, in view of this difficulty, have you become really *familiar* with this mass of proof?—has persuasion grown into a habit? For this is very important. We must ponder long and deeply upon these high things. Our belief is not that of the peasant, but that of the thinker; we must then give ourselves to thought.

And yet it is not enough, you tell me; the spirit of the time has bound *my* spirit with his fearful spell, and what I should hold fast, I must continually be proving. Then, I say, it is apparent that your mind is diseased, that you are not in a proper state to investigate the matter critically. It will be better to have nothing more to do for the present with evidences. There is a course better suited to your condition. It is this. Leave the proofs of the thing, and come to the thing itself; listen to the voice of reason and of God as it speaks through others, and as it speaks directly to yourself. Sit at their feet, first, who claim to be the world's teachers; listen to Prophet and Apostle, and to the great Teacher. Do not now investigate the proofs of their Divine mission,—they are good, but you cannot appreciate them; listen only and learn. Forsake the evidences, and read the record. You will be struck at once with the difference between the two classes of composition. Prophets, and Apostles, and the Saviour, do not *prove* the great doc-



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light, and comfort unto your soul, solving your doubts, dispelling your fears, establishing your virtue.

With all your efforts, you may for some time have many misgivings; but would you forego the advantages in order to escape the inconvenience of mental discipline and heart-sorrow? Be patient, be thoughtful, be prayerful, live near to Christ and to God, and the eyes that now are blind shall surely be opened. Cherish every ennobling thought, give to the law of duty the highest place of honor in your life, and you shall rise from the dust and leap and sing. Truly your friend, R. E.

HUMAN FRAILTY.

A SERMON, BY REV. EDMUND Q. SEWALL.

ISAIAH lxiv, 6. We all do fade as a leaf.

NATURE furnishes many emblems of human frailty. And there are times when these almost force themselves upon our notice. The present is one of them. The sere leaf is falling all around us. The glorious beauty of autumn is passing away from our valleys and hills. The sky, still serene, is paler and more cold. Wintry winds begin to murmur among the dismantled trees, so lately vocal with summer music. Decay and change are in the fields where the golden harvest waved. A stillness, serious and even mournful, has succeeded to the cheerful hum of busy laborers. The shadows of evening follow fast after the tardy morn. And the short day abroad sends us soon home again to a long night of reflection and repose. We become thoughtful over our work, we scarce know why, and a tender melancholy steals upon us, in all our walks. The funeral train, as it winds slowly on its way to the place of graves, seems to find sympathy in the general appearances of nature. Her countenance is sad as our's. She too is putting on the livery of death.

I suppose we most of us feel unusual soberness now more congenial to our spirits than unusual mirth, and tears come more easily

than smiles. This effect of the outward world upon our inward state is one well adapted to prepare us for being fitly and deeply moved by such themes as that presented in the text. The call of God's word is met by a voice within the breast, and echoed in solemn tones from the surrounding scenes of nature. Let us yield then to the suggestions of the season, and give this hour of meditation to the consideration of human frailty.

The spectacle of one of our fine groves or orchards some few weeks since, how different was it from their aspect now. The bright green foliage luxuriantly spread over every limb, how strangely does it contrast with the gray, withered leaves that shake upon here and there a stem, or lie in mouldering masses heaped upon the ground. It is hard to combine two appearances so unlike as belonging to one and the same object. It is hard to realize that a period so brief has made a difference so great. But into many a window which was screened by the welcome shade of those thick-leaved trees, and through which the sweet breezes freely flowed, fanning the glowing cheek and gratefully cooling the burning brow, there has passed a mysterious visitant whose single touch works a change to which this on nature's face is as nothing.

I saw in the spring-tide and on summer days the child upon its mother's lap, reflecting from its fresh rosy cheek a beauty brighter than ever was seen in garden or bower. And as in quick motions and glad accents its fulness of life overflowed, there leaped a hope in its parent's heart which no thought or feeling checked, so remote were all shadows of sadness from its sunlit form. But again I came, and the child was still there,—yet the autumn wind stirred a shroud, and I gazed upon charms on which death had set his seal.

To the margin of the cool stream which was threading its way along the meadow, released by evening from the sun's hot rays, came three youths tired of play, that they might bathe in its inviting waters. All alike ruddy with health, and full of the best promise of their years. But ere that twilight yielded to night, the bonds of their young friendship were broken, the pleasant prospects of their life's morning were clouded over, for death has snatched one of them away.

There stands a dwelling, in which the bridal song had scarce

ceased before the wail of the funeral knell of the bride began. And there another, within a little while tenanted by a numerous family, out of whose door has passed the bier which bore the last of its occupants to their long home.

Changes in the individual and mutations in society, so sure, so rapid and so manifold, occur between the shooting and the fall of the leaves of a single season, that we should need nothing more to remind us how frail we are. The eye that surveys the state of things even in neighborhoods and villages as contracted as our own, from spring to winter, can gather tokens enough to thrill the heart with the keenest sense of the vanity of man. How many familiar faces disappear. How many cheerful scenes are transformed by grief. How many names once on every tongue are now seldom repeated, and then coupled with some such sentence as—'he lived, I believe, in yonder street,'—'he kept, it is said, that shop over the way,'—telling in one word how completely he has passed out of the range of living things. After an absence of twenty years let one no more than twice that age revisit the place in which he was brought up, and how will he be struck by all he meets and everything he beholds. Of the people whom he remembers as the old men and women of his day, not one probably remains. In their places are those whom he can only think of as without a wrinkle or gray hair upon them. While for the young group whom he misses by this change, he has to take them whose faces in his mind are but the faces of children. As he walks the streets through which he used to run, he is run against by boys and girls who stare at him as they pass and of whom he knows nothing. The church towards which his youthful steps often bent by his father's side, and which then seemed so large as well as venerable a pile, has dwindled in size to his eye, and is yet more changed within. There is perhaps the same altar and the pews are the same, but the voice from the pulpit is not that whose tones he can so well recal, and the forms of the worshippers are not such as his imagination presents as the occupants of those seats. Dim associations, still dear to his heart as the memorials of youthful piety kindled for the first time at this shrine, or because they are connected with the saintly features of some good man into whose face he was wont to look up reverently, or with the pleasant smile

of some little comrade who used now and then to beguile him of his seriousness, these dim yet not wholly obscure associations flit, as he gazes round, across the tablet of his memory. And oh! how does their very dimness add to the weight of that impression which is settling down upon his soul,—of the lapse of time and of the progress of change and of decay. Faded pictures in his brain are all that now is left of what once was so resplendent with the fresh coloring of life and fraught with all the interest of a delightful reality. He cannot choose but let the tears gush freely when the prayers are begun to be offered in that temple, where he has found only God the same.

If we would put ourselves now into something resembling the case here described, we may come to share the same emotions. Send back your imaginations, my friends, as you sit here, along the track of the time past of your life. Try to call up the personal appearance of individuals with whom you once went to the house of God in company, but who are now no more on earth. Think over the list of those who were the prominent business men of this place when you were young, and endeavor to represent to yourselves how they looked, spoke, moved, what was their mien, habit, voice, gait. Summon from the shades the forms of the school children who sat with you on the same bench or stood up in the same class. Nay, come nearer, and call around you the individuals with whom you spent the first four of the last eight years, but who left the residue for you to count without them. Does not the very effort to surround ourselves thus in fancy with what was once as substantial and affecting as any object now the most real and engaging to us, make us sensible "what shadows we are and what shadows we pursue"—make us feel with the poet in the hymn,

"This life 's a dream, an empty show?"

A like result will ensue, if we will but heed as earnestly even what is transpiring under our eyes in the scenes which are now nearest and newest to us. Instead of the past, take the present. Instead of the dead, mark those yet living. Instead of others, observe yourself. How frail he is, let each one be taught by the signs which are thickly clustering around him. We are none of us precisely what we were when the leaves which are to-day

falling were just unfolding where they grew. The cup of life has not all the ingredients it then had, or not in the same combination and in the same strength and with the same flavor. Not an organ but has felt the touch of time. Not a faculty but has had some experience of its power. Of even the youngest this is so far true, that if they in their growth have been expanding and adding to, rather than diminishing, their powers and acquisitions, yet in so far as this *is* done, it is no more *to be done*, and their growth has brought them so much nearer to the period of their inevitable decay. But on all who have arrived at maturity the lapse of each single season leaves some additional impress of changes, which are only preludes and precursors, by a longer or shorter interval, of death. Yes; we may be said to have ourselves faded with the fading flower to which so mournfully our life has been compared. We have begun to die even in the midst of life. Our orb is waning, not waxing now. Some portion of the vigor which nerves our firm grasp on things terrestrial has gone from us with the departing forces of the declining year. Perceive this we may not, yet so it is. The decay of old age is made up of only such contributions as we have been yielding during the seed-time and harvest which have so lately passed. Our frames have been ripening for the grave as surely as have the fruits which we have waited for and plucked been ripening for our use. We have lost something of what constitutes a proper ground for the hope of longer life, and we shall be losing continually after the same manner,—losing, but never to regain what we lose. The tabernacle of clay has perhaps no more outward semblance of leaning or falling, of decay or dissolution, than it had in the spring, but its materials have not the same compactness and strength, and the walls have rents which are not yet wide enough to attract attention, but which will not fail to widen. We are not what we were—we shall never be again all that we were. We all have been fading even as the leaf —if not as perceptibly, yet not less truly.

On the numerous topics which are wont to be brought up in this connexion, it is not necessary that I should more particularly dwell. But my purpose will be answered, if in suggesting the theme I have introduced it to your minds in a way to give it any power. There is need that we cherish a lively sense of our frailty. And

yet as it is something which all share together, we are all liable to disregard it. Had it been our lot to have been surprised in one of those Southwestern cities which have been so terribly ravaged by the yellow fever in past years, and if, however anxious, we had been utterly unable to remove to any distance from the pestilence, would there not probably have been something new as well as awful in the feeling with which so many deaths in such rapid succession and in so few hours might have inspired us? And this not merely on account of the striking nature of these occurrences, but also in part from the fact that we had not been habituated to contemplate our mortality itself as we ought to have done. But if a dweller in a singularly unhealthy spot may have more *occasion* to bethink himself of the frail and brief tenure by which he holds to life, he has no greater *need* than we whose lot is in a more favored place. He is not more frail than we are. And if dangers thicken in one region, they are not rare in any. Nor is there a single lesson or admonition which would be suitable to be urged upon a citizen of New Orleans or Mobile after a season of prevalent and fatal illness, which is not equally binding and equally pertinent in its application to ourselves. We all ought to cherish in our hearts a pervading sense of the frailty of our nature and the precariousness of our present existence. This is needful as a check upon the presumptuousness of our hopes and plans. We build up these almost with as much confidence as if we had obtained exemption from the common perils, and had their accomplishment pledged to us. For that we ought in reference to all we desire and anticipate, to every project and every engagement for the sake of future good in this world, to interpose very frequently the solemn reserve, "If the Lord will, I shall live, and do this or that." It becomes us to advance not a step beyond the present moment without putting a curb upon our too eager aspirations,—without reminding ourselves how exceedingly uncertain are the securest plans which a being *can* form, who only flourisheth as a flower of the field, and whose days are as the fading leaf.

This sense of frailty is needful also, as a help toward the abatement and soothing of the solicitudes and sorrows of life. How fitly in the hour of uncontrolled fear and grief might it be said to one of us—Child of mortality! why weepest thou, and of what

art thou so afraid? Dost thou not know there is an end, and that it is nigh, even at the door? The object about whom thou art so anxious may, even while we speak, be gone where our care could not reach him; or he may have become better than our care could have made him, but only to render the pain of losing him more poignant when the separating hour shall be here. Why art thou so disconsolate, parent! who art about to die, over thy dead child,—when so soon not only thou and he, but all that knew you both, and all for whom living or dying you would ever have felt an emotion of interest, are gathering fast into the same bourne, and the places which ye filled shall bear no trace that you were once there. And why dost thou, son of toil! cast backward such bitter glances on thy so often frustrated labors, and grope with swollen and sleepless eyes among the shades of the distant years? What! knowest thou not that there is an end, and that end very nigh unto thee? Thou mayst have done thy last summer's work on the clods which are wet with thy falling tears, and before one of the distant months of which thou art afraid lest they bring thee to worse estate than thy present shall have half run its course, thou shalt be where the weary are at rest. Take then even now the sleep which God giveth his beloved, and let thy days be yielded to duty, not to fear.

Nor does there want a like monition for them whose temptation is to seek and to hoard too fondly—when they know not whose it shall be which they heap up, or if they do, yet they know not whether it shall be for a good or an evil, a blessing or a curse. Cease, sordid mortal! from thy passionate covetings of what thou canst not keep, nor carry away with thee, nor look back upon the disposal of, when thou art gone. Oh! what is of such efficacy to subdue all the inordinateness of human affections and desires, as the habitually felt nearness of that change which opens eternal realities upon this realm of flitting shadows, and on the sense of our frailty engrafts moderation for this world by directing our fears and hopes upon that which is to come. He who cherishes the conviction how short our time on earth is, and how closely our pleasantest paths border on the grave, will keep himself cool in the midst of the heat and strife of the great market for worldly good, will be less and less susceptible of an overweening attachment to what he has of it, and will tread the way of duty and of danger

with his eye often directed to the end whither he is hastening, and his heart bent upon fulfilling the solemn purposes of his existence as an immortal child of God.

We should foil and confound many an evil imagination and sinful design, could we flash upon the perpetrator before his act was begun a sudden and strong sense of his exposure to death; 'thou must die to-morrow'—were it whispered into a believing ear, and made to thrill through the soul's secret chambers. And so let us use the great truth and fact of our mortality in the discipline of our own hearts.

This same sense of human frailty, this conviction of the fragile and uncertain nature of our existence here, would have a tendency, also, to soften and harmonize our social affections. Let each of any large or small company of men be at the same moment pervaded by the workings of this sentiment, and how would their envy and animosity and petulance and cruelty be rebuked into silence! How would it be possible to look into a brother's face with wrathful glances, did we behold written on his brow, 'To-morrow he dieth!' How to refuse a kind word or deed to one on whom death had already set his hand! My friends! let us not be less moved and influenced by the truth because we do not see it stamped in letters on the living flesh. Can we not see now the withering traces of decay in almost legible lines upon the countenance of our brothers? They must die! We must die! Oh! may not we then be patient with each other? Shall we not cease from worrying one another, —we who dwell amid the death-shades and are every moment within a step of the grave? My friends! in our families, in our neighborhoods, in the town, and the church affairs which interest us strongly, let us bear about with us something of the gentleness and tenderness which breathe from the sick chamber and hover within the precincts of the tomb. Oh! make haste to love one another and to bless one another, for yet a little while and they, who might have profited by your kind efforts and have been cheered and supported by the constancy of your affectionate devotion, will be torn from your embrace and cannot see or hear what your love would prompt you to do or to speak.

Finally, from this solemn theme comes up, ever another and the same, the great primary, all-essential lesson, which teaches us

to live by making us feel that we must die. As we shall one day wish we had done, let us do to-day. As we would have a past to reckon for, and to remember, free from remorse, and a future to anticipate full of hope, let us lay hold now on the great salvation. "See that ye refuse not him that speaketh from heaven." "Awake to righteousness and sin not." Turn unto the Lord with thy whole heart, and put not far away the day of thy account, for this night thy soul may be required of thee!

BOWEN'S ESSAYS.*

ARGUMENT FOR THE BEING OF GOD.†

This book is a re-publication of a series of Essays which have appeared in the *North American Review* and the *Christian Examiner* at different times within five years, expounding and criticising various metaphysical writers systems. The Author, who is a qualified Lockist, exhibits such clearness and discrimination of thought as make his opinion worthy of respect even when he refutes Clarke or explodes Cousin; and his knowledge of the systems on which he comments is the knowledge of a scholar. Among other things he give us a very interesting, and we suppose just, exposition of Kant; and he defends stoutly and at length, and with a good deal of forcible and interesting statement and illustration, the theology of Paley, alleging it to be the only theology for the bulk of mankind, and its mode of argument the only commendable mode. The Essays will bring credit to the Author, though they may not reclaim any of those perverse mystics on whom he has brought down such heavy strokes, and with whom, we confess, he has made us take part for the time against him.

* Critical Essays, on a few subjects connected with the History and Present Condition of Speculative Philosophy. By Francis Bowen, A. M. Boston: H. B. Williams. 1842. pp. 352, 12mo.

† We may be allowed to say, that this article expresses our friend's opinion rather than our own, on a question on which diversity of opinion may exist among those who hold with equal strength of faith the great truth whose foundations they variously describe. Ed. Misc.

His refutation of Clarke seems to us not to exhibit the insight which is manifested in his criticism on Kant. It matters not whether *space* and *time* are called *attributes*, or *conditions of being*. Under whatever name, they imply something in which they inhere, and of which we may proceed to investigate the attributes or qualities. As it seems to us, Clarke's argument for the being of God is clear, is demonstrative, is practical. It is carried about by every man in his own mind. How is it vitiated by taking the existence of the world for granted? Where was Mr. Bowen's caution, when he said that the province of demonstration was limited to ideas? Cannot gravitation be demonstrated? Cannot the surface of the earth be made the subject of geometry?

Although Mr. Bowen "admits the cogency" of Clarke's argument, which is certainly metaphysical, if any theological argument ever was, he writes in the next paragraph, that "in proving the existence of God metaphysical arguments are inapplicable and inconclusive." Oh, no. Far from it. It might be well answered, that the metaphysical argument, that is, the argument of the soul from its own ideas, is the source of whatever cogency is found in the arguments drawn from outward facts. It is remarkable, and the observation of it may perhaps induce us to respect *every* mode of arriving at the Author of our being, that the reasoning which one man rejects as utterly worthless, another receives as clear and manifest proof, and even as the only proof. We ourselves cannot accept that idea, "in the clear perception and statement" of which Mr. Bowen makes "the chief merit of Lord Brougham's *Preliminary Discourse* to consist," that "the first branch of Natural Theology is strictly an inductive science, formed and supported by the same kind of reasoning on which Physics and Natural Philosophy are built." As it seems to us, the office of the outward universe is to show God's wisdom and power and perpetual, all-entering presence, and to offer a world of instances by which whatever is known of God may be suggested to the mind; but not to prove his existence, which Mr. Bowen, on the contrary, thinks precisely its object. For this, as it seems to us, no induction is necessary. It flashes upon the mind from a straw, from the quill of a bird, with as full, perhaps with clearer light, than from an extensive investigation of wonderful contrivances. If design im-

plies a designer, it does so without an induction of many particulars. And the argument from the appearances of the universe, without a previous proof in the mind from its own ideas, would probably never arrive at more than this, that the world looks exactly as if it were made by a great Designing Mind, and accordingly that if we know of the existence of any being capable of creating it, we should ascribe it to him as his work. But when that required previous proof and knowledge are furnished from within, then the world is full of light, and we have a key to the divine hieroglyphics which are stamped upon all creatures, and the reading of them fills the mind with the liveliest interest, by teaching it more of its God. True indeed, that in the argument from necessity the whole conclusion is involved in the premises. But this is its perfection. It is an attempt to display and logically to set forth a spontaneous and indisputable conviction of the mind. The *soul* holds it as one idea; but the *intellect* is obliged to travel in succession over its different parts.

The more, and the more heartily one considers his idea of God, and the more closely he examines the various theories of it, the more, we think, will he feel inclined to rest in the conviction, even though he first rejected it as evasion, that the belief in God is an intuition of the mind, and that virtue is the condition of its development or action. We mean, that it is a natural and immediate and universal intuition, but one of which, as in the case of other intuitions, a certain growth and improvement are the condition. The very bad, the very base, and perhaps the overwhelmingly ignorant, are incapable of being brought to a real belief of God by any arguments.

The two classes of proofs go well together, and ought to be so used. The argument *a posteriori* is a substantial body; and the argument *a priori* supplies the soul. And so united they are living truth.

It has been said, and it is said by Mr. Bowen in the book before us, that the reasoning for the existence of God is of precisely the same kind with the reasoning by which any conclusion of science is established, that it is inferred from his works which we observe, by the same process of thought whereby we infer the existence of certain now unknown animals from finding their skeletons in the

here is a difference; and it lies here. The inferences
from similarity of phenomena to similarity of causes,
the principle that the laws of nature are constant;
inference of theology is from imperfect resemblances
raced between the works of God and the works of
notwithstanding their infinite disparity, are regarded
s of the same class,) to the existence of a Being
yond nature, according to a principle which is nowhere
nd which cannot be stated, except as involving that
argument which Clarke has so clearly exhibited. If
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eing capable of that design, and thus to rest on two
e thing in which it appears, and the mind of which it
—without the previous knowledge of *both* which the
never find a resting-place. All which we behold in

WILLIAM ELLERY CHANNING, D. D.

THE death of this distinguished and excellent man is a serious loss to the Church and the world. He has gone in full course of his most earnest labors,—when he seemed to have in store better things even than he had yet bestowed to bless his fellow-men. The minute and extended accounts of him that will doubtless be given make it important for us, in some rapid references to his character and career, only to say, that he was born in Newport, R. I., April 7, 1780; graduated at Cambridge, Mass. in 1798; was ordained over the Federal Street Church and Society in Boston, June 1, 1803; travelled in Europe in 1822 and 23; received the assistance of a colleague in 1824; relinquished all pastoral duty, but not the pastoral connexion, in 1840; spent the summer of 1842 in the county of Berkshire, Mass.; was taken ill of typhoid fever at Bennington, Vt., on his way from Lenox to Brattleboro'; and there died October 2, 1842, in the 63d year of his life, and the 40th of his ministry.

The great and good belong to their race. They are manifestations of the natural capacity of mankind, and real sympathy with mankind has been the nurse of their power. When they die, therefore, the race are their proper heirs; and to take account of their mind and character is a no less fitting than spontaneous work. We propose a brief sketch of the departed prophet and chief whom Zion now mourns, for whom the note of lamentation in his own familiar place is echoed from many a temple, and will return from beyond the sea, and linger on the farthest shore of the civilized world. To speak as we ought of him, we need something of the same genuine appreciation of lofty traits which enabled him to portray so truly his own departed companions and spiritual peers, Worcester, Tuckerman and Follen. Where there is real worth, the private man is always greater than the public; we shall therefore, having taken a view of his position before the world, add a few remarks upon his character.

In the first relation, Dr. Channing comes at once before us in a three-fold aspect,—as a man of genius, as a theologian, and as a philanthropist. Simply as an author, were we to fix his rank, as

was done with King David's mighty men, we must place him in the very foremost class,—not only among "the thirty," but "the three." And this, not because his writings indicate a mind of that gigantic order before which lesser intellects involuntarily bow. We do not tremble in the irresistible grasp of his argument, nor wonder at the transcendent weight of his thought. But, in the first place, his intellect, originally of a very high order, seemed devoted with singular fidelity to the search and unfolding of truth. His instincts seemed to lie in the direction of just views. His eye was single, and therefore his whole body was full of light. None of that special pleading or making out of a case, to which the most splendid endowments have sometimes been given, can be detected on his page. Literary history does not show, we think, a more striking instance of genuineness and just balance in all the exercises and results of rational inquiry. That hold of reality and nature, which made the simple youth of old to vanquish the giant with all his terrible armor, gave him the victory in all encounters. 'I instructed my soldiers,' said Cromwell, 'to fight in the fear of the Lord, and put some conscience in what they did, and after this they were never conquered.' Another quality which gave Dr. Channing's pen such power was the excellence of his style. The great gift and almost the very form of his intellect was composition. We know not where to find such transparency of expression with such volume of meaning. It is like the river, "clear as crystal," in the book of Revelation. His imagination does not seem to us to have the burning splendor, under which we sometimes see the most refractory subjects melt, but it strikes a colorless light through the whole mass of his thought. Hence his words, while charming the ears of the deepest philosopher, reach the simplest apprehensions of the common mind. Whatever his theme,—a literary criticism, a theological argument, a political question,—this power of clear language and disentangling statement is never wanting. With Milton, of whom he has given the most living and genial, if not the most masterly delineation, he might "hail" his "Native Language," choosing some subject,

> "Such as may make thee search thy coffers round
> Before thou clothe my fancy in fit sound."

But we believe the chief secret of his influence as a writer lies in

the religious soul that animates his compositions. The vital warmth of piety, all-informing in his works, is what gives them such strong entrance into the mind, though they may on some points sink in the comparison with other contemporary literature. He has not the historic richness, the quick-succeeding point, the concise energy of Macauley, nor the high-wrought gorgeousness, as upon vases of silver and gold, of our own Everett, nor the epigrammatic terseness, the thick-studded imagery and diamond sparkling of Emerson. But more than any or all of these he has that inborn spiritual life, that beating and throbbing sympathy with men, that fundamental seeking of the glory of God, which will long embalm his productions, though occupied mostly on a few great thoughts, and though nothing very extensive and elaborate bears his name. Truly has he illustrated his own sentiment, in the closing words of his admirable review of Fenelon: "Genius, intellect, imagination, taste, and sensibility must all be baptized into religion, or they will never know and never make known their real glory and immortal power."

Dr. Channing, we suppose, comes before the minds of most persons as a theologian. Probably no man ever gained such fame in this character with so little handling of metaphysical questions and so little dealing in scholastic expositions. His power as a theologian lies almost entirely in the judgment with which he has seized, and the force with which he has expounded the spirit of Christianity. He seldom even quotes Scripture texts. But every line shows he has studied intensely both the general strain of the New Testament and the particular significance of its various points, especially the discourses of Jesus. Here too, we must say, his eminence does not seem to arise from his having reached any principles before absolutely undiscovered. The ideas on which he so much insisted, of the freedom of the soul and the right of private judgment, seem to have been possessed as clearly and prized as highly by some of his predecessors and compeers,—by Mayhew and Freeman and Buckminster, to mention no others. The doctrines of the Divine unity and of human ability which he so earnestly set forth, he had not to rescue from entire obscurity or universal disparagement. But though many in regenerating the human mind had "done virtuously," he excelled them all in the

living power he infused into their general principles. He had something of Elisha's touch. Every subject he enlivened. The Gospel others expounded, he proclaimed to the world. He made men feel they had a vital interest in the questions he treated, and that some response, of affirmation or denial, they must give. Indeed when we ponder on the thrilling force of his appeal, which rang so far and wide—from the fathers in the church to their children at school,—we can hardly resist the conclusion that this man was raised up of God to be a prophet to this generation. His position was made for him and foreordained. Such a man was needed, and could not be dispensed with. And his very greatness and fame rose, not so much from any immense intellectual interval by which he distanced other men, as from the vast opportunity he was called to fill. But, filling it so faithfully, discharging his mission so well, and with all meekness and moral simplicity girding up the loins of his mind for his destined career and running with patience the race set before him, he has exerted an almost unprecedented influence on religious speculations and systems, and has formed more than any other man of the time the religious mind of the rising generation. Theological instruction, exposition of Scripture, and preaching of the word—all really feel, however little they may acknowledge, his influence.

Passing from this general view, we cannot fail to be struck with his chief peculiarity as a theologian; we mean his estimate of human nature. In the prominence he gave to this idea of the natural dignity of the soul, in the earnestness with which he set it forth, in the rich illustrations with which he adorned it, and the striking applications to which he traced it, lies, we think, some decisive claim to what so very rarely exists—true originality. In distinction from most writers, especially on morals and religion, he was always original, in the sense of possessing with a living faith and appropriation to his own mind all he recommended to his fellow-men. But his views of human nature came from the very lowest depths of his own thought. They have, so far as we know, no considerable parallel in those of any other author; and they will be in future his chief distinction, by which he must stand or fall as a theological reasoner. For ourselves, though we can follow no man or party, we unequivocally think he has in these views

endered Religion and the Church great service. His defence of he dignity of human nature is a real vindication of the glory of God. For it is a rescue from abuse and contempt of the greatest work of God of which in this earthly state we have any experience. Nay, it is redeeming from overthrow and loss the very ladder by which alone we can ascend to God, know Him, believe in Him now, or hope in Him forever. For, important as revelation is, to extend our knowledge and confirm our hopes, we know not how he position can on reflection with any color of reason be rejected, which Dr. Channing himself has expressed, "that the ultimate reliance of a human being is and must be on his own mind,"—and whatever strikes this reliance away plunges us into essential unbelief and atheism. We would render solemn thanks then to him, as to a spirit on high, for his opening of the native riches of he soul, and stimulating the germs of spiritual life with the powerful influences of self-respect and hope. But we do not forget here is danger also in dwelling on this view alone, and that there is an important truth on the other side. We even fear, in his devoion to this truth of the dignity of human nature he overlooked omewhat the depravity of human character. He admitted this, e showed its enormity as resulting from the spiritual capacity of he soul; but it may be doubted if he suffered it sufficiently to modify his general views, or if he assumed it enough as one oint of departure for the strongest effect of moral appeals. But it is given to no man to cultivate the whole vineyard, to pay n equal attention to every point in the sphere of truth. Dr. Channing knew human nature well by the study of his own soul. He ould not at the same time, perhaps, so thoroughly understand very variety of character among men. And it is no disparagement to the greatness of the work he accomplished to say, that a ober view of human depravity may be useful in checking that endency to self-worship and that pride of the falling angels, which is the besetting sin of the spiritualism of our day.

In the theological connection, perhaps, Dr. Channing's chief note as as a preacher. What we have already said indicates his traits in this regard. There are two styles of effective preaching. The first is of direct address, that bears on the real conscious state of the soul, nd by the sting of conscience stirs the whole moral nature. This

mode, used in a pure love, we hold to be the cardinal excellence of the pulpit. There is another style, by which the preacher, accustomed to the profoundest views of reflection in his own mind, while not piercing so immediately the sinner's heart, yet, as by a resistless force of gravitation, gently draws him into his own atmosphere, and inspires him with his own high and holy mood. Who that has heard Dr. Channing can doubt his preeminence in this generous, kindling, subduing appeal?

In contemplating Dr. Channing's theological course, we have only to regret his silence upon the vital questions recently moved among us in the very bosom of the Christian Church. This was occasioned in part, we doubt not, by his so great absorption in the practical reforms of the day. As it is, however, the tomb-stone rests on his explicit testimony, never to be revoked, to Christianity, as a miraculous and authoritative revelation. That this was his decided final belief, we have no question. His private expressions of opinion not only leave us in no doubt as to his real sentiments, but convince us that he would have improved his earliest respite from other cares to devote his mind to the special consideration of the fundamental differences of faith of most interest in these times. Quite lately, and during the manifestation of these differences, he has said to us, that his own mind inclined, without any hesitation to the simple miraculous interpretation of such passages as that which speaks of the "voice from heaven" in testimony to Jesus Christ. Much as he approved free inquiry, his spirit revolted from the recklessness with which it is sometimes pursued.

But we must hasten to add a few words upon our departed friend as a philanthropist. We think he is entitled to the name. His earlier writings, closely scanned, would be found to contain the seeds of great actions and social revolutions. Many called him a dreamer and visionary,—a reproach we are apt to vent on any who propose thoughts and measures that come into powerful conflict with our cherished desires and selfish plans. As he himself has remarked to us, he wished to show that the principles he so earnestly espoused were truly practical. Infirmity, seclusion, tender cherishing, and susceptibility to external influences, in truth only disguised in him, to most, the all-daring courage, all-enduring patience of the martyr. After religion, no feeling was so strong

in him as a longing for the real improvement and happiness of mankind. No man was more sincerely devoted to the great causes of benevolence,—Peace, Temperance, Education, Freedom. Probably no sermon on the same subject ever impressed the public mind so strongly as the discourse on War, in 1816, before the Massachusetts Congregational Ministers. And could Napoleon have read his analysis of the great warrior's ambition, it might have troubled him as much as any thing that ever came from the English press.

We have no space to speak as, if at all, we ought, of his various efforts in humanity's behalf. Of late years, as is well known, he advocated with his utmost power and unabating zeal the rights of the slave. And the writings he put forth on this theme have a sharper ethical edge than any of his other publications; though, we are told, much of his first preaching had a similar cast. That in these labors, whether well judged or mistaken, he showed a truly philanthrophic spirit, we think few, if any, will doubt. He sacrificed for them what is hardest to part with, much of his nearest friendship and reputation, though he secured his real and lasting fame. The admiration, almost without dissent, that awaited him in other walks more congenial to his own habits and tastes, he did resolutely forego. In Napoleon's campaign to Russia the noble women of that empire, we are told, to fill their country's fund, parted with their rich jewelry, their crosses of diamond and gold, and received iron crosses in return. The same fidelity, whatever others may think, we believe our friend showed to the welfare of his land and the self-denying spirit of his religion. Certainly, on some considerable points we widely differed from his judgment; though were this the place to state them, our opinions would be of little consequence. We by no means think it would be well for the clergy, as many Abolitionists would have them, to treat this somewhat political subject at large in their pulpits. But Dr. Channing's position, almost disconnected from the immediate pastoral relation, and aloof from all parties, gave him a peculiar vantage-ground. Then, his previous celebrity and the pervading spirit of his publications obtained for him the quite dispassionate hearing of the world. And to crown all, the force, general justness, and uniform charity of his discussions made them more powerful for good, than would have been the joint exclamations and rebukes of any banded

class of men whatsoever. Indeed his collected writings would, we imagine, form the most thorough and valuable treatment of the great subject of Slavery, in all literature. It is enough of itself to establish his fame, if he has portrayed better than any other this portentous institution, that has struck its deadly roots into the fairest lands, and propagated its issue through thousands of years. And it is the seal of his true-hearted devotion, that he died with his pathetic pleading for the slave yet quivering on his lips. Well he fulfilled his own words, in his letter to his friend Jonathan Phillips, —"To the last, I trust, we shall speak words of blessing to our race, and words of encouragement to all who toil and suffer for its good." Truly he made, according to his light, faithful use of the "five talents" placed in his trust. Truly in view of all his written witness to the truth we may say, that not in vain did he frequent, as one of his places of study, the "beach" of his native town. The winds and waves which, in his Discourse in Newport six years since, he describes as moving to utterance the struggling thoughts and emotions of his youth, never ceased to sound in his imagination, and to chime along the sweet or sublimer music of his words,—an accompaniment from nature of his noble strain in honor of humanity and God.

So much we have written as a preface to some more informal notices of Dr. Channing's mental constitution and character in private life. It is not for us to speak his eulogy. But it is for us on all proper occasions to bear our feeble testimony to the kindness and faithfulness, the simplicity and truth, the charity and piety, it has been our privilege to witness. Circumstances uniting with the great kindness of that sainted Christian, his readiness to commune with and help even the humblest, drew us into a somewhat closer intimacy than we might else have obtained. And we should feel unworthy indeed, if we withheld the only mark of gratitude in our power,—our highest consideration of the purity of his motives, the calm fervor of his affections, the constancy of his godly aims.

His character to our mind stands forth in its own peculiarity. In approaching him we always had something of the religious reverence come over us with which one enters a church. He showed an elevation of mind and temper, a high table-land of spiritual life, from which there was no descent. We never knew

one of whom it could more truly be said, that he had his conversation in heaven. We never knew one whose very presence seemed more to exclude any other than such conversation. Whoever needed the influence of a mind fixed in serious, prayerful contemplation could at no time seek him in vain. The continual tone of his spirit was a restorative to the perplexed and desponding. Some may have even thought that this solemn aspiration was too steady and unrelieved, that it would better occasionally have sunk into the more cordial manners of common friendship, or issued in more spontaneous bursts of varied emotion, or been occasionally intermitted for a more general mingling with men and a more attentive interest in the details of ordinary life. And yet his piety was cheerful, his affections natural, his deportment humble. His mind was so much engrossed with the subject in hand, that an oblivion of personal relations seemed often to possess him to that degree that he made no reply to what seemed to require it. This we think, and not coldness nor disrespect, is the explanation of some points of his deportment upon which many have observed. If he had less than some of a constitutional ardor of sympathy, he had as much as any of the moral principle of love. In mutual communication he seemed ever less ambitious to express his own sentiments than to obtain those of others. Young men have been oppressed by his almost deferential waiting for their opinions. His fond celebration of the dignity of human nature, that entered so largely into his theology, was not a matter of mere words or beautiful theory; for no man ever paid more respect to others' minds in every practical way of listening to and fairly considering their views; while yet no man ever guarded more jealously the independent convictions of his own, belonging to no party in politics, religion or philanthropy. He was so much a Christian, as to make us forget he had been for nearly forty years a Christian teacher; so utterly free he was from all that was assuming or authoritative or official, from any of the faults so easily besetting those who hold peculiar relations to their fellow-men. There was a uniform staidness and gravity in his manners which some may have mistaken for an assumed dignity, but which sprang rather, we conceive, from an extraordinarily unbroken consciousness of the great object of life, of the momentous importance of truth, of the

solemn need of effort to fulfil the purposes of God and the precepts of Jesus among men. Such self-respect as belonged to this inward spiritual state, and repelled everything discordant with it, he doubtless cherished and maintained. At least we are confident, that whatever self-estimation might have been suggested by his wonderful gifts and well-nigh universal influence, was humbly bowed evermore before God, in the humility of that religion whose various exercises more than meat and drink were his "daily bread."

In those who occupy conspicuous stations of influence it is a sure test of substantial worth, if we see them unconscious of, or unincumbered by the accidental associations to which this public consequence gives rise. And we can truly say, that whenever we were with *him*, for whom the voice of mourning will be heard in all corners of the earth, we thought not of the man of genius and great author, whose pen had exalted the literature of his country and whose fame was upon the winds; nor yet of the profound theologian, who had produced one of the most important religious movements of the day; but rather of the yet unsatisfied seeker after truth, the humble inquirer more and more ambitious of Divine knowledge, who counted not himself "to have apprehended." We remember he once told us, that he always turned from any references to his own writings which he might meet. We never observed in him any pride of attainment. In truth he was as ardent a student at life's close as any youthful beginner. There was a singular freshness of mind, a delight in the acquisition of new ideas, a rapid force in mastering their applications and settling their worth. As the lamp of life grew dim with the waste of years and infirmities, the intellectual flame in his soul but rose brighter. While at the same time his mind was exercised with such a corresponding concern in all the interests of philanthropy and freedom among his fellow-men, that we may well call his death untimely, though he came to his grave "in a full age, like as a shock of corn cometh in his season." For on whom shall the prophet's mantle fall? Who with equal abilities shall so make religion and humanity to outshine all the splendors of thought?

Let us pursue yet awhile this desultory train of remark, for we frankly confess it is a work of love for us to speak well of him who drew us to his acquaintance, who encouraged us with sympa-

thy and intercourse the more warm and frequent in our times of weakness and want, and who has left to us a turning of the heart in one direction to which henceforth it must turn in vain. We little dreamed that place of study, the scene of so much sweet converse, ever seeming lighted up with a pure and steady flame, would come to look so cold and dark. The influence of such a mind is so penetrating, that all who really knew it must have a sense of loss in their very thoughts—a grief in their minds as well as a throb of anguish in their hearts. To part from the brother of our souls inflicts a sorrow keen and peculiar, as truly as breaking the ties of natural kindred. We shall miss him more in our prayers than in our pleasures; and in the seasons of lonely reflection a pang will strike across our musing, as we remember we can no more seek the help of his personal communion. Yet he will come to us in the spirit as little changed perhaps as any mortal we have known, so much was there in him over which death hath no power. So much even here was he a citizen of the world above, that he could hardly have gone at any time without words on his lips that befit a dying man. In his own words indeed how richly has he provided for our consolation; and by his singular separation of all personality even from his friendship, how has he left the spiritual fabric he built up in us whole and unshaken even by his own removal.

We have been led, almost unawares, into saying so much, that we may be pardoned if in closing these remarks, without attempting to sketch his character or position,—which will be better done by others,—we yet single out what seems to us to have been his peculiar and predominating mental trait and habit. We mean meditation, for whose joys, he has told us, he readily resigned to others all worldly satisfactions. Early begun, ever continued, and fixed severely on unseen realities, we imagine this habit to have been the chief source both of his intellectual and moral greatness. Though his knowledge was large and choice, he was not, we think, distinctively an investigator of history or a reader of books. Neither was he characteristically a profound metaphysician, or an eager observer of the actual world. But his life was one long act of contemplation. The things of the spirit which Paul describes, the true, the honest, the just, the pure, the lovely, en-

tranced his vision, and from this direct observation of heavenly realities through his own large and living consciousness his words and writings became so original and influential. His extraordinary measure of this power of meditation to our mind best indicates his intense effort and vast moral progress. To restrain not only all expression of untruth and wrong, but to subdue the very impulses of sin in the soul; to hush into an abiding calm every strong passion; to silence the tedious, busy whispering of every selfish desire; to school the very fancy to forbear its listless wanderings, and move and toil only to adorn God's beautiful truth, till the very imagination, that frequent truant from duty in most men's minds, becomes a servant never loitering in the vineyard, and every thought is in captivity to the obedience of Christ; and then, these obstinate obstructions cleared away, to dwell in persevering, ever-renewed study on spiritual truth, beauty and obligation, till the supreme principles of love to God and man are really enthroned in the mind, and all affection and resolution gush from them into the conduct; this is the triumph of spiritual meditation, and it is no ordinary triumph. It was in no ordinary degree the triumph of our departed friend. From the chastened fountains of sentiment, to which every faithful inward exercise contributed, broke forth that so spontaneous overflow of his eloquence. In the calm depths of moral fidelity to himself were gently gathered the perennial supplies that should stream out to refresh the world. Thus he exalted and refined his idea of God. Thus beneath the surface of creeds he penetrated to the spirit of Christ. Thus through superficial meanness he beheld the essential greatness of human nature in its Divine lineage and divine capacities. Thus grew into brightness those glories of his inward being and his written page, the ideas of truth and freedom, justice and love.

But though his mind was contemplative, and might even be called Platonic, yet the world of ideas was to him no cold, abstract region, but ever was viewed in its real connexion with human welfare and improvement. Had he imposed no moral check on an unusually active imagination, he might have become abstract and visionary. But spiritual themes took too strong hold on his mind to suffer him to be an epicure of pleasant fancies and delicious dreams. He once told us, he believed he had succeeded in conquering any

disposition to mere reverie. And thus we conceive it was, that though his tendencies to action, originally strong, had been somewhat weakened perhaps by disease and intellectual habit, yet this strict bending of his contemplation on truth, rectitude and goodness forced him to observe the frightful contrasts to these presented by human error, unkindness and wrong. Hence his practical sensibility to all falsehood and injustice. Hence his burning desire to correct opinion on the highest subjects, and bring to an end the reign of unrighteousness. Hence his selection of the true and most commanding point of attack on the iniquities of the world,—not in unsanctified indignation or desires of retribution and revenge, but from the high and sacred tower of spiritual principles. And thus, though his warfare on earth be accomplished, will he yet bless mankind, if he exert an influence to uplift any of those who knew his mind into the pure and lofty region of contemplation, the mount of vision and of prayer where he dwelt.

How best shall we mourn the good, whose virtue hath adorned their life, and like a candle "hath given light to all who are in the house?" How mourn them better and more beautifully than by considering how they built up their excellence, and by striving to inherit the holy habits of their souls? Even a Heathen writer could say, that "the outward images of men, like their originals, are frail and perishable." "The soul," he adds, "is shaped of finer elements, and its inward form is not to be expressed by the hand of an artist with unconscious matter: our *manners* and our *morals* may in some degree trace the resemblance." Let us render to the "just made perfect" this most acceptable of tributes. Then the grave, which seems to swallow up all earth's beauty and glory, will send forth earth's richest harvests. The roots of living excellence shall cling around the tomb-stone, sweeter flowers than are planted by human hands shall grow and cluster over the names of the lost beloved. Yea, the green spots of rejoicing and hope shall be our fathers' sepulchres. And then they who "by faith and patience inherit the promises," in words sublimer than Heathen ever wrote, though dead will yet speak,—not only to their followers' ears, but in the louder language of their followers' lives.

C. A. B.

The funeral services on the death of Dr. Channing were attended in the Federal Street meeting-house, in Boston, on Friday, October 7, 1842. Discourses upon his life and character were preached in many of our churches on the next Sunday, and special commemorative services were held in Providence, R. I. and in the city of New York; in the former place on Wednesday evening, October 12, when a discourse was delivered by Rev. E. B. Hall, and in the latter on Thursday evening, the 13th, when an address was given by Rev. H. B. Bellows. The following original hymns were sung, one at Providence, the other at New York.

HYMN.

WRITTEN BY MRS. L. J. HALL.

When sinks the sun, shall we forget
That but to us his beams are set?
When holy spirits pass away,
Shall we but weep o'er feeble clay?

With aspirations like thine own,
Pure being, whom we dare not mourn!
Oh let us mark, where "dwells no night,"
A new-born, active, burning light.

Shine on forever, tranquil star!
Though in far heaven thy glories are,
Their solemn beams shall from this hour
Fall on our souls with added power.

Each thrilling cadence, each mild word
Of love or wisdom we have heard,
From gifted lips now still and cold,
Shall be imbued with power untold.

Go, Christian sage! Death now hath wrought
On pages glowing with thy thought;
Death, who hath calmed all pain, hath sealed
Thy power on earth—and heaven revealed.

HYMN.

WRITTEN BY W. C. BRYANT, ESQ.

While yet the harvest fields are white
And few the toiling reapers stand,
Called from his task before the night,
We miss the mightiest of the band.

Oh, thou of strong yet gentle mind!
Thy thrilling voice shall plead no more
For truth, for freedom, and mankind;
The lesson of thy life is o'er.

But thou in brightness far above
The fairest dream of human thought,
Before the seat of Power and Love,
Art with the Truth that thou hast sought.

NOTICES OF RECENT PUBLICATIONS.

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HUMAN LIFE, *or Practical Ethics. Translated from the German of De Wette. By Samuel Osgood.* 2 vols. Boston: James Munroe & Co. 1842. pp. 368, 409, 12mo.

MR. OSGOOD brought with him to this work great preparations for doing it well; and well has he done it. An exact and extensive knowledge of the German language, an admirable appreciation and command of the resources of his own, an intimate acquaintance with German Ethics, and with the history and philosophy of Ethics in general—these combined qualifications have borne their good fruit in the selection and execution of the work presented in the volumes before us. Most warmly do we welcome and recommend it to all lovers of German, and of English—to all lovers of common sense and sound sentiment; especially do we commend it to all who have hitherto been repelled from the German mind as something misty, or at best *musty*. To all who have been accustomed to associate with the word 'German' only disagreeable thoughts of Pantheism, Atheism, and the like, we cordially recommend these beautiful and wholesome volumes, in which the practical, the philosophical and the poetic are so happily harmonized.

We think Mr. Osgood has made a wise choice between the several ethical treatises of De Wette, which, as he tells us in his preface, stood candidates for translation. He has unquestionably chosen the very one which we in this country most wished and most wanted. "Human Life," the real life of the inner man, soon becomes the best moral teacher to him who by the lamp, or rather the sunbeam, of revelation will calmly read its lessons; and the writer who out of a long and deep experience, out of a faithful communion with himself, will sit down and, like a kind and considerate physician of the soul, reveal to the soul what is wholesome for it and what poison—such a one must richly repay our study.

The reader will find here food at once for the mind and for the heart, he will find himself won onward by pleasant images and kindled to self-amendment by conscience-searching visions of moral purity. De Wette's morality is of the very highest, and we bid the book God speed on its way to the hearts of all people, as well fitted to make them "not slothful in business, fervent in spirit, serving the Lord."

SPECIMENS OF FOREIGN STANDARD LITERATURE. *Vol. XIV. Songs and Ballads; Translated from Uhland, Körner, Bürger, and other German Lyric Poets. With Notes. By Charles T. Brooks.* Boston: James Munroe & Co. 1842. pp. 400, 12mo.

IN this volume Mr. Brooks has undertaken a somewhat difficult task; and his success is therefore all the more honorable. The peculiar idioms of a foreign language always cause a translator much difficulty, and when we add to idioms of mere phrase the idioms of thought and feeling which must mark the lyric poetry of all nations, the translator's difficulty is not a little aggravated. We have all the more reason therefore to thank Mr. Brooks for the exactness, simplicity and beauty of most of the pieces in his volume. Without breaking their tendrils or soiling their petals, he has transplanted some of the fairest flowers of the German garden, and it is not from any lack in beauty of color or sweetness of perfume that we know them to be of exotic origin.

Mr. Brooks has received some aid from a few friends whose names are assurance of the worth of their contributions. All who have read the "Dying Flower," translated from Rückert by Rev. Dr. Frothingham, will heartily respond to the tribute of thanks given in the close of the preface. The preface, by the bye, in connection with the work is a very good indication of the character of the volume. It shows us how much real merit and power may be possessed by a young man whose pretensions are as modest as his worth is positive.

These beautiful pieces close, certainly for the present, the

series of Specimens of Foreign Literature. Let us thank Mr. Ripley that so solid a literary feast closes with a dessert so graceful and elegant. We have the rich clusters from the Rhenish vine without any maddening juices.

An Essay *on Transcendentalism.* Boston: Crocker & Ruggles. 1842. pp. 104, 16mo.

The writer of this Essay argues for the soul of man, as if the belief in it were something new in the world. The greater part of his book applies no more to Transcendentalism, than it would apply to any other form of sincere philosophy. The substratum of the argument is poor; but not a few just and well-expressed ideas are found more or less loosely attached to it.

In the sense of transcending sensual experience all philosophy is Transcendental. But that philosophy is properly called the Transcendental, which, inquiring into the grounds of all knowledge, seeks to detect and exhibit those elements of pure thought out of which belief, knowledge and all mental acts arise. Those elements of thought, or notions, which do not originate from experience are termed *transcendental;* and a true system of these would be *the Transcendental Philosophy;* which name is also given to any form of Metaphysics, which bases itself upon such elements of pure thought. These elements are found in the act of perception as much as in the acts of judgment and of the moral sense; so that, according to the philosopher, we could not see the sun without a transcendental act of the mind. Kant teaches that the mind does not derive laws from nature, but impresses them upon nature; that no beauty or order exists in outward things except as it is impressed on them by the *a priori* principles or laws of the mind, and that therefore all knowledge of outward things has a transcendental basis. It is with regard to the *mode* of knowing that Kant's theory is new, and not with regard to the class of objects with which he concerns himself. A philosopher who should maintain that the mind was capable of taking cognizance of nothing

but objects of sense might, if he adopted the transcendental theory of perception, be as thorough a Transcendentalist, as one who should maintain that the soul could know nothing but heavenly truth. Neither a logical habit of mind, nor a sensual view of life, is at all inconsistent with Transcendental philosophy. This philosophy is simply a theory of human knowledge.

AN ADDRESS *delivered at Lenox, on the first of August*, 1842, *the Anniversary of Emancipation, in the British West Indies. By William E. Channing.* Lenox, Mass. 1842. pp. 38, 8vo.

WE prepare our brief notice of this Address not without a feeling of solemnity. In the minds of all who read it a peculiar sacredness is attached to it, which is a deserved and beautiful tribute to the last public discourse of its distinguished Author. Its words of truth and power, impressive as they would have been of themselves under any circumstances, are rendered doubly affecting by being associated with the closing days of Dr. Channing's life—by the thought which comes over us, that upon them the last energies of his mind were employed; that in them the latest throbbings of his benevolent heart make themselves felt; that they are his final legacy to the human family which he lived to elevate and redeem, his dying offering upon the altar of freedom and Christian love.

The circumstances which led to the preparation and delivery of the Address are well known. The Emancipation in the British West India Islands which began in August, 1834, seemed to Dr. Channing not to have excited so much attention in this country as it deserved. As its last anniversary approached, whilst he was inhaling the free air from the mountains of Berkshire, and admiring the prosperity and peace of the villages in and near the lovely valley of the Housatonic, the generous impulse came to him to invite the friends whose hospitality he was enjoying to unite with him in celebrating the occasion. He thought that he might then and there influence public opinion in favor of the rights of man; at least, that he might infuse intotheminds of the inhabitants of

that magnificent region "a new feeling of brotherhood and of all men's relation to the common Father—a new reverence for humanity." A very numerous audience came together at Lenox; some to listen to the eloquence of whose fame they had often heard, and some prepared to sympathize deeply with his noble sentiments. He addressed them as the organ of no association—the representative of no feelings but his own. He spoke from no passionate zeal, no sudden impulse; but from deliberate and long-cherished conviction. He spoke, in the language of manly simplicity and with the earnestness of true feeling, of only one of the many features of Slavery—that which was at the time most vividly impressed upon his heart, its "master evil," *the outrage offered by it to human nature.* He described the scene which was displayed at the time when 800,000 human beings were visited with the light of liberty, and the effects which have followed their emancipation. He exhibited this event as a glorious "sign of the triumph of Christianity, and a presage and herald of grander victories of truth and humanity." He gave free utterance to the painful impressions produced on his mind by the contemplation of Southern slavery in contrast with our free institutions, and indicated the duty of the Free States in regard to it and the means by which they should seek its extinction. On this subject he recommended "no cruasde against slavery, no use of physical or legislative power for its destruction." "The North must free itself from all constitutional or legal obligations to uphold slavery, and give free and strong expression to its reprobation of it. It has but one weapon, *moral force*, the utterance of moral judgment, moral feeling, religious conviction." And he concluded his Address with a peroration as eloquent and impressive as an outpouring of the combined emotions of Christian faith and hope and love in his own grand, simple and fervent language could make it.

As a literary composition, this Address will rank with Dr. Channing's best productions. As a vindication of the rights of man, it is not surpassed by any of his writings upon this subject. But we value it most of all, as asserting and illustrating the power of Christianity to redeem the world from all evil, and as bringing home to the benevolent heart a new inspiration of hope.

INTELLIGENCE.

INSTALLATION AT SHERBURNE, MASS.—Rev. Richard Stone, late of West Bridgewater, was installed pastor of the First Congregational Society in Sherburne, Mass., on Wednesday, September 28, 1842. The exercises on the occasion were as follows;—Introductory Prayer, by Rev. Mr. Stone of Mansfield, son of the pastor; Reading of the Scriptures, by Rev. Mr. Barry of Framingham; Sermon, by Rev. Mr. Bigelow of Taunton; Consecrating Prayer, by Rev. Mr. Lothrop of Boston; Charge, by Rev. Mr. Richardson of Hingham; Fellowship of the Churches, by Rev. Mr. Bailey of East Medway; Address to the People, by Rev. Mr. Barrett of Boston: Concluding Prayer, by Rev. Mr. Robinson of Medfield. Several excellent pieces of music were performed by a numerous choir with much skill and taste. The day was fine. A large assemblage was gathered, early filling the church in every part; and the fixed attention which was given to the exercises evinced the deep interest of the audience in the occasion and its solemnities.

Mr. Bigelow's text was from Acts x. 42: "He commanded us to preach unto the people." The subject of the discourse may be inferred from the text. It was the design of the preacher to show the benevolent and comprehensive spirit of the religion of Jesus Christ,—that it sought the good of all—the general instruction, elevation and advancement of the human race in knowledge, virtue and piety. Unlike the masters of the old Gentile schools, whose wisdom was locked up from the world at large and only dispensed for the benefit of a few privileged initiates, the Saviour regarded the moral and intellectual wants of the whole human family and would have all men enlightened in his divine doctrine, that they might become "wise unto salvation." He first *popularized* religious truth, commencing the business of teaching it himself publicly to the masses of society, and instituting the office of preachers, to be perpetuated from age to age in accomplishment of his benign purpose for the universal spread and maintenance of the knowledge of his doctrines in the earth. In this benevolent solicitude for the interests of all and the provision made to answer the end, Christianity stands out at this day, as in the beginning, contradistinguished from all other religions. In the Jewish Church, anciently, worship was almost exclusively a thing of pomp, a bare solemn ceremonial. In the temples of Paganism such was wholly its character. There all was form and state and show; no provision was made for religious instruction. "And

in this age," said the preacher, "go where you will, explore the world, visit temple, shrine, mosque or pagoda,—wherever worship is offered, whether in Heathen climes or lands visited by the pale and sickly beam of the Crescent,—nowhere would you hear the voice of a teacher lifted in those idolatrous fanes in discourse upon the nature and obligations, or so much as the bare elementary principles, of practical piety, virtue and sound morals." But Jesus commanded his precepts to be taught, aye, "preached unto the people" the wide world over. And preaching, though not the exclusive instrument, is the leading efficient help for the dissemination of religious truth; the living voice is employed to publish the word of life and the messages of salvation; and this it is which still, as from the first, forms a distinguishing peculiarity in the Religion of Jesus. The doctrines of Revelation, the genius and character of the Gospel dispensation, the appropriate topics, in a word, furnishing the subject-matter of pulpit instruction, were next examined by the preacher. The ends to be answered and results calculable from the faithful inculcation of Scripture truth, formed the third branch of the subject; and the discourse closed with the customary addresses.

The church in Sherburne was gathered March 6, 1685. It originally consisted of but six male members. On the same day Rev. Daniel Gookin was ordained pastor. He died in 1718, and was succeeded by Rev. Daniel Baker, who was ordained as colleague in 1712. Mr. Baker deceased May, 1731; and three years after Rev. Samuel Porter was ordained his successor. He died 1758. The year following (1759) Rev. Samuel Locke was called to the pastoral charge of the flock. He remained in the ministry till 1770, when he was elected President of Harvard College. In the same year Rev. Micajah Brown was ordained pastor, who died in 1816, and was succeeded by Rev. Shearjashub B. Townsend, settled in 1817. Mr. Townsend died at Milledgeville, Ga. in 1832, aged 36. Two years previously to his death Rev. Amos Clarke was installed colleague pastor of the Church and Society, and remained in that relation till 1841, when the connexion was dissolved. In July 1842, Rev. Richard Stone was invited to succeed him, and was settled as above.

At the meeting of the Council for the Installation of Mr. Stone the following resolve was passed as a tribute of respect to his immediate predecessor.

"*Resolved*, That the Council unite in expressing their regard for the late pastor of the First Church in Sherburne, the Rev. Amos Clarke, their sympathy with him under his trials, their undiminished confidence in him as a worthy and faithful minister of the Gospel, and their desire to recommend him as such to the churches."

AND ORDINATION AT CABOTVILLE, MASS.—The Unitarian
in Cabotville was dedicated on Wednesday, October 12
troductory Prayer was offered, and the Scriptures were
Mr. Robbins of Boston; the Sermon was preached by
r of Salem; the Prayer of Dedication was made by Rev.
of Boston.

text was from Psalm lxxiv. 1: "How amiable are thy
Lord of hosts." Having congratulated the Society upon
e of their undertaking and the evident blessing of Divine
hich had attended them from its commencement; having
obligations, and benefits of Christian worship; he adverted
rly to the difficulties attending the support of religion
the present day; and, under the loss of the aid which
ded them by the authority of law, he exhibited with
ess the necessity of a true faith and a deep reverence in
the community as their only true protection. The dis
rked throughout by its appropriateness to the occasion
tions it enforced and the cautions it suggested we felt
grief,) were timely in their application to every religious
England.

Cabotville is a thriving manufacturing village within the limits of the town of Springfield. The Unitarian Society, without making any pretensions to display, have erected one of the most beautiful churches in the country. The edifice is of brick, containing sixty pews; the interior is painted in fresco, representing merely panel work and columns. With the exception of this painting and some few minor parts of the building, the whole is the work of mechanics belonging to the Society. The spirit of the people may be known from the fact, that on Tuesday, the day before the dedication, the house was filled with the stages built for the accommodation of the workmen, together with the usual rubbish, but before the next morning the house was cleaned, the pulpit cushioned and the floor carpeted. By the munificence of some gentlemen of this city a chandelier was obtained for the church, by the light of which the evening services were performed.

The pastors of the various churches in town were invited to attend the exercises, and the invitation, we believe, was accepted. A Baptist clergyman, Rev. Mr. Smith, formerly a soldier of the Revolution, and afterwards a minister of the Gospel, presided at the dinner provided for the Council. With the present good feelings of the people, not only of the Society, but of the town, there is every reason to hope that the experiment of this new Unitarian church will succeed.

Ordination in Boston, Mass.—On Wednesday evening, October 19, 1842, Rev. Frederick D. Huntington, late of the Cambridge Divinity School, was ordained Pastor of the South Congregational Church and Society in this city. The order of exercises was as follows:—Introductory Prayer, by Rev. Mr. Robbins of Boston; Selections from Scripture, by Rev. Mr. Clarke of Boston; Hymn; Sermon, by Rev. Mr. Putnam of Roxbury; Hymn; Prayer of Ordination, by Rev. Dr. Frothingham of Boston; Charge, by Rev. Mr. Huntington of Hadley; Right Hand of Fellowship, by Rev. Mr. Coolidge of Boston; Address to the People, by Rev. Mr. Ellis of Charlestown; Concluding Prayer, by Rev. Mr. Stearns of Hingham.

Mr. Putnam took his text from Ephesians, iv. 23: "Be renewed in the spirit of your mind." A new laborer, he said, is about to enter the vineyard of the Church; it is a fit occasion then for the inquiry, what is the aim of this Church? Now for this inquiry the text furnishes the best possible answer,—defining it to be an *inward inmost renewal*, a conversion; yes, and a re-conversion of the individual soul. The Gospel proceeds upon the fact, that man is in a false position, with relation to God and his brethren and his own destiny,—that he is a wanderer and

a sinner. Indisputable as this fact is the necessity for the Gospel, the agent provided by God to arouse, purify, deliver, and elevate the human soul. This fact the preacher did not attempt to account for, neither did he aim to state it with the necessary qualifications. It is true, more or less, of every man; we all need to be convicted of sin; we all need to be aroused from indifference, or turned from iniquities. The process, again, the preacher did not attempt to define. Let every man state it as his philosophy may direct. He would not say, whether the power is aroused within, or given from without; this only he affirmed, that man must be *renewed;* not merely *regenerated,* for birth is only the commencement of being; not merely carried forward, for *progress* says nothing of the direction, and may be towards deeper ruin. The Church then, aiming to accomplish this most important and radical of works, is the greatest of institutions. Again, the Church must do this work, and not another, even though her enemies or her thoughtless children charge her with a want of vigor, with an unwillingness to meet men in the common walks of society, with a preference of generalities, quiet, well-weighed truths, and results seemingly vague and attainable only in the lapse of long periods, before the bold challenges, the detailed expositions and charges, and the tangible, immediate results at once appropriate and dear to the reformer in the world. The Church has its own work, and the Reformer his. The *preacher* must not be expected to do the work of the reformer; though if he chooses to do it *as a man,* it is his own affair. Further yet, *his* work is the most important, and until it is done, the others cannot even be commenced. For, if they are good, they are Christian, and if Christian, they cannot be urged upon the unrenewed man. Your *practical* preaching will be foolishness to him, for the spirit which alone can receive your words is wanting. Christian morality supposes men already Christians, and the preacher must make men Christians; and while he must be practical and pointed, he must never sever his Christian precepts from his exhortations to the Christian spirit. He it is who, with the blessing of God, originates all true reforms, and shall forever originate them, as one plan of beneficence succeeds another in the course of the ages. Let not the reformer, then, deny or slander the mother that bore and nursed him. Her blood flows in his veins, and without it he and his reforms were nothing. The Church then is living, and the greatest of institutions.

In the Charge, by the father of the pastor elect, parental affection, a life experience, mature practical wisdom, and piety deep but unaffected, combined to frame and utter a most impressive lesson. In giving the Right Hand of Fellowship, Mr. Coolidge spoke of spiritual action,—in its dignity,—as the appropriate task; and of spiritual enjoyment,—its depth,

its satisfactory nature,—as the appropriate delight of his friend, the new Pastor; and to these he welcomed him.—In his Address to the Society, Mr. Ellis urged upon them the duty of educating and encouraging their minister. What he is to become, said Mr. E., you must determine. Would you have him to abound, you must abound. Would you have him help you, then attend upon his ministrations, and be not led about hither and thither, in the pursuit after novelties and excitement; for truth is old, and cannot always be exciting—except indeed by your good lives you warm the heart of its preacher.

The exercises of the evening were attended by an audience that filled every part of the house. The Society have manifested great interest in the reestablishment of a settled ministry among them, and their prospects of growth and stability were never happier than at present.

Ordination at Cohasset, Mass.—Rev. Joseph Osgood, late of the Divinity School at Cambridge, was ordained as Pastor of the First Congregational Church and Society in Cohasset, on Wednesday, October 26, 1842. The order of services on the occasion was as follows:—Introductory Prayer, and Selections from the Scriptures, by Rev. Mr. Briggs of Plymouth; Sermon, by Rev. Mr. Gray of Boston; Ordaining Prayer, by Rev. Mr. Moore of Duxbury; Charge, by Rev. Mr. Sewall of Scituate; Right Hand of Fellowship, by Rev. Mr. Huntington of Boston; Address to the People, by Rev. Mr. Robbins of Boston; Concluding Prayer, by Rev. Mr. Stearns of Hingham.

The subject of the Sermon was the duties of the Christian ministry. The text was from Matthew xxviii. 19 and 20: "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." The preacher endeavored to show, that the great means of ministerial success are a well-instructed mind—enlightened and enlarged by useful studies and especially by a faithful investigation of God's word; plain, earnest preaching; frequent, friendly and religious intercourse with the individuals and families of his flock; and a spirit of prayerfulness and personal piety. Other topics were alluded to, such as preaching in the chambers of the sick and in the homes of the aged; a wise and faithful use of the bereavements and sorrows of life, and of all seasons when the heart is peculiarly softened for the reception of divine truth; attention to the young, and particularly to the Sunday School; and social religious meetings. But these were spoken of incidentally, rather than distinctly and separately as

heads of the discourse. Buckminster of Boston, and Parker of Portsmouth were mentioned as conspicuous illustrations of the success which ever attends devotedness to the combined duties of preaching and visiting. The sermon closed with an affectionate allusion to the services of Mr. Osgood as superintendent of the preacher's Sunday school, and an appeal to the congregation to second their new minister's best efforts in their behalf.

The ancient meeting-house was thronged with an attentive and serious assembly. The remembrance of the recent death of Rev. Mr. Phipps, and repeated allusions by the speakers to him and to his predecessor, the venerable Mr. Flint, gave peculiar solemnity to the occasion.

Convention at Worcester, Mass.—A meeting of a somewhat novel character, but both interesting and profitable, was held at Worcester, in the course of the last month. The Worcester Association, believing that a meeting similar to those which are held in Boston during the anniversary week,—uniting the public exercises that are usually conducted in the Federal Street meeting-house with the more private discussions of the Berry Street Conference,—would be useful if held at some time during the autumn in one of the interior towns, invited their friends, lay and clerical, of the Unitarian body to meet them in Convention at Worcester on the 18th, 19th, and 20th of October. Doubtful however of the success of what they regarded as an experiment, they did not give so public an invitation as might have been desirable; and from this and other causes the attendance was comparatively small. Yet many brethren were present from distant towns, and the result of the meeting was altogether satisfactory and encouraging. Those who came from abroad were entertained by the hospitality of their friends in Worcester, while the arrangements for the exercises of the Convention were such as the occasion demanded.

On Tuesday evening, October 18, religious services were attended in the meeting-house of the Second Congregational Society, where the Convention afterwards held its sessions. Prayer was offered by Rev. Mr. Palfrey of Grafton, and a discourse was delivered by Rev. Mr. Gannett of Boston, from Matthew v. 6: "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." The preacher endeavored to show, that the great object of the Gospel is the production of righteousness, that this term both expresses its design and covers the whole ground of its action; that therefore the sect which would establish itself upon the proper basis of Christian action must make the diffusion of righteousness the beginning and end of its labors; that

this, the true principle and aim of Christian effort, has, however, been neglected by the sects into which the Church is divided both in past and present times; that it remains for Unitarians to combine and cooperate on this ground; that this alone can give them union and efficiency; that it is their legitimate and appropriate office to present the paramount claims of righteousness; and that in this work they will gather strength and secure success. Immediately after the religious services the Convention was informally opened, and a Committee was appointed to make arrangements for the business of the next day, consisting of Rev. Messrs. Ware, Hill, Palfrey, Lincoln, and Briggs.

On Wednesday morning the Convention met at 9 o'clock, and after listening to a statement from Rev. Mr. Hill of the origin and design of the meeting, were organized by adopting the Report of the Committee appointed on the previous evening, which proposed the following officers:—Rev. Francis Parkman, D. D. of Boston, *Moderator;* Rev. Cazneau Palfrey of Grafton, *Secretary;* Rev. Messrs. Hill of Worcester, Allen of Northboro', Muzzey of Cambridge, Hon. Albert Fearing of Boston, and Hon. Thomas Kinnicut of Worcester, *Committee of Business*; through whose hands all resolutions or matters submitted to the Convention should pass. Prayer was then offered by Rev. Dr. Thompson of Barre. On motion of Rev. Dr. Thompson it was "*Voted*, that all members of our denomination, lay or clerical, who may be in town, be invited to take seats as members of this Convention." The Committee of Business reported the following resolution:—

"*Resolved*, That we acknowledge with profound gratitude the success which has attended our labors in the cause of religious freedom, Christian knowledge, virtue and piety; and are encouraged to persevere with renewed zeal and energy."

Remarks were made on this resolution by Rev. Mr. Briggs, General Secretary of the American Unitarian Association, Mr. Fearing, Rev. H. Ware, Jr. D. D., Rev. Messrs. Gannett, and Muzzey, Barry of Framingham, Palfrey, and Folsom of Haverhill; after which it was unanimously adopted.

The second resolution was then proposed in these words:—

"*Resolved*, That in the character and life of Rev. William E. Channing, just removed from us, we acknowledge one of the richest gifts of God, in intellectual endowment, pure aspiration, moral courage, and disinterested devotion to the cause of truth, freedom and humanity; and that in view of this, we feel our increased obligation to Christian fidelity and heavenward progress."

Rev. Mr. Hall of Providence, R. I. moved the acceptance of this resolution, and offered remarks suggested by the sentiments it expressed. Rev. Dr. Parkman added remarks of a similar character;

when the motion, having been seconded by Dr. Park of Worcester, was unanimously adopted, by the Convention rising in a body.

The third resolution was then brought forward, viz.:—

"*Resolved*, That viewing with anxiety prevailing fanaticism, and a growing disregard of public trusts and private relations, we should earnestly labor for a higher principle, and especially urge the paramount claims of moral duty."

An earnest discussion arose upon this resolution, and was maintained by Mr. George G. Channing of Boston, Mr. Abraham Howe of Marlboro', Rev. Messrs. Stebbins of Leominster, and Gannett, John A. Andrew, Esq. of Boston, Rev. Mr. Muzzey, and Rev. Henry Giles. In the course of the discussion an adjournment took place for dinner, after which it was resumed, and the resolution was unanimously adopted.

The Committee next offered several resolutions, in reference to an increase of efforts in behalf of theological students, in aid of feeble parishes, for the distribution of religious publications, and for more extensive missionary labors. Rev. Mr. Hill, Mr. Fearing, and Rev. Mr. Jones of Brighton offered remarks, but the approach of evening rendered an adjournment necessary, and after some incidental debate it was "*Voted*, to lay the resolutions on the table, for farther consideration to-morrow;" and, after prayer by Rev. Dr. Parkman, the Convention adjourned to Thursday, at 9 o'clock.

On Wednesday evening religious services were again attended in the Second Congregational meeting-house. Prayer was offered by Rev. Mr. Clarke of Uxbridge, and a sermon was preached by Rev. Mr. Peabody of Portsmouth, N. H. from Luke xii. 47: "That servant, which knew his Lord's will, and prepared not himself, neither did according to his will." The subject of the discourse was Voluntary Transgression; which the preacher described by various examples, and traced to its source in an infirmity of the will—the great moral disease, which the Gospel rectifies. The nature of moral freedom was considered and was shown to consist in a choice of motives; which however is not made at the time of separate volitions, but in seasons of meditation. Motive is but another name for *love*. Hence our will is lame, because our love is cold. It is an error, to suppose that religion must be addressed to the reason alone. Obedience depends on the vigor of the affections and motives. The peculiar sway of the Gospel is over the affections. Hence the power of the Cross, as, for example, in the preaching of the missionaries who first visited the tribes of this continent. Hence the value of the revelation of "the Father." The sinner then must cultivate the religious affections. How? By meditation and prayer, by giving time to religious exercises. The subject was then made to bear upon the occasion, as indicating our duty, and the way to

promote the interests of our denomination. We must cultivate inward piety. Especially should we cherish lofty views of the character and life of Jesus. Mr. Peabody closed with affirming the propriety of withholding the Christian name and the fellowship of the denomination from "infidels in the Church or out of the Church." Let us cling to Jesus.

The ordinance of the Lord's supper was then partaken by a large number of communicants. An Address was made by Rev. Dr. Parkman, prayers were offered by Rev. Mr. Hall and Rev. Mr. Folsom, and the elements were distributed by Rev. Mr. Hill.

The Convention re-assembled on Thursday, when, Dr. Parkman being necessarily absent, Rev. Joseph Allen of Northboro' was chosen Moderator. Prayer was offered by Rev. Mr. Lincoln of Fitchburg. It was then "*Voted*, to take up the last of the resolutions offered yesterday by the Committee," viz.:—

"*Resolved*, That the state of religion in our country, and our duty to our faith, demand a more efficient and extensive cooperation in the missionary enterprise."

The number of those in attendance was less than on the previous day, but the interest, as manifested in the discussion, had not abated. Remarks were made by Rev. Dr. Ware, Rev. Messrs. Lincoln, Bridge, Palfrey, Stebbins, Allen, Muzzey, Hall, Gannett, Hill, Barry, and Thurston. The resolution was adopted unanimously.

Rev. Mr. Allen being obliged to leave, Rev. Dr. Thompson was chosen Moderator.

The next resolution taken up was as follows:—

"*Resolved*, That more effectual measures ought to be taken without delay to raise up and assist in preparing deserving young men for the Gospel ministry."

After remarks by Rev. Messrs. Hill and Hall, Rev. Dr. Thompson, Rev. Mr. Stebbins, and Rev. Mr. Morse, of Marlboro', the resolution was adopted.

The next resolution was in these words:—

"*Resolved*, That our feeble parishes demand our sympathy, and that untiring efforts should be made to sustain them."

After a few words by Rev. Messrs. Muzzey and Hill it was adopted.

A resolution was then presented in the following terms:—

"*Resolved*, That this Convention approve the movement which has lately been made in Boston to promote the objects presented in the last three resolutions, and that in their opinion our churches are prepared to cooperate with it."

The purport of this resolution having been repeatedly considered in the previous discussions, it was passed without farther debate.

The Committee then offered their last resolution, viz.:—

"*Resolved*, That immediate measures ought to be taken for a more

ematic, and universal distribution of religious publica-

rks by Rev. Mr. Barry, Rev. Dr. Parkman, and Rev. Mr
adopted.

of Rev. Mr. Palfrey the following resolution was the

That the thanks of this Convention be presented to th
egation in Worcester for the kindness with which the
t the use of their church, and the hospitality with whic
ived its members to their houses."

y of Leicester then offered a resolution on Slavery, a
ith the spirit and teaching of the New Testament, and a
v of its enormous evils, for an expression of the feeling
Christians we must regard it. He briefly explained th
compelled him to present it, and the claims which it ha
ration of the Convention. Rev. Messrs. Palfrey, and Hil
man, Rev. Messrs. Clarke and Hall, Rev. Dr. Thompson
ey, Rev. Dr. Ware, Rev. Messrs. Gannett, Muzzey an
essed generally their concurrence in the sentiment of th
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time to consider either the relations of the subject or th

THE

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CHRISTIAN VIRTUE.

REAL virtue supposes trial, temptation, self-conflict. It is a victory—a victory of our higher over our lower nature. It is an ever-active principle. He is not the most virtuous man who does the least harm to himself or society. Nor is it he who does the most good, who performs the greatest and best actions. It is he who overcomes the greatest temptations, and passes unharmed through the greatest trials. It is he who does right amidst the greatest inducements to do wrong. There are many who pass in society for virtuous men in whom this is a mere negative quality. Their temperaments or circumstances are such that it is easier for them to act as they do than it would be for them to act differently. There are many others whose social position is such that all their virtues are sure to be known and admired by the world. They receive a present reward. They act under the most direct and powerful outward influences. They may, it is true, have their share of temptations and trials, but they have the greatest inducements to resist and overcome them. The virtues of this class of people everywhere receive the greatest attention and approbation; hence they are sought more generally than those of a private nature. It is natural that we should prefer those attainments which the world around us most approves and admires. We think we

great and good, if we only had the opportunity which
ave; if we could be virtuous on a large scale, if the
e are called upon to perform was of any great conse-
ould attract public attention. We too seldom connect
rtue with the faithful performance of the common
ties of life. Now this very fact shows that these
the greatest struggle, the highest exertion of moral
ey must be performed only from a feeling of oblig-
eal love of virtue. They must be performed without
powerful outward motives which influence us at other
r and more public occasions.

virtues, the sublimest energies of the human soul
wn to the world. They never attract the public eye,
e public sympathy. Man's greatest struggles can be
o himself; because they are made for self-improve-
therefore inward. The contending elements of his
on their conflict in the silent depths of the mind, and
of all the elements of the outward world would con-
nt idea of this conflict. Here too are victories far

all its members. Not one in a thousand ever has an opportunity to perform those splendid deeds which excite public attention and admiration. Few can be Howards, or Washingtons; but all can be Christians. Few can be great and good according to the common standard of greatness and goodness; but all can possess these qualities in the highest degree as Christ views them. With him it is not pursuits and circumstances that exalt virtuous deeds, but virtuous deeds that exalt pursuits and circumstances. In the light of Christian morality the humblest and most common duties are seen above all others. What we generally consider trifles assume the highest importance. They are exalted and consecrated by the fact that they have the greatest influence over our hearts and lives, in the formation of our characters, in accomplishing the one great object for which Christianity was established.

Our patience is more severely tried by the thousand little vexations and petty disappointments which we daily experience, than by any great crosses and calamities. To these we bring all our energies. They soon pass away, or we soon view them with resignation. Besides this, in all our great calamities or uncommon trials we receive the attention, sympathy and encouragement of our friends. But those others, which nobody sees, pities, or cares for, are almost constant in their demands and influences.

I have sometimes thought that those who could teach a common public school, be daily brought into contact with the congregated mischievousness, ugliness and stupidity of a whole village, and always keep their temper, were worthy of the highest honors, were true Christian heroes. But there are other situations as trying as this. Those who can bring up a family of children without ever getting angry with them, or speaking harshly to them, must constantly bring into requisition a sublime moral energy. The mother, also, who through poverty from day to day and from year to year is weighed down with incessant care, anxiety and toil, who attends to the ever-varying desires and thousand little wants of her children, who labors for them by day and watches over them by night, her unwearied exertions and priceless sacrifices unseen, unknown, and unappreciated by those for whom they are made; she who thus goes through life, ever kind, ever faithful, ever patient and uncomplaining, is greater than

heroes and martyrs. Who can fully conceive of such a mother's trials? Who can estimate the moral power and energy which in such circumstances such duties and exertions demand?

Again, our love for our friends is put to a severer test by their many little, than by their few great faults. It is the little indiscretions, neglects and inattentions—it is the harsh word, the unkind look, the thousand little daily instances of contradiction and opposition—that make the greatest inroads upon our affection for each other. It is these ten thousand common occurrences, some one of which is almost always affecting us, to none of which do most of us give any particular attention or attach any particular importance, it is these, that most weaken our friendships and cause most of our domestic infelicity. Those who can be brought into constant and familiar intercourse for years, without having their affection for each other diminished by these causes, may safely conclude that it is indestructible. It can never be put to severer trials.

Our benevolent feelings are also exercised and expanded more by the little unremitting acts of kindness and self-denial and regard for each other's feelings, than by any great gifts or sacrifices. The occasions which call for these little attentions are presented to us every day, every hour, almost every moment of our lives; and hence they give the most important discipline to every truly benevolent mind. No power of the soul is ever developed by a few great, uncommon, or spasmodic efforts. And those who wait for great occasions will always find when they do come, that they are wholly unprepared for them. It is only by being faithful in the details of life, that men are prepared to become actors in its highest events and circumstances. Besides this, the fact of their seeking or waiting for such opportunities proves that their benevolent actions do not exercise their benevolent, but their selfish feelings,—are not prompted by the real love of man, but by a desire of his approbation or praise. Thus it is ever. The greatness of the occasion diminishes rather than increases the merit of the acts which it calls forth. Hence those who do not connect the idea of benevolence and self-sacrifice with the little matters just noticed, who do not carry this feeling into the humblest concerns and relations of life, cannot consistently lay any high claim to it. The merit lies where praise is not expected nor given,

where outward influences and worldly motives cannot come. So emphatic was our Saviour on this point, that in cautioning his disciples against these influences he told them, in doing good to let not even the left hand know the action of the right.

We have spoken only of patience, love, and benevolence; but we might show that the effects of these little incidents, which we are accustomed to regard as unimportant, are similar on all the other elements which form our characters. It is principally through their united and incessant influence that all our powers are developed, and our characters formed. They assume the highest importance when viewed in relation to the object which they were designed to effect—the discipline which they may constantly afford to every individual mind. We can all work out our own salvation only by these means which we all possess in common. Christ therefore exalted these humblest and most common means, and humbled all that the world calls exalted. Hence those are not only the best Christians, but the best, the most virtuous of men, who are the most faithful in the performance of those little duties, who are the most patient under and make the best use of those little every-day trials, in which they receive no attention, sympathy, or encouragement from others. From them we generally withhold the respect and admiration which is due. They are true Christian heroes. They are worthy of the highest honors. They alone live for duty and for God, and He only can appreciate and reward their labors. W. H. K.

ABRAHAM'S SACRIFICE.

"By faith Abraham, when he was tried, offered up his son Isaac."

In the spirit of that philosophy of our times which makes its own intuitions the judge or measure of all truth, objection has been brought against the account of Abraham's offering up his son Isaac in sacrifice, as being intrinsically incredible, inasmuch as it imputes a command to God which "makes the flesh creep with

ith this view very few, I presume, will sympathize. of fact, I suppose it is not the common, nor is it a fre- of reading this story in the early records of our us any sensations of horror. On the other hand it l in all ages with the tenderest emotions. It has been ı the profoundest religious instruction. The touching edience even under the most trying circumstances, estioning confidence in God's most holy will, it has to thousands and thousands of hearts, and thus made ldren of the great father of the faithful.

mate of the true nature of this act there is one fact e perpetually borne in mind. Human sacrifices were mon in that age of the world. In a certain stage of nt the religious sentiment offers human victims as the ble to God. The Aborigines of this country did this. nts of the South Sea Islands have done it. It was barbarous tribes who inhabited Canaan before the braham possessed it. Allusion is made to this prac- ble, and parents are forbidden to cause their children

this did not make a part. To communicate with a mind in that state, God must use forms and symbols which it can understand. Here is one instance of adaptation to the low, dark, and unspiritual state of man in the infancy of his being, of which there are so many in the early records of the Bible. In requiring an act of faith in the patriarch, to have addressed him in the language of David, of the later Prophets, still more of Jesus Christ, would have been all in vain. That would have been too spiritual. A mode of address must be used which he could comprehend. And if the symbol and act chosen by Divine wisdom was that which, of all others, Abraham in his state of mind could best understand and most deeply feel, how does it become us, in this age of the world, to arraign God's wisdom and pass our own poor judgments upon his act?

But the interruption, also, before the knife of sacrifice had fallen upon the patriarch's son, we may now see the reason of that. One great lesson had been taught. By an act, the significance of which Abraham most deeply felt, he had learned the duty of entire and unquestioning confidence in God. At that moment the angel interfered. And is it difficult for us to see, that while the patriarch's mind was thus impressed, at the very instant when he was caught up to the heights of holy confidence and faith, there was another lesson most deeply engraved upon his mind? Were not the words, "Abraham, Abraham, lay not thine hand upon the lad!" intended to teach him a truth which he would remember as long as he lived? In the moment of their very highest exercise his ideas of worship were transferred from the human object, on which but for this act they might always have rested, to another victim which God had prepared. A death-blow was given to the system of human sacrifices by the very command which at first thought seems to enjoin it. It is a confirmation of this idea, that in after-times we do not read of offerings of human victims by the descendants of the faithful Abraham, but those animals were mostly used whose species was represented by the substitute which God had provided.

In one word, the act of Abraham's offering up his son is to be regarded as a symbolical act. It is language uttered by a deed, and not by a word; a great thought made real to the mind through

not the ear. Those symbolical acts, how common
olden time. When God would declare the mountain
be holy, he did it not by words, but by thunders and
earthquake. When he would make Moses feel that
eon he stood was holy, by an accommodation to his
, he required the future leader of the people to take
m off his feet. So, also, when Christ would teach
lid it by an act; he performed the most menial ser-
ed the feet of his disciples. Thus was it, likewise,
uld teach his chosen one the great lessons of perfect
r worship. It was by an act—an act the most im-
braham's mind, the most effectual for the sublime end

to Abraham alone that that symbolical act speaks.
t was translated out of the world of sense into the
ght and feeling. What a living and truth-speaking
in that beautiful gallery which the Old Testament
t comes down to us like a sweet poem, a cradle hymn,
ncy of man. It is a voice singing to us from those

we drink it, and raising up from the hope that seems utterly cut off in this world a harvest of joy and rejoicing in the world that is to come. H. A. M.

MORAL COURAGE.

In the year 1754, twenty-one years before the battles of Lexington and Bunker Hill, there was an election for members of the Virginia Assembly. At that time Washington, then Major of the Virginia regiment, in the Colonial service, was stationed at Alexandria on the Potomac. He desired the election of a particular candidate, who was opposed by another gentleman, Mr. Payne. In the course of this election high words arose between them, and at length Washington, having said something offensive to Mr. Payne, received a violent blow which extended him on the ground. The report of this affray soon spread through the town, and Washington's regiment, supposing that their beloved officer had been murdered, put themselves under arms and speedly proceeded to avenge his death. But having recovered from the effects of the stunning blow which had been given him, he advanced to meet his now delighted soldiers, thanked them for such a proof of their attachment, but entreated them, as they valued his approbation, to return peaceably to their barracks, which they accordingly did.

Mr. Payne on his part expected a summons from his antagonist demanding satisfaction for the insult, or, in other words, a challenge. He was not surprised, therefore, to receive on the following morning a note from Major Washington requesting an interview at the tavern. Mr. Payne of course could not refuse the meeting; but what was his surprise, on entering the place appointed, to see wine and glasses instead of pistols displayed upon the table. Washington rose to meet him as he approached, and offering his hand with a frank and pleasant smile, said, "Mr. Payne, I believe I was wrong yesterday; you have already had some satisfaction, and if you deem that sufficient, here is my hand, let us be friends."

nnecessary to add, that Mr. Payne not only accepted
hand, but conceived, and from that time forth re-
hout his life, the warmest admiration and esteem for
and truly magnanimous friend.

have seen or heard of this anecdote. I have related
ve the superiority of moral to animal courage, or, in
that "to forgive an injury is far more noble than to
Washington was, at the period to which I have re-
twenty-two years of age; he was an officer and a
turally possessed of strong passions and a high sense
nder such circumstances, how few would have acted
how few would have taken such just views of the
that honor required him to pursue, and how few alas!
ad courage to pursue it. But Washington was truly
He was not afraid to obey the dictates of reason and
ecause of the ridicule or the contempt which might
his fear, this cowardly and craven spirit is too often
hose actions which are miscalled brave and heroic.

played gently among the fresh young leaves which were just clothing with their summer foliage the hills and valleys of the Eastern world; the flowers had folded up their tender buds, the birds had drooped their heads and hushed their songs in slumber; the last purple tints of the setting sun were fading away in the western horizon, and the pale stars came faintly, one by one, upon the view, studding the blue ether with their increasing brilliancy. A stately city, towering in majestic grandeur upon its lofty hills, seemingly impregnable in its numerous defences of tower and wall and fortress, looked down upon a lovely valley, through which a murmuring stream held on its course, to pour its little tribute into the bosom of the mighty ocean. Within this solemn and now obscure recess were entombed the many generations who had toiled, and wept, and revelled, and rejoiced within that busy city, for years now past and almost forgotten; and beyond it, far up the opposite ascent, where the last rosy beams of daylight still lingered, they had perhaps looked down upon the scene which I have described, and little thought how soon to them it would be as nothing.

A high and solemn feast, a nation's festival, was to be held in that fair city, and its streets were thronged with thousands; citizens, and strangers, gathered from many a distant land, who had come up thither to join in the imposing and magnificent worship of its gorgeous temple; a temple, whose solid and beautiful architecture, abundantly adorned with the purest marble and the most precious metals, formed the wonder and admiration of the world.

But see! from among those busy crowds a little group moves forth, and passes through the gate or portal of the walled and fortressed city. There, pausing for a moment, the figures stand surveying the calm twilight-scene before them. In the fast thickening gloom of evening, we cannot well discern the forms or features of that little band; but one there is, who stands apart, the foremost of the group, and seems to be their leader. Clad, like the rest, in the coarse vest and the still coarser tunic which belong to the poorer classes of the East, he yet seems one who might command the homage of the richest and the greatest; so majestic is his mien, so noble and dignified his figure. Yet, with what an air of gentleness and affectionate kindness does he turn to converse with his followers, as together they slowly descend into the

dark valley below, and crossing the stream by a little bridge proceed to ascend the opposite height. And now, the last lingering ray of light has disappeared; all is dark and silent. The weary company have yielded to the influence of the hour, and slumber on the ground; they cannot keep the vigilant watch which has been assigned them. Ah! how little do they dream of the terrible events which are soon to break their slumber, on this memorable night. Unconscious they lie, lulled into deeper repose by the rustling of the night-breeze among the ancient olive-trees, whose dark green foliage casts a still more sombre gloom around. And that slight rustling is the only sound which breaks the awful stillness of the place. Yet hark! what voice is this, which rises in deep groans of agony upon the midnight air? whose tones are those of heart-wrung anguish? and those broken words of supplication, whence, from what tortured bosom do they now proceed? Is it some child of guilt, whose breast is torn with dire remorse, that here vents his woes, fleeing from the haunts of men to seek propitiation with the awful Judge of all in these dark shades? Oh! no, not so. It is the voice of holy anguish, innocence betrayed, and gentlest bosom doomed to bear the penalty of sin. Well might the tones of sorrow rise from that oppressed and wounded heart, that persecuted spirit, suffering there for crimes it had not thought and sins it could not share.

And now another band of actors mingles in the scene; a rude and fierce group, whose very countenances speak their cruel purpose. Onward they come, with torch and staff and sword, against the object of their search. But who can look with eye unmoved on that divine and noble countenance? Not the base throng of intruders whom he comes to meet. Not the still baser traitor who has dared to lead them to his last retreat. They cower and fall back before the majesty of that presence, until the words, "Whom seek ye?" recall their midnight errand of revenge and persecution. That errand and its fearful consequences are well known to its object and its victim; but with patient yet dignified submission he resigns himself into their hands, his own soon fettered and defenceless. With mild rebuke he stays the avenging sword of his most zealous follower, and heals the wound it has inflicted. With kind consideration he asks for those followers their freedom, while he himself is led, an unresisting victim, to the slaughter.

Here was no display of proud, heroic bravery; no stoical courage; no determined, resolute defence. *This hero* felt and wept, with tears of anguish, his impending fate; yet did he use no means of vanquishing his blood-thirsty foes, although a single stroke would have laid them at his feet. The hour was come, the hour appointed from Above. It was his Father's will; and his most holy courage was displayed in meek submission, not in proud self-defence. Where in the history of the world's greatness can we find a courage such as this?

The prisoner is secured. He stands alone, without a friend or follower, bound in the midst of enemies. Around him are assembled priests and chiefs and rulers; all the great ones of the land; and all bend on him looks of mingled fear and hate. With scornful, mocking words they question him; and when at length he sublimely foretells his future heavenly greatness, in their wrath and anger they accuse him of blasphemy, and lead him to the Roman Governor. He again refers him to the tribunal of bloody Herod. Mocked and scourged and tortured, taunted and scorned by menial slaves and coward soldiery, this innocent and righteous one returns no threat, no word of anger or complaint. With meekness and dignity he suffers every insult, and suffers for those very foes who cruelly insult him. At length this holy and gentle being is condemned to die. The Roman Governor tries in vain to save him. Again and again he assures the ferocious multitude collected around his palace-gate, that he finds no reason to inflict upon his prisoner the punishment of death. Their only reply is, "crucify him, crucify him." And finally the Roman, citizen of a nation whose high boasts and very term of "*virtus*"* proved their estimation of *physical* courage, had not the *moral* courage, Governor though he was, to withstand the clamors of a Jewish mob, and save the life of one whom he knew to be without fault. He washed his hands before the multitude, saying, "I am innocent of the blood of this just person," and thus having, as he supposed, cleared himself from the responsibility, this *moral coward*, in defiance of all legal justice, delivered their victim into the hands of his murderers, to die a shameful and cruel death. Who after such an act could call

* The original import of the Latin word *virtus* was *courage*.

ough he had led the legions of his country to attack
arded fortresses of far-distant lands and plant the
among the prostrate bodies of their defenders?
hich the evening before had illumined with his parting
mmit of Mount Olivet, rose up behind it, gilding the
of its olive woods, and shedding a slanting ray of
small ascent or hill on the opposite outskirts of the
beyond its walls. Barren and bare, without a tree or
the its nakedness, this desolate spot was well fitted
ninious use to which it had been devoted. There
n-murderer oft struggled in the pangs of a more
ruel death than he had inflicted on his victims, while
udes below beheld his agonies with cold, unpitying
ed was the place, and dreadfully abhorred. The
rs-tree upon a bleak and desert plain is not so much
as the shameful cross erected there, and oh! how far
the agony suffered by those nailed thereon, than the
of our modern criminals under the halter. But now
olation of the spot is broken by the hum of voices,

not of himself; he looks forward to the coming calamities of his nation, and pities those tribulations which they were now preparing for themselves, and endeavoring so richly to deserve.

Mount Calvary is reached; that Calvary, which, from a place of shame and ignominy, was thenceforth to become the star of hope and joy to nations yet unknown, throughout the habitable globe. And that bright sun, which now had reached his meridian splendor, shone down upon a spectacle which was to make him hide his beams in horror and dismay. The fierce and brutal executioners have extended their innocent companion upon the dreadful cross; those blessed hands, which never had been lifted but in prayer to Heaven or kind benevolence to man, those feet which had deigned to traverse this unworthy earth on errands of mercy and sweet peace, which had been "beautiful upon the mountains" as the "heralds of goodness and glad tidings of salvation," are now to be pierced with cruel nails and fastened to the accursed tree; four Roman soldiers kneel around the sufferer; four nails are fixed upon his outstretched limbs, and each, with iron mallet—

I cannot picture further this dreadful scene; its details are too painful. But I would direct your attention to those words of the blessed Saviour on the cross, among the last he uttered, which evince the very perfection of moral heroism and true greatness of soul. Nailed to that ignominious instrument of death, suffering the most acute and lingering torture of which imagination can conceive, mocked and insulted by the multitude below and the abandoned criminal beside him, with none to stand up for him or maintain his innocence except a few timid and overawed disciples, suffering and dying for the highest interests of those who were the authors of his suffering and death, yet listen to the prayer which rises from his pale and parched lips, "Father, forgive them, for they know not what they do."

Can any of us, after this, receive an insult which *ought* to be retaliated, or an injury which *must* be revenged? Rather let me entreat all my readers to study for themselves this interesting and beautiful narative, to reflect upon the example of the forgiving Jesus, and to "go and do likewise." M. C. W.

THE DYING CHRISTIAN.

Farewell, farewell,—but not to thee,
Emblem of God, light-pouring sun!
Fair moon and golden stars, with ye
Not yet, not yet my joy is done.

Oh, glorious Nature! mountains, sea!
Wherein my soul took such delight;
I see you still, though closed may be
The eye of flesh in lasting night.

And, dear ones! whose communion sweet
Hath been of mingling soul with soul,
No sad farewell for those who meet—
Nay, never part, while ages roll.

Nearer, more clear, more glorious far,
Each work and mystery of God;
Worlds, thronged with souls, unfolded are,
E'en while I drop this mortal clod.

I see, I know, I cherish still
Earth, Heaven, and man! closer they come
To my freed soul, and at my will
Each I approach, nor find them dumb.

Farewell to nought that 's fair or great,
Nought beautiful, or good, or true!
But oh, farewell to each sad weight
Of pain or sin I ever knew!

I leave you, mortal griefs and tears,
Pangs that rend flesh and curb the soul,
Faint trembling hopes, and anxious fears,
That o'er man's earth-bound spirit roll!

I leave you all;—and oh, farewell,
Thou who canst never cross the grave,
Whose power must perish with my knell,
Farewell, temptation!—Heaven doth save.

H.

A DAY OF PUBLIC THANKSGIVING.

A THANKSGIVING SERMON, BY REV. SAMUEL K. LOTHROP.

MALACHI iii. 16. And a book of remembrance was written.

IN their original connexion these words refer to the book of remembrance written before the Lord concerning those "who fear him and think upon his name." They are an assurance, that though the wicked prosper for a season and the proud and covetous gain their desires, while the righteous sometimes walk in lowliness, disappointment and sorrow upon earth, yet shall these last be had in everlasting remembrance, and be spared, even "as a man spareth his own son that serveth him," in that day when the Lord of hosts maketh up his jewels. They easily admit, however, of the application we propose to make of them, and are beautifully appropriate to the occasion which brings us together. A book of remembrance, inscribed with the recollection of the Lord's goodness, should be written in all our hearts. Upon the peril escaped, upon the temptation over which we have triumphed, upon the trials endured, and the blessings received, upon every hour and every event of life, we should leave, as a way-mark of our journey, the grateful and pious inscription of the Prophet near Mizpeh, "Hitherto hath the Lord helped us." We have come up hither this day to write it afresh on the tablets of our memories, to bear it once more upon our tongues. We have abstained from our ordinary pursuits, we have turned aside from the stern hurry of the world's affairs, that in the temples consecrated to his worship we may remember the Lord's mercies, and offer the incense of thanksgiving and praise to Him who crowneth the year with his goodness and our lives with his blessing.

The festival of our fathers greets us with its annual return. Were there no other reason for appointing and observing a day of Public Thanksgiving than this, that it is a custom transmitted from our fathers, a memento of the past, connecting us by tender associations and endearing ties with the men who left the impress of their characters upon the world and wrote their eulogy in the

institutions they bequeathed to their posterity, this would be sufficient. They had virtues of which this day perpetually reminds us. Thay had excellencies which it excites us to imitate.

But other reasons in its behalf are not wanting. The institution itself has a foundation in propriety. Reason, patriotism, and religious feeling commend it. This is evident from the fact of its increasing prevalence in our country. In many of our Northern and Western, and in some of our Southern States, a day for Public Thanksgiving and Praise is now annually appointed by Executive authority. This may undoubtedly be attributed, in part at least, to the emigration from New England into these portions of our country. The cities of the West are built up, the soil of the West is tilled, its workshops are crowded, its thriving villages, its wide prairies are peopled by the sons of New England. And they have not forgotten Jerusalem, nor the land of their fathers. Many of its habits, customs and feelings cling to them, and are fondly cherished by them. But the general and increasing adoption by our sister States of this religious and social festival is not to be attributed solely to the fact, that the descendants of the Pilgrims form a large proportion of the population of these States. The intrinsic beauty and propriety of the festival have contributed largely to secure it the regard and observance of others. It has been seen to be a good thing, to possess a sanctifying and comforting power, to be rich in good influences upon the individual heart, upon social relations and public opinion. They, therefore, who have been put in trust with office and authority, whose duty it has been to guard and promote the public interests, have felt it right to use their station and influence in setting up this stone of remembrance. And in this they have judged wisely and acted faithfully. There is a good moral influence and power in the day. It hath healing and comfort in its hours. It hath something strengthening and refreshing in its associations. It leaves a mark on the thoughts and feelings. It gives a tongue to conscience and a voice to duty.

All, however, will not concur in this. Through a morbid sensibility and ill-regulated state of feeling some have an opposite impression. Besides the narrow-minded and short-sighted economist, who regards every day taken from labor and business as so much lost to the community, and whose opinions in this instance

are unworthy of consideration, there are others, who question the moral effect of the festival, who, judging from their own hearts, think that to multitudes it is any thing but a day of gratitude, thanksgiving and praise,—rather one of sorrow,—it may be, of sinful murmuring and regret. To themselves, they say, it is the gloomiest day in the year, a sad way-mark on the journey of life. They would it never came, they would it were never appointed; because it opens afresh the fountains of grief that time has sealed, calls up the shadows of the past, speaks of brighter days and happier years, uncovers the graves of affection, unseals the eyes of death, brings around them the forms of the mourned, the loved, the beautiful, the lost, and makes the heart yearn in sadness over departed treasures. They question whether, by thus reviving the recollection of sorrow and bringing back with terrible distinctness every scene of disappointment and trial, it does not tend to give gloomy rather than cheerful views of life, to excite regret rather than awaken gratitude, and lead the mind to muse with pain over the mysteries of Providence rather than rest with confidence on its mercy and righteousness.

We have each of us, perhaps, sometimes heard some feeling of this kind expressed. There may have been moments when we ourselves have to some extent indulged it. It cannot be denied, that it is one of the influences of this day to unlock the fountain of memory and stir its waters to their very depths. But is not this fountain like the pool of Bethesda, whose healing powers depended on its waters being moved? Is memory itself an evil and a curse? Is it not rather a blessed and glorious prerogative, whereby we disarm misfortune and death, and retain in fact the treasures of which they would deprive us? Would we bathe in the waves of Lethe if we could? Would we lose the recollection of the days that are gone, would we give up the memories that are hallowed in our hearts, because of the absence of the original realities? Would we reduce life to a point, a momentary consciousness, and say, let the past be a blank, so that this momentary consciousness be without regret? But one answer can spring to our lips. We start at the very idea of such a curtailment of our existence and our powers. The memory is the *life*. Independently of its important office in the guidance and management of our affairs, and in all the mental opera-

of dependence upon a higher Power, and to awaken and give life and practical effect to the sentiment of gratitude, by reminding you that our mercies are ever greater than our trials and that at all times we have cause to bless God. The revolving year, indeed, has not brought to all gladness, prosperity and progress. To many there have been anxious days and sleepless nights and fruitless efforts; many have lost property, many are fearing they shall lose it. Many have met with ill-success and disappointment, find themselves crippled in their means and straitened in their circumstances, when they looked to be at ease and security. With multitudes there are doubt and trouble and care, anxiety, suspense, apprehension. But yet the great fountains of comfort, happiness and enjoyment have not been dried up, nor turned aside from us. The great common mercies of life and providence, which are after all the most needful and important, have been new every morning and fresh every evening, and are daily showered upon us in unmeasured bounty. Common mercies, those mercies which are as free as the air, as wide-spread as the light of the sun, and of which any one who will may "taste, and see that the Lord is good," these, though least prized, are the most valuable. We feel their worth only when deprived of their enjoyment. As we go forth to the daily routine of duty, we take but small account of the common air and light of heaven, that surround and bless us. What would the captive in a dungeon give for the smallest breath of their freshness, for the slightest glimpse of their purity and brightness? We think but little of the senses that hourly minister to our pleasure, our instruction, our happiness. What would not the deaf, the dumb, the blind give, could their ears be opened, their tongues unloosed, their eyes unsealed? We take but small account of health, as we bound along the path of life with a firm step and a vigorous frame. What would not the invalid give for an hour free from weakness or pain? We think but little of affection, as it daily shines upon our lot, and gladdens our homes with its presence. What would not the forsaken and disconsolate, the lone and solitary ones of earth, give for one smile of affection, for one look of sympathy, for one strong grasp of the hand, that told them there was a heart whose pulses vibrated to their own? It is these common and countless mercies, that are denied to but few, and some

of them for any great length of time to none, it is these, that are the great fountains of happiness. It is not the distinctions of our lot, the things that separate and mark us and put us above others, but it is the things that we possess in common, that we share with others, that are the gifts of God to all men, it is these that make life joyous and gladsome. Reflection teaches us this. But we want something to make us *reflect*. And this is the very purpose and effect of this day.

It has this effect. The very fact, that it is *appointed*, that it is peculiar, out of the common course, coming but once a year, clothes it with power, to teach the heart and conscience more than any ordinary occasion. It is impossible that any man, whatever may have been his vicissitudes for the past year, whatever may be the present position of his affairs or his future prospects, it is impossible that he should this day come up to the temple of worship, or seat himself in the circle of his family, and not feel, more deeply than any other occasion can make him feel, that he has multiplied and unnumbered reasons for deep and earnest gratitude to that Being to whose providence he owes every hour of health, peace, safety and comfort he has enjoyed. He may have indulged in undue anxiety, he may have given way to discontent and fretfulness, he may have been forgetful or insensible to his many blessings, through some particular loss or disappointment in some favorite plan or enterprise. This day convinces him of his folly and ingratitude, makes him feel how good the Lord is, that his blessings are as perpetual as the light, as multiplied as the moments of existence. His heart is touched and softened and purified by the recollection of the silent tokens of God's love and care and kindness, which have been hourly bestowed on him, received without thought and enjoyed without praise. He refuses to admit anxiety, to cherish discontent. A sense of dependence that fills him with joy and peace amidst the uncertainties of the future, emotions of gratitude that arm him with holy resolution and devout purpose, take possession of his spirit. He is happier, because he is made to reflect upon and perceive the true sources of happiness. He is more grateful, because he sees how abundant and overflowing these sources of happiness are to himself and all others. This is the natural and direct tendency of this festival. This is

the influence it is designed to exert, the effect it ought to produce. Upon our hearts let it have this effect. Let it make us more alive to the multitude and constancy of those blessings which we have so often received without thought and used without gratitude. Let it make us adore with holier and more devout emotions that great Being, the fountain of love and goodness, from whom they flow.

In its influence upon the benevolent and social affections may be found another argument in favor of the day, as in the happiness which springs from these affections may be found another cause for gratitude and thanksgiving. The affections are the great elements of character, the great safe-guards of virtue. I had almost said they are stronger than principle, they are mightier than conscience. Sure I am that if we can develope and strengthen the social and domestic affections, if we can keep them active, vigorous, warm and pure, we do more for social happiness and the security of individual virtue than can be effected in any other way. The young man, who carries the image of his mother in his breast, who bears about with him the remembrance of his father's blessing and of that father's interest in his reputation and character, who sees a sister's tenderness smiling upon his exertions and frowning upon his indulgence, and who through the strength of his affections feels himself surrounded, as he goes forth to the struggle and strife of life, with the influences of home, that young man is safe. He bears with him a charm that shall disarm temptation, whatever form it may assume. He has within him impulses and feelings, ties and memories, that shall make him strong and keep him pure, and guide him with clean hands and an unsullied heart through all dangers and trials. Now it is one of the objects of this day, it is one of its unquestionable influences, that it tends thus to strengthen and develope the social and domestic affections, to nurture, expand and call them forth. It quickens, indeed, the interest of all in all. It has often seemed to me that on this day all men bore on their countenances a more benevolent aspect, looked more pleasantly, felt more kindly toward each other, as if sharing in a common sympathy and in anticipations of a day of rational and chastened gladness. I believe the day has this effect; that it is a tie which serves to bind the whole community together in the bonds of a closer citizenship, and the brotherhood of a purer love.

But it is especially hallowed to home. It is a day consecrate to domestic affection, to those deep and enduring sympathies of our nature, which are fostered by kindred and relationship. Ah! could we "from some high battlement of heaven" look down this day upon every dwelling in this broad Commonwealth, should we not feel it to be a good and holy festival, which produces the scenes we behold? What happy gatherings of families! What affectionate greetings! What earnest inquiries! What glad sympathy and joyous intercourse, atoning for months of absence and separation! How many, it may be, who felt cold and distant towards each other, meet this day in kindness and forgiveness regret their temporary alienation, and in the hour of common gratitude renew and strengthen and purify their common love. How many, it may be, rebuked of their selfishness and taught by bereavement and sorrow the priceless value of affection, feel all that is good and pure and holy and beneficent in their hearts stirred up within them, and are led to a tenderer love, a kindlier manner, a deeper sympathy in the happiness of those whose happiness depends upon them.

And what cause for gratitude have we in the recollection of all the happiness we have enjoyed through our social affections, in our family circles. Unmingled and unmitigated happiness probably has been the lot of few, or none of us. As surely as night waits upon day, or the shadow upon the sunbeam, so surely does death wait upon life, and bereavement and sorrow upon affection. The revolving year has not held all of us exempt from these. Some of the young have passed away in the bloom of their beauty, in the vigor and freshness of their high resolves and noble purposes in respect to life and conduct. Some of the old have gone down to that grave from which they could not have expected to be long spared. Old and familiar faces are missed from the temple of worship, the marts of business, and the social circle. They are not in that pew where they used to sit and worship. They are not by that fireside where their presence was gladness, and where their absence is mourned as a loss which time cannot alleviate nor repair. Yet bereavement is ever marked, sometimes singularly marked, by circumstances of mercy and comfort, which cannot but touch the heart with deep convictions of the goodness

of that overruling Providence which appoints the incidents of our lives. What bereavement that we have experienced has been unattended by some such tokens? And, in general, how richly have we been blessed in our social and domestic relations. Some of us, it may be, have received singular and striking manifestations of the Divine protection; have had ourselves and our children restored and preserved, when through peril or sickness there was but a step between them and death. To all of us there has been granted a measure of health and comfort and happiness in our dwellings, of which a book of remembrance should be written. Let the voice of thanksgiving and praise then be lifted up from our inmost hearts. And while we thus recognize the goodness of God, in the happiness he has opened to us through our domestic affections, and in the mercy that has protected and preserved to us so many whom we love and who love us, let us strive to manifest our gratitude and repay this goodness, by cherishing and invigorating these affections. Let the spirit of Christian faith and piety hallow and sanctify the domestic ties of life. Let us impress and make practical in our hearts the truth, that as God has so loved us, we ought to love one another.

I have thus spoken of some of the influences of this day, and of some of our personal and social occasions for gratitude. Do we not feel that it is a good day; a day when solemn admonitions should fall upon our minds with a peculiar force, temper the ecstacy of our joy, and give permanency and power to our Christian conviction of God's goodness; a day when we should rejoice, and yet, as Scripture and all experience of human life alike command, "rejoice with trembling;" a day which should call the thoughtless to reflection, check the impetuous career of hope in which the young indulge, arouse the old from the slumber of forgetfulness, and in the breasts of all, both old and young, awaken a deeper, holier sentiment of responsibleness to God, their fellow-men, and their own souls? To us let it be such a day; not an occasion of thoughtless enjoyment, but of religious gratitude, that gratitude which burns with a desire to fulfil the designs of our Benefactor in his gifts. In the spirit of Christian faith and humility, let us cherish commanding principles of duty and holy purposes of improvement.

CONCESSIONS OF TRINITARIANS.*

Mr. John Wilson of Manchester, England, has lately published a book of a novel and remarkable character. In the second edition of a former work of his, entitled "Scripture Proofs and Scriptural Illustrations of Unitarianism," was an Appendix containing extracts from Trinitarian authorities, supporting those modes of interpreting certain passages of Scripture which are adopted by Unitarians. In this way the favorite proof-texts of Orthodoxy are shown even by the friends of that system to admit of, at least, if not to require, an explanation which is inconsistent with the doctrines of Trinitarianism. An incidental remark of that wise and great and good man, John Locke, furnishes Mr. Wilson with a motto for a part of the new work in which he extends the design of his former Appendix. Locke had said, "There is scarcely one text alleged to the Trinitarians, which is not otherwise expounded by their own writers." This is a most remarkable statement. Mr. Wilson wished that some one would amplify and carry out the idea which he had to some extent developed in his Appendix, but as no one appeared inclined to undertake the wearisome labor, he has given himself to the task. Most successfully has he completed it. Though we were aware that some rich material existed for such a work, we are amazed at the wonderful results of his patient and faithful investigations. He has proved, what seems to us a startling fact,—let Orthodoxy explain it,—that the very statements, expositions and interpretations for which Unitarians have been most severely denounced have the sanction of leading Trinitarian authors, and that throughout the Bible there is not a single passage which has not been interpreted in accordance with Unitarian views by eminent and unquestioned Orthodox writers. Let his book have a fair and unprejudiced examination, and we do not fear that any one will deny his perfect faithfulness and integrity in carrying out its plan. Let the issue be weighed, and we think the results of his

* The Concessions of Trinitarians. Being a Selection of Extracts from the Writings of the most eminent Biblical Critics and Commentators. By John Wilson, Author of "Scripture Proofs and Scriptural Illustrations of Unitarianism." Manchester. 1842. pp. 614, 8vo.

undertaking will show that Orthodoxy is based upon a sandy foundation.

As the Author well observes, his is precisely the kind of argument which Orthodox Christians use, "when in combating with unbelievers they adduce from the most eminent Deists testimonies favorable to the supreme excellence of Christ's character, to the special divinity of his mission, or to the unrivalled holiness and beneficial influences of his religion." An exhibition of "the criticisms and reasonings employed by Trinitarians in justification of their Unitarianising interpretations," will show how and why Orthodoxy makes concessions. Nor ought such a volume as this to contribute any thing towards increasing the intolerant and rancorous spirit which divides Christian sects. It should rather mitigate the harshness of controversy, for while it should lead Trinitarians to think more kindly of Unitarians, it should raise our opinion of the scholarship, the candor and the integrity of those who maintain some views different from our own, notwithstanding their concessions to us.

The Author might perhaps be charged with taking some of his quotations from writers who have been suspected or openly accused of maintaining heretical opinions—such, for instance, as Calvin, Drusius, Grotius, Le Clerc and others. To this charge, if adduced, it would be enough to reply, as he has done, that these "suspected authors belonged to Trinitarian churches, and when accused of being friendly to adverse doctrines, denied the truth of the allegation." Again, the author may be charged with a mistranslation, a perversion, or a garbling of the language of the writers whom he quotes. He has used all the means in his power to guard against such errors. Still he *may appear* to have fallen into them, when appearances only are against him. He may have availed himself of an allowance which an Orthodox writer has made inadvertently, and the impression of which he has afterwards labored to efface in some other part of his works. This is but natural, for error leads always to inconsistency. Mr. Wilson however assures us that he has never suppressed any qualifying statements, or *buts*. We will endeavor to give some idea of the character of his volume by a brief analysis of its contents.

In an extended introductory part, covering seventy-six pages,

the Author goes over a wide field, embracing many general allowances of Orthodox writers, classed under different heads. The sum and spirit of many of the most famous and admired works in religious and biographical literature are found to sustain the general assertion, that the spirit of sectarianism is inconsistent with the spirit of Christianity. Quotations from Drs. Johnson, Parr, M'All, and from John Wesley, Simpson, and Robert Hall manifest their admission, that there have been wise and good men in all denominations. Burnet, Tillotson, Doddridge, Hall, J. P. Smith, Parr, Stuart, and others, have given their testimony to the distinguished worth, piety and learning of Unitarians; and various writers, Catholic and Protestant, have vindicated their title to the Christian name. Other writers have given in their testimony to the fact, that a belief in the doctrine of the Trinity, or in the metaphysical subtleties of articles and creeds, is not essential to salvation; and that such words as "orthodoxy" and "heresy" are only the watchwords of party warfare. Another great point, not contested as it is simply stated, but in fact lying at the foundation of many of the most protracted controversies, is, whether Christianity is simple and easily understood. Of course Unitarians have ever taken the affirmative side. We are sure that the names which Mr. Wilson adduces as making concessions to this point were never brought into such an harmonious juxtaposition before. Here we have Barrow, Parr, Jacob Abbot, Donne, the Westminster Divines, Beattie, Campbell, and Bishop Maltby, testifying that the teachings of the Saviour are distinguished for their simplicity, and are devoid of mystery, that the most important doctrines are clearly revealed, and are admitted by all Christians. To the self-evident truths, that reason is the gift of God, that nothing which is opposed to it is worthy of belief, that it should be employed in matters of religion, and that revelation is wholly consistent with it—to these truths some noble testimonies are quoted from men whose sentiments seem to have denied them.

Astonishing concessions have been made by Trinitarians, that their great doctrine is unintelligible or self-contradictory. The doctrine of the Trinity has been defined in all sorts of ways inconsistent with each other. It has been described as not less repugnant to reason and common sense than that of transubstantiation; as

not found in the Old Testament, nor in the Gospels, nor in the Acts of the Apostles, nor in the Epistles; as not expressly revealed in Scripture, nor proveable by Scripture. All the other doctrines relating to the Son and the Spirit, and growing out of the Trinitarian dogma, have been freely allowed by one, or another, or by several Orthodox writers to be wholly without foundation in Scripture and repugnant to reason.

One other point embraced in the Introduction relates to the Scriptures;—their sufficiency by themselves, without synods, or councils, or creeds; the interpretation of them with the aid of reason; the principles of biblical criticism; and the existence of errors in our authorised version, requiring revision and correction. Plain and explicit statements covering all the ground assumed by Unitarians are adduced from Orthodox divines under these different heads.

The second and third parts of the volume are devoted respectively to the explanation of texts, from the Old and the New Testaments, which are adduced in support of the doctrine of a Triune God, the Deity of Christ, and the Divine Personality of the Holy Spirit, considered as distinct from the Father. These texts are arranged in the order of books and chapters in the Bible, but in a valuable Index at the close of the volume they are classified according to the theological dogmas to which they have been supposed to refer. As we have already observed, the concessions adduced in favor of Unitarian views from a most extensive range of Orthodox writers, Catholic and Protestant, have utterly amazed and confounded us. Evidence of this character, according to the conditions observed in a court of justice, would be sufficient to condemn all human creeds. It seems to present before us the whole Orthodox camp in all ages as one scene of confusion, where all the tongues of Babel are spoken, and no one of them understood. We are obliged to take refuge in the tranquil conviction, that beneath all the real or assumed interest of Christian believers in mere dogmas there is a deep basis for true piety and a happy and holy faith in revelation built upon it. It is by various processes that truth is separated from error, and one of the most legitimate, as well as one of the most effective to our minds, is the exhibition of the inconsistencies of error.

G. E. E.

AN EVENING'S TALK.

"WELL, then, I have made that visit, and I am glad; it is off of my conscience." So I was greeted a few evenings since, as Miss Julia entered the parlor where I was visiting.

"And what visit was it that you have paid? Have you been to return stolen property, or to confess your sins, that your conscience finds such relief?"

"No, no: but I have owed a visit to Mrs. A. for three months, and now I have paid it; it has been troubling me all the time, and now it is off of my conscience."

"I think not;" I replied; "I am afraid it was never on." Upon which she looked at me with some surprise, and sought to know the hidden meaning of my words and smile.

"Did you ever know a person who performed a conscientious act glad when it was over, because the sting of conscience was removed? It is only of an unwilling act, that we are glad when it is done; and conscience does not move us to perform actions except we perform them with the assent of the will. I am afraid," said I laughingly, "that the guilt of this unpaid visit is upon your conscience still."

"No:" she replied; "I owed it, conscientiously; I have paid my debt: am I not free?"

"You owed it, indeed," said I; "if you had been a conscientious person, you would have owed it conscientiously: and you are free; but your conscience is none the better. Tell me now, as your father confessor, on your conscience, did you go conscientiously to pay this visit?"

"Did I not? Pray, you answer me?"

"Perhaps you went from motives of decency, to maintain your rank in society, to carry on the hollow forms of outward politeness."

"Oh, well, perhaps it was something of that, Mr. Confessor. But my conscience is relieved, notwithstanding; for it will not smite me now every time when I think of Mrs. A.'s unpaid call."

"But you have not shown me that your conscience had any thing to do in the matter; or that, if it had, you have settled the affair with your conscience. Now I shall maintain that your con-

science *ought* to smite you, every time you think of the visit you owed Mrs. A., as much as ever."

"Well, well; you always get the better of me in an argument, so I will let you talk on; and now please show me, why my conscience ought to smite me still about this call."

"Why, thus: an action, conscientiously done, is done calmly, pleasantly, affectionately. Conscience, we often say, is the voice of God. Now if God commands me, shall I go and obey the command with so unwilling a spirit as to be glad when the work is done, and because the command does not trouble me further? 'How gentle God's commands.' I must have a spirit as gentle as the command is. Otherwise, would He not say, 'Go, be disobedient; I do not wish your reluctant obedience?' Nay: can our conduct ever be styled *obedience*, if we do not obey with the heart?"

"Now you talk like a kind minister, and I suppose I must be serious enough to say, no."

"Truly you will say, no. Your parents let you have your way, if you are not a good girl enough to obey them cheerfully. So you will admit that your conscience had little to do with your call this evening?"

"Yes, if you will make me."

"And that you are nearly as guilty of remissness as if you had never paid it?"

"Not quite so guilty; for there was a little heart in it, I do maintain, although I do not love Mrs. A., and do not like very much indeed to pay my debts to her."

"But you are satisfied on this point, are you, that actions conscientiously done are done willingly, happily? What would you have said of Latimer and Ridley, if in going to the stake they had showed that the fear of a future hell compelled them; if they had shown, instead of the serenity of a martyr's spirit which can commend itself to God, the struggle of selfishness which wishes to serve itself, and would gladly be excused from the performance of God's commands? Or imagine, for the instant, that Paul had gone out unwillingly to the work of an Apostle;—the beauty of his Epistles never would have existed; we never should have known of Paul the courageous, Paul the hero, I may call him. The fight which he fought would have been a brief one; it never would

have been a *good* fight, as he terms it; and, least of all, would it have been the fight of *faith*, as he exhorts his son Timothy to fight it."

"But tell me, then, what I must do? If I am reluctant to do my duties, must I omit them? Tell me so, good sir, and let me go free, and I will call you the very best of preachers."

"Well, I do tell you so, in seriousness. You may as well omit your duties, if you find no better spirit than reluctance in which to discharge them. Now you may look serious."

"Why: but that is a wicked doctrine; and I shall tell the church."

"It is the truth: but only a partial view of the truth. You are never wholly reluctant to your duties. In those which are most disagreeable there is some little willingness; and you may omit them, just so far as your reluctance goes, with as little sin as you would incur by discharging them reluctantly. Either give your heart to your duty, or omit doing your duty. Be single-hearted; be sincere. And are you not persuaded that it is as wicked to act heartlessly in the outward form of discharging your duties, as it is to omit them altogether? If you think on this point rightly, you may get a new and higher view of religion; namely, that you may be religious in your affections; and that all the cold, outward form of a moral life may become instinct with the gentle, warm and pleasing affections of a religious spirit. You have probably performed many actions, in your life, unwillingly?"

"Yes: I am not thoroughly reconciled to all the duties which life presents; but have supposed that I must live, always, with some degree of reluctance; and that all people must do the same."

"And yet what good do you, or does any one, receive from actions unwillingly performed? They do not advance you in the kingdom of Heaven. A thousand such actions, ten thousand of them, cannot justify you in the sight of Heaven and go towards your acceptance. If your life were filled with them, you would be none the better. You do not yourself approve a friend whose kindness towards you is unwillingly shown; you see nothing to applaud in the moral character of a man who does not love the virtue which he labors to exhibit. You cannot, then, consider yourself justified, unless the life which you live you live from the heart.

"And then, again, every action conscientiously performed adds to the degree of our conscientiousness. It helps us to subject the will, to triumph over selfishness. It increases our readiness to obey the instructions of God's will. It renders us conscious of a deeper love toward him. The performance of a conscientious action is great gain to us. It is so much spiritual gain. The spirit is nearer Heaven upon the performance of every action conscientiously performed. But what do you gain, when you say, 'there, that visit is off of my conscience?' Are you more ready to visit the next neighbor whose tediousness you do not like, and whom society compels you to treat with the show of civility? Are your affections better? I see no gain in an action unwillingly performed.

"But while there is no gain made by us, no spiritual improvement found, no justification acquired, by the unwilling performance of our duties, we are not left to the startling alternative of saying that we must omit our duties, because they have been heretofore sinfully performed. On the other hand, since God requires the duties, and the heart with them, see, we learn that we can perform them, and perform with the heart. You can yield your affections to the Divine Being in performing the duty which he lays before you, as easily as a little child can lay aside its perverseness, dismiss its frowns, and go pleasantly to do what its mother bids. You can yield your affections to your Maker as easily as, when you are provoked at the conduct of another, or seriously angry, you can rise above resentment and forgive in your spirit even before he seeks your forgiveness. You can love God in all the duties of life as easily as you have found yourself able in your private devotions to recal your wandering thoughts, to dismiss frivolity, and triumph over selfishness, and rise from your knees in the consciousness of peace. You think it hard to love God, and yet in every prayer you love him, and you have perhaps been much nearer to him and his acceptance than you have imagined. Let me urge you, then, to think for the future not so much of the thousand duties of life, as of the one spirit in which all duty is to be performed. Think less of the letter of the commandments, and more of the spirit of love, by which all duties will be rendered easy. Think that God is your Father, and loves you as much in the highest duties which he enjoins as in any indulgence which he permits or favor which he

bestows. You will be happy, then, to love him. You will be happy that your heart can be conscious of an emotion so pure and full, so gentle and satisfying, so warm and elevating, as love to God.

"And now I must go; or we may spoil by idle talk the pleasant thoughts with which we have been engaged."

"And must you go so soon, Sir? Well, I hope, when you get home, you will not have to say, 'there, that visit is off of your conscience;' and I have almost the heart to say that I have not understood you, to invite you to come again."

THE COUNTRY PASTOR.

THE MINISTER AND HIS PARISH.

The tie between a minister and his parish is not a light one, nay, it is a holy one, and should not be lightly broken. I confess nothing has so much disturbed me as the frequent changes I have seen taking place in the different churches within the last few years. Why is it so? In what are a pastor and his congregation so different from those of the olden time? Then a minister was chosen for life. He christened the new-born babe, he joined the hands of the maiden and her betrothed who had worshiped at his altar, and as he declined in years he saw the youth of the mother renewed in the virtues and charms of her children. His lips taught the young, his advice assisted them in their middle age, and he often smoothed their dying pillow, thus being their friend and counsellor from the cradle to the grave. But things are changed. Now a clergyman who remains thirty or forty years over a congregation is looked upon almost as a wonder. No doubt many reasons can be brought forward, and cogent ones too, why ministers change their abode and pastoral charge; but methinks even a disagreeable parish may by persevering labor be brought back to love and concord, and its character be changed by the constant watchfulness and care of a permanent pastor. Can a clergyman be expected to effect much good who remains but a few years with a parish? The fruit takes time to ripen, and the beneficial effects are not

immediately visible. Patience and toil are the lot of the minister of the Gospel, but his is a glorious calling. Pray God that in our Protestant country it may never be degraded into a method of earning bread.

The tie between minister and parish is a holy tie, and should not be lightly broken nor lightly made. Let no young man make this profession his choice who has not the deepest conviction in so doing, who does not feel that for this blessed privilege of winning sinners back to God he would willingly deny himself all but the necessaries of life, in short, let it be with a holy ardor and with Christian hopes. And when this profession is his choice, let him not enter upon the duties of his office and call himself pastor (except when an express condition or term is named) without intending to accept it for life, and devoting all his powers to the congregation over which he is placed. Let it be an indwelling thought, that he has given himself to those who have chosen him, to exert himself in their behalf, and by example and precept teach them to look far beyond this vale of tears for their happiness, to lay up their treasures where "neither moth nor rust doth corrupt nor thieves break through and steal."

Sometimes we hear it said by clergymen, 'I gave up my old parish, and it was with great regret, for I was attached to many, and many I am sure loved me; but I thought it my duty to extend my influence if I was able, and seek a wider field for my exertions, and thus benefit more individuals." Minister of the Gospel! think yet again. Are you quite correct in this feeling? Are you sure this is the better way to serve your Creator? You are breaking a tie which can never be reunited. In that congregation are some—and if you have done your duty, many—who love and reverence you; some perchance, who have been led back to the fold by your exertions or your prayers; others who are yet hesitating on the brink; and you desert them. They have become familiar with you, and they can pour into your ear the doubts or the fears that perplex them, but which they would shrink from discovering to a stranger. Thus, to say the least, you retard the ripening of the fruit you have sown. Your successor may equal, may surpass you, but it will be long ere the penitent, the sorrowing and heavy laden can bear the hand of a stranger to probe their wounds.

You meanwhile are a stranger, seeking new friends, and though praises and welcomes may flow before you, do you not miss the grateful smile, the radiant eye of some of those you have left? Do you not feel that the rose has been rudely shaken, and some of its leaves scattered on the ground? And why seek a wider sphere? Are not a few hundred souls enough to guard and watch? Can a good shepherd watch over an immense flock? Can he enter into their wants, their necessities, and the diseases of all, when his eye is constantly needed to count and gather them together? If instead of wishing to add to their numbers, ministers were only anxious to add to the virtues of their flocks, they would find that the crowd and the applause would sink into what it is—earthly vanity, before the love, the goodness, the holiness of their people. And would not this be addition enough, and great reward? Massillon says somewhere, and I think in his Charges to ministers, "Too often we do not trouble ourselves with the engagements we enter into, and the obligations we contract, towards the souls the Church hath committed to our care; whereas, if only one perish, he who redeemed them will require of us a severe account, and it will be incumbent on us to show, that the unhappy wretch was influenced neither by our solicitude nor our instruction, neither by our example nor our prayers, or that he otherwise would not have perished." How far this is to be literally taken, every minister of the Gospel must determine for himself; but certainly a pastor's duty can be done faithfully and fully only when the pastor has an eye over every one of his people. We do not want larger churches, but more of them, that thus every pastor may have time to become intimately acquainted with his congregation. He may preach eloquent discourses, he may paint the happiness and the reward of the virtuous and the misery of the vicious, he may draw tears of penitence from the eyes of the sinful, he may in words give comfort to the afflicted and cast down; but if he give not his presence also, in nine cases out of ten his sermons will be of little avail, the impressions evaporate like the morning dew. He must give his time and his personal presence to his people. He must make them feel that he does not preach from pictures, or to pictures, of human sufferings, wants, and doubts; but to his people, and that from them he draws subjects for his discourses adapted to their actual wants. Even if his

hours would be more pleasantly passed with a loved friend in his private studies, these pleasures he must forego; there are souls who require a particular hand to deal with them, and these souls are under his charge and he must not neglect them. An evening spent in the household of one of his parishioners is worth a year of preaching. It brings into close communion the teacher and the taught, and their wants are more fully understood. It draws the hearts of those who weekly hear him closely to him, and makes them feel that he is interested in their welfare. The child who is taught to view him with awe and reverence as one who is holy and good, and who when he goes to church is forbidden to speak because the minister is there, imagines him to be of some different order of creation, and until he sees him in his own sanctuary, his home, in familiar converse with that dear parent at whose knee he is hanging, is he undeceived. A word, a slight gesture, to a child will often win his heart, and a love will spring up that years cannot efface.

Never shall I, never can I forget the feelings with which I viewed our dear pastor who had come but recently among us, after he had in this friendly way passed an hour or two with his beloved wife at my father's house when I was a child. It was winter, and as they rose to take their leave and Mrs. W—— was adjusting her cloak, Mr. W—— took up his wife's hood, and declaring it was very warm and comfortable, drew it on my little head until my face was nearly hid from his sight, laughing as he did so. It was a simple act, but our minister had placed the hood upon my head himself, and I felt that some of the immeasurable distance I had unconsciously fixed between us was removed. I knew not why, but that act made me love him and I lost much of my fear. I felt he was a human creature like myself, and the act made us both laugh; there was sympathy. That love increased, when he would descend from his pulpit and entering our small vestry-room hear us recite our catechism, or explain to us the New Testament, tired and fatigued as he was. I will not say I was a good scholar, indeed I fear the contrary; but I learned to love and reverence holiness more by his familiar words and looks there, than in the pulpit, and should the world make me callous and cold, methinks the sight of that pulpit and vestry would make my better

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NOTICES OF RECENT PUBLICATIONS.

A Critical and Historical Interpretation of the Prophecies of Daniel. *By Nathaniel S. Folsom.* Boston: Crocker & Brewster. 1842. pp. 231, 12mo.

This work was undoubtedly called forth by the wide-spread excitement with reference to the end of the world apprehended as near at hand; yet it makes but slight and cursory allusions to the expositions of Mr. Miller and his associates, and depends by no means for its value on the circumstances that led to its preparation. It combats error only by illustrating and establishing the truth. It is a clear, thorough, and generally satisfactory commentary upon all the prophetical portions of the Book of Daniel, exhibiting the results of extensive research and study without any of the parade of learning, and discussing various collateral questions and conflicting opinions with candor and ability.

Mr. Folsom makes Antiochus Epiphanes the foremost personage in Daniel's predictions; and in doing this is broaching no new theory, but reviewing the exposition, so far as we know, generally received until the day of that prince of allegorical interpreters, Joseph Mede, who started the idea, that the 1260, 1290, 1335 and 2300 days mentioned by Daniel denote those numbers of years respectively, and point forward to the history of the Church in these latter days. His prophetical theories took strong hold upon the English and Protestant mind, and have met with especial favor among Calvinistic Dissenters, as pointing the sword of the spirit against Papacy, which has since been identified with every most rampant beast and every most persistent horn in Daniel and the Apocalypse. Mede's most celebrated followers were Newton and Faber. *Faber on the Prophecies* is to be found in every old church library and among the well-read books on the shelf of many an old clergyman, and has thus given a tone to the current belief on this side of the Atlantic. Miller is an expositor of the same school, and full as rational as Mede, Newton, or Faber. We

have read the works of all four, and were we obliged to become the disciple of either, should not know which to choose. But the fundamental error of all lies in the assumption,—for it hardly deserves any other name—that Daniel's days denote years. These periods of time, as Mr. Folsom lucidly demonstrates, may all be identified as comprising different portions of the career of Antiochus Epiphanes. The coincidence between the portions of Daniel connected with these designations of time and the history of Antiochus is minute and striking. Those who believe, (as the writer of this notice does,) that the whole history of the Jewish dispensation was pervaded by the spirit of prophecy, will not be surprised to find the most severe period of tribulation, which the nation underwent from its establishment in Palestine to its final dispersion, made the subject of distinct, prolonged and reiterated prediction. Nor can we see any alternative for those who doubt the prophetical character of the book of Daniel, unless, with Porphyry of old and with many modern critics, they deny its genuineness in whole or in part on account of this minute coincidence between its seeming predictions and the admitted history of Antiochus. This, we believe, is the only ground on which the genuineness of the book is questioned.

We recommend Mr. Folsom's work to all who desire an acquaintance with this portion of Scripture; and we would urge them also to preface its perusal by Professor Stuart's *Hints on Prophecy*,*—a little book of very great merit and value. Neither of these books can supersede the utility of the other. Mr. Stuart only gives "hints" without an extended commentary; Mr. Folsom recognizes, without distinctly stating them, certain fundamental principles of prophetical interpretation, which the reader will find clearly laid down and satisfactorily demonstrated in Mr. Stuart's book. Were we to enter into minute criticism, there are some single passages and minor points on which we should differ from Mr. Folsom. But on these he is more likely than we are to be in the right; and in all the leading features of his commentary we cordially assent to his theories, and feel grateful to him for so valuable a contribution to this neglected department of biblical literature.

* Hints on the Interpretation of Prophecy. By M. Stuart, Professor in Andover Theological Seminary. Andover. 1842. pp. 194, 12mo.

A DISCOURSE, *delivered on the occasion of the Erection in the Church of Tablets in memory of John Vaughan, Ralph Eddowes, and William Y. Birch, August 21st*, 1842. *By William H. Furness.* Printed for the use of the Society. pp. 16, 8vo.

THIS discourse comes to us with the words, *not published*, written upon it, and therefore we should feel ourselves prohibited from noticing it, if we did not know that the Author would rejoice to spread the influence of the examples which he commemorates. During some repairs made in the Unitarian church in Philadelphia the last summer, occasion was taken to erect tablets to the memory of three of the earliest members of the society. The inscriptions on these tablets are singularly chaste and appropriate. That on the left of the pulpit bears these words: "In memory of those early friends of the church, Ralph Eddowes, who died March XXIX, A. D. MDCCCXXXIII, aged LXXXI. A Lover of Civil and Religious Liberty. And William Y. Birch, who died June II, A. D. MDCCCXXXVII, aged LXXII. The Benefactor of the Blind." On the right: "In memory of John Vaughan, who died December XXX, A. D. MDCCCXLI, aged LXXXVI. He went about doing good."

Mr. Furness's sermon, from the words in Proverbs x. 7, "The memory of the just is blessed," turns the occasion, of the congregation's assembling in their house of worship for the first time after the erection of these tablets, to a wise and sacred use. After speaking of the effect which these memorials should have in quickening their sense of a spiritual and immortal existence, he describes briefly, but clearly, the excellencies which distinguished those whose names were to be mementos of duty, and then proceeds to show how the principles which they represented indicate on the one hand his duty as a Christian minister, and on the other the duty of those who listen to his instructions; and closes by reminding his hearers of the service which they, as members of a religious body, owe to the cause of Justice and Philanthropy, that had been so shamefully abused by the recent outbreaks of popular violence; especially pointing them to the truth, that their hopes for social security and virtue must rest on the Church, and exhorting them not to let this be "corrupted and enslaved by the low and despotic fashion of the

world." The whole discourse is pervaded by a tone of just and tender, and earnest Christian sentiment. We extract a part of his notice of those whose characters he holds forth to imitation. They are worthy of celebration, for this end, beyond the sphere of their immediate action.

"On the right, you read the name of one, the labor of whose life was love. To do good and to give, to allay heart-burnings, to conciliate, and make peace, was his delight. The discharging of kind offices, the promotion of good will and happiness, these are the things for which he was so cordially beloved, and will be so long remembered.

The first name on my left is the name of one, who, descended from a stern old Puritan stock, was distinguished for his determined resistance to unjust power. In his native place, Chester in England, his memory is still preserved as an upright and fearless defender of popular rights. He breathed the independent spirit of his ancestry and would not submit to the slightest infringement of justice. After sacrifices of personal comfort and property in the cause of civil freedom in his own country, for the same sacred cause he came to this land; and here was spent his serene and dignified old age, but little known beyond the limits of this religious society, to which for some years he ministered, and occasionally receiving from distinguished persons on the other side of the water, who knew his worth, expressions of cordial and respectful remembrance. His name admonishes us to be loyal to Justice, to Right. For this he spent his wealth, and relinquished the pleasant ties of home.

The third name recorded on these walls is the name of one who, devoid of all pretension, led an industrious and frugal life, and devoted the wealth which he gathered to the Instruction of the Blind. He was a warm and generous friend of this church, and took a leading part in its services when it was in its infancy; and from the quiet and modest tenor of his life we may learn a lesson, and deduce an invaluable principle.

Now there remain these three qualities, represented by our three venerable friends—untiring Love, unswerving, self-sacrificing Integrity, and unpretending Simplicity. Are they not needful under all circumstances, in all the relations of life, in our transactions with the world, in the circle of our own families? To be sternly upright, and yet unweariedly considerate, and all the while to cherish no assuming temper, but be simple and unpretending as a child—is not this the difficult virtue? Difficult as it is, is it not indispensable? Without these qualities, what a wretched work do men make of life! What a scene of defeat and unhappiness does it become!"

AN ADDRESS *delivered at the Funeral of Rev. William Ellery Channing, D. D., in the Federal Street Meeting-house, October* 7, 1842. *By Ezra S. Gannett.* Published by request. Boston: William Crosby & Co. 1842. pp. 41, 8vo.——A SERMON *delivered in the Federal Street Meeting-house, in Boston, October* 9, 1842, *the Sunday after the Death of Rev. William Ellery Channing, D. D. By Ezra S. Gannett.* Published by request. Boston: William Crosby & Co. 1842. pp. 32, 8vo.

THE INFLUENCE OF A GREAT MIND WHEN IMBUED WITH THE SPIRIT OF THE CHRISTIAN RELIGION. *A Sermon preached in the Meeting-house of the Harvard Church and Society in Charlestown, on Sunday, October* 9, 1842, *on occasion of the Death of Rev. William Ellery Channing, D. D. By George E. Ellis, Pastor of that Church.* Printed by request for the Society. Boston: William Crosby & Co. 1842. pp. 24, 8vo.

A SERMON *preached in Amory Hall, October 9th,* 1842, *being the Sunday succeeding the Death of William Ellery Channing. By James Freeman Clarke.* Boston: Benjamin H. Greene. 1842. pp. 20, 12mo.

AN HUMBLE TRIBUTE TO THE MEMORY OF WILLIAM ELLERY CHANNING, D. D. *A Sermon preached at West Roxbury, October 9th,* 1842. *By Theodore Parker, Minister of the Second Church in Roxbury.* Printed by request. Boston: Little & Brown. 1842. pp. 38, 8vo.

A DISCOURSE *occasioned by the Death of William Ellery Channing; delivered in the First Congregational Church, Providence, R. I. October* 12, 1842. *By Edward B. Hall.* Published by request. Providence. 1842. pp. 34, 8vo.

A DISCOURSE *occasioned by the Death of William Ellery Channing, D. D., pronounced before the Unitarian Societies of New York and Brooklyn, in the Church of the Messiah, October 13th,* 1842. *By Henry W. Bellows.* Published by request. New York. 1842. pp. 28, 8vo.

A DISCOURSE *occasioned by the Death of William Ellery Channing. Preached in Hollis Street Church, October* 16, 1842.

By John Pierpont. Boston: Printed by Oliver Johnson. 1842. pp. 23, 8vo.

The death of Dr. Channing, as might have been expected, not only was noticed in many of our pulpits, but was made the occasion of discourses devoted to a consideration of his character and influence. Of these discourses we have given above the titles of such as have been published in a pamphlet form. One other at least has appeared in the pages of one of our religious journals, and the sermon preached by Mr. Perkins of Cincinnati, we understand, has been printed in one of the newspapers of that city. Rev. Henry Bacon also has, by request, published a discourse delivered by him in the First Universalist church in Providence.

In the discourses which we are now noticing we have been struck, not only with the common appreciation of the subject of which they all treat, but with the agreement of the writers in respect to the prominent traits of Dr. Channing's character and the strong points of his influence. It is an evidence of the reality and simplicity of his excellence, that persons differently related to him and viewing him under different lights of sympathy or observation, speaking independently of one another, and almost spontaneously on the first moment when they could speak after receiving intelligence of his departure, should have seized on the same attributes as those which distinguished him both as a man and a writer. There is therefore a prevailing resemblance in all these pamphlets. Yet they are enough unlike to show that they are the sincere expressions of individual feeling and opinion; and a stranger to Dr. Channing's name, if such there be, would from them all derive a more complete idea of his intellectual and moral life than would be furnished by any one of them alone, without the confused and inharmonious impression which is often produced by reading different biographical sketches of the same person.

The Address delivered at the funeral speaks briefly of the events of his life, of his intellectual endowments, and diligent self-culture, his love of freedom, and reverence for Christianity, his faith in God, and his faith in man, his interest in great social questions, his style of public address, the extent and character of his influence, and the greatness of the loss which his death has brought upon his

friends and the world. The Sermon delivered in the same place on the next Sunday is devoted to a consideration of some of the lessons which his death was suited to teach, with remarks particularly applicable to the Society to which he sustained the pastoral relation. Some pages of notes are added to the Address, and an appendix containing papers relating to Dr. Channing's connexion with the Federal Street Society follows the sermon.

Mr. Ellis, after remarking on the power which Dr. Channing "exercised over men's hearts, and which his death will immeasurably increase," traces this power to his Christian faith and character, and proceeds to use this example as an illustration of "the influence of a truly great mind thoroughly imbued with the spirit of the Christian religion:" considering Dr. Channing, first as a Christian Divine, and then as a Christian Philanthropist. After speaking of his progress from the theology in the midst of which he was educated (though, we believe, without accepting its tenets or its spirit into his own mind) to the better views which he advocated with so much power, Mr. Ellis notices the three great truths to the exposition of which he devoted his energies, "the paternal character of God, the mediatorial office of Jesus Christ, and the worth of the human soul—the dignity of human nature." He then remarks upon his character of philanthropist, as shown in his personal relations and in his "application of the great principles of Christian truth to the necessities, the sins, and the reforming agencies of society."

Mr. Clarke in his commencement of his Discourse dwells upon "the greatness of this loss," but passes thence to remark that "the greatness of the loss is the greatness of the consolation." He then speaks of "the lofty aims which actuated Dr. Channing's labors and which constituted his greatness;" of his character as a reformer, and of his connexion with the "exciting questions" of the last six or seven years. His faith in man, and his own spiritual life came from Jesus Christ. His influence as a theologian is then noticed, and the proper way of expressing our sense of loss in his death is shown.

Mr. Parker begins by adverting to the wide and deep influence exercised by Dr. Channing, and inquires, "what was the secret of his power?" He answers, "it was a *moral* power that spoke in

him; which spoke *through* him." He presents some of the forms which this power took as seen in his character;—"his moral fidelity, his pious heart, his love of man, his forgetfulness of self, and the careful cultivation of his gifts." He next considers "the work to which he devoted himself;" first in "the reform of theology," in which he labored "to set forth the greatness of man's nature, the loveliness of Jesus, and the goodness of God;" then in "the reform of society," where he endeavored to spread just views in regard to Intemperance, Education, Slavery, and Freedom—in its highest sense—"the largest liberty of the sons of God." The sermon concludes with remarks suggested by the extent of his usefulness and the circumstances of his departure.

Mr. Hall claims that the tribute paid to the memory of this distinguished Man should be "not that of a party, but of humanity;" for the "sentiment of humanity imbued, if we may not say shaped, all his views" of life, religion, social relation and duty, his hopes for society and his faith in Christianity. He gives a sketch of Dr. Channing's life, and then "glances at the Scholar, the Preacher, and the Philanthropist." As a scholar, he was a student of man, but still more delighted "in the pure study of thought." Hence the influence of his writings. As a preacher and theologian, he was distinguished by "his fidelity to the Scriptures, his fidelity to conscience, his reverence of the nature given us, and his supreme desire to help men to become perfect in Christ Jesus." His philanthropy "was Christian, just, disinterested." A few words upon his private life and Christian death close the discourse.

Mr. Bellows begins his Discourse with deploring the "calamity which has befallen our faith, our country, the church, and the world, in the death of him whom he "owns he has come to *eulogize*." He then adverts to his personal history, and thence passes on to speak of his writings, which in their character and aims prove that "he did not run the common career of an author." Next is considered his philanthropy, which "is not partial, but thorough" and independent. His opinions are then reviewed, in their connexion with his personal and his public character, especially his sense of the dignity, the greatness of human nature. In his exposition of this doctrine Mr. Bellows has used forms of expression of the import of which to most readers we think he can hardly

have been aware. Dr. Channing's confidence in the might of truth, his connexion with reform, and his ardent, wise and zealous love of liberty, are made subjects of remark. Having spoken of him "rather as a philosopher than as a theologian, as a moralist than as a religionist, as a man than as a Christian," Mr. Bellows speaks of him briefly "as a Christian and a Unitarian Christian," and concludes with a notice of his personal appearance, and of the last public act of his life, which he not unfitly calls "a synopsis of his character."

Mr. Pierpont does not attempt "to give a biographical sketch" of Dr. Channing, but to "speak a few words of the high and holy causes to which he devoted" his powers, and proceeds to show that "he uniformly planted himself upon the ground of speculative truth, and of practical virtue and philanthropy, without stopping to see how many or how mighty were they who were to stand upon the same ground with him." In illustration of this remark he notices his early advocacy of Unitarianism, his Election Sermon on Spiritual Freedom, his review of the character of Napoleon, his sympathy with Abolitionists, as expressed on one and another occasion, and his interest in the redemption of the colored race from the chains of bondage at the South and the weight of prejudice at the North, as shown in his writings, and especially in his last words "from among the western hills."

We have not remarked on the literary merits of these Discourses, for our interest in the subject almost prevented our regarding the style. Most of them must have been written rapidly, but they bear as good evidence of careful preparation as the greater part of the occasional sermons which appear from the press.

A Discourse *delivered at Concord, October* 9, 1842, *in review of one on the Deity of Jesus delivered by Rev. Mr. Knapp, at the Brick Church, Tuesday evening, October* 4. *By Rev. M. G. Thomas.* Concord, N. H. pp. 29, 8vo.

Upon reading the title of this pamphlet we were ready to question our brother's good judgment in noticing from the pulpit the

misrepresentations and slanders to which he and his friends had been subjected by one whose abuse is as coarse as his zeal is intemperate; but on reading Mr. Thomas's Discourse we rejoiced that he had so ably exposed the errors, and so strongly, yet calmly rebuked the spirit on which he felt it to be his duty to remark. It was a painful duty, we doubt not; but it has been well performed. The occasion justified the discourse. Mr. Knapp, whose name is probably familiar to most of our readers—a preacher of the Baptist denomination, whose temper we should be sorry to believe he represents—in his labors for the conversion of the impenitent has frequently, if not habitually, turned aside from "the work of an evangelist" to assail the opinions and vilify the characters of Christians whose interpretation of the Scriptures is different from his own. In one or more of his discourses at Concord he pursued this course, and in the argument by which he attempted to overthrow Unitarianism so grossly misconstrued the language of Scripture, and in the expression of his sentiments towards believers in this faith defiled his lips with such foul speech that Mr. Thomas deemed it proper for him to notice publicly the injustice which had been done him and his congregation. The greater part of his Discourse is devoted to an examination of the positions assumed, sometimes without a semblance of proof, in support of the assertion that the Bible teaches the *deity* of Jesus Christ, or his equal participation with the Father in the attributes of the Divine nature. He follows Mr. Knapp step by step, and shows not only how insufficient are each and all of the arguments which he had presented, but how Scripture in the very passages which he had quoted, as well as in many others, disproves and denies this doctrine. He then in a few brief but pungent paragraphs addresses himself to the supporters and abettors of this calumniator of his brethren, and adds a single word of counsel to his own people. A large amount of valuable criticism is contained in his "review," and the whole discourse we think Mr. Thomas's hearers did well to print and give circulation among those who had encouraged or had listened to the attack upon their faith and their good name to which it is a reply. We trust it will not fail of effect. Mr. Knapp is not the only one to whom it may convey a salutary lesson.

INTELLIGENCE.

DEDICATION AT SUDBURY, MASS.—The meeting-house belonging to the First Congregational Society in Sudbury, having been remodelled, was dedicated on Wednesday, October 26, 1842. The Introductory Prayer was offered by Rev. Mr. Wight of Wayland; the Scriptures were read by Rev. Mr. Gannett of Cambridgeport; the Dedicatory Prayer was made by Rev. Mr. Barry of Framingham; the Sermon was preached by Rev. Dr. Field of Weston; and the Concluding Prayer was offered by Rev. Mr. Kinsley of Stow.

Dr. Field's text was from James iv. 18: "Draw nigh to God, and he will draw nigh to you." The purpose of the discourse was, to show, in the first place, when the duty indicated in this passage is performed; and secondly, when the recompense which it promises is obtained. We draw nigh to God in our devotional acts, in our seasons of religious meditation, and in the use of those means by which the Divine acts upon the human. God draws nigh to us in the manifestation which he makes of himself to the soul, as, through the great features of moral character, man while seeking God becomes a partaker of Divine holiness and an heir of perfection.

The house which the Society have provided for their future religious services has been made from the old meeting-house by dividing it horizontally, leaving the original floor for such civil or other purposes as convenience may determine, while above is a place of worship, neat in its appearance and ample in its dimensions.

DEDICATION AT LINCOLN, MASS.—The Unitarian Christians in Lincoln, having fallen into a minority in the old Congregational Society, and been consequently obliged to worship under a Calvinistic ministry, with all the discomforts that necessarily attend upon it,—reluctant to cause "divisions" in the "one fold of the Good Shepherd," yet considering that his sheep could not follow him to "*the still waters*" while worried by the "dogs" of false doctrine and uncharitableness, of which Paul commands us to "beware,"—have at last peacefully separated from their brethren and gathered into a shelter and covert of their own. A house of worship sufficient for the accommodation of forty families was with religious solemnities raised in a pleasant place on the 1st of June, and dedicated November 2, 1842; when the clergy from various towns

assembled, and with the customary religious offices set apart the building for the worship of God and the promotion of Christian goodness. The Introductory Prayer was offered by Rev. Mr. Wight of Wayland; the Scriptures were read by Rev. Mr. Simmons of Waltham; the Prayer of Dedication was offered by Rev. Dr. Field of Weston; the Sermon was preached by Rev. Mr. Ripley of Waltham; and the Concluding Prayer was made by Rev. Mr. Frost of Concord.

Mr. Ripley's text was the declaration of the Apostle recorded in Acts iv. 12: "There is none other name under heaven given among men whereby we must be saved." Not from the unhelped mind, speculating on life, said Mr. Ripley, not from the gropings of the heart, hungering and not led; but from a heavenly wisdom, and help descending to us through Jesus Christ, do peace and salvation come. And therefore it is just and requisite, that we consecrate our temples to the study and virtues of his Gospel, and in him and through him offer our vows; coming to him as not only advantageous, but necessary to us, and concentering all our better cravings into one blessed thirst for *him;* and so looking with a strong affection towards the walls where his name is written. The Gospel is the only pure form in which eternal truth is presented to us; without the observance of its institutions its spirit and power cannot be maintained; but personal holiness is the heart of those institutions and the best promotion of Christianity itself;—such were the teachings of the Discourse, which was listened to by as many as the house could receive.

We are glad to learn that the Society have erected their meeting-house without incurring a debt. Rev. Mr. Ripley of Waltham has agreed for a time to be their minister.

Dedication at Sharon, Mass.—The meeting-house, recently erected by the First Congregational Society in Sharon, was dedicated by the usual services on Wednesday, November 16, 1842. Rev. Mr. White of West Dedham made the Introductory and Concluding Prayers; Rev. Mr. Huntoon of Canton read Selections from the Scriptures, and offered the Dedicatory Prayer; and Rev. Dr. Lamson of Dedham preached the Sermon. The church stands on the old spot, and is an exceedingly neat and commodious edifice, simple and in good taste, and in every way creditable to those concerned in its erection. The services of dedication were attentively listened to by a well filled house.

Dr. Lamson took for his text Psalm lxxx. 18: "Quicken us, and we will call on thy name." This passage he thought not wholly inapplicable, for they whom he addressed were seeking, as a religious Society to

resuscitate themselves. For a time they had been depressed, and their hearts had been sad, as Sabbath after Sabbath had come and gone, and the doors of their ancient sanctuary had been closed, and its bell had hung motionless and silent in its old tower. This by the descendants of the Pilgrims would be regarded as a severe calamity. They were now endeavoring again to build themselves up. The moment was well chosen, for they had now just entered on the second century of their existence as a religious Society, the church having been organized in 1741. In 1742 their first pastor, Rev. Philip Curtis, was settled. His ministry exceeded the term of fifty-four years, thus measuring more than half the period of the distinct existence of the Society. Their present enterprise formed an appropriate commencement of a new century. In reference to a preparation for what was before them, their difficulties and trials, and to the wants of the community generally, Dr. Lamson said he should speak of the Necessity of earnestness in religion. For there was too much coldness in men's religion at the present day, too great deadness to the highest truths; and a spirit of piety and love needed to be re-lighted, kindled anew in the hearts of multitudes. Where should we be in earnest, if not in religion? Other interests are measured by time, by the period of the present short life; the interests of religion are measured by eternity, by the soul's undying existence. Fidelity to ourselves, to the laws of our being and happiness, demands earnestness in religion. Fidelity to duty, to conscience, to the religious element of our nature, above all demands it. The worth of religion, the endowments of the soul, the blighting power of sin, various mementos of the frailty of life, and other considerations were alluded to. A multitude of circumstances conspire to sound the alarm to the careless heart. From these general views Dr. Lamson proceeded to speak of earnestness in religion in connexion more particularly with religious institutions, worship, the Sabbath, and the duties of the Christian life. He glanced at the history of religious institutions, their ground, and use. There must be some outward and standing ministrations of religion; nearly all which Christianity has hitherto accomplished, has been accomplished through these institutions—the Sabbath, the pulpit, visible rites and ministrations. These are not, as now sometimes represented, a mere dead instrument, an encumbrance, something which has done its work, and with which we have now nothing to do but to see it decently buried out of our sight. They are not the mere husk and shell of old opinions and usages. He alluded to their use before the invention of the art of printing, and the press, he argued, did not now supersede their use or necessity, and never would. He spoke of them in connexion with human civilization and improvement, with the consolation and hope of man. This "foolishness of preach-

e influence of the Sabbath and Christian rites, it was
ught Christianity to every man's door, to his fireside, and
to the bedside of the sick and dying, and the solitude o
It poured out its strains of thrilling eloquence in the
l capitals of former times; it thundered at the manifold
and before the fortresses of sin; it spoke its rebukes in
flowing rhetoric of a Chrysostom; it came warm from
copious and learned Origen, and the fervid Ambrose; it
e fiery eloquence of a Luther; it won the soul in the
ns of a Fenelon; its effects have been witnessed in more
nd are still witnessed, and its necessity will never cease.
, which the earnest Christian regards the Sabbath and its
nd the associations connected with it, were then diverted
he day, its rites, its holy tranquillizing influences, its re-
ss interrupted only by the cheerful sound of "the church-
loves and values it for what it is, and for what it has been
thus lifting his thoughts above the earth; and he loves it
been to others, mitigating the severity of toil, and exert-
ng and exalting influence. The heart of man has ever
abbaths, and ever will, till this work-day world shall end.
, too, an earnest worship, sought and engaged in, from a

the Society in the act of dedication, and in their future worship; of the purity, the holiness, and love, which should breathe in every act of Christian devotion, and which the services of the sanctuary must promote, or they are worthless. He deprecated the bitterness of controversy, though freedom of thought and the right of individual judgment are not to be surrendered.

The Society in Sharon which is to worship in the new church is small, and we fear, will find it somewhat difficult to sustain the ministry, even should they be fortunate enough to pay for the building at once, with such assistance as they may obtain from abroad. They have made application for assistance, we understand, to their fellow Christians in the neighboring towns and in the city. They have contributed very liberally themselves towards the expense of the house, and we think they are entitled to Christian sympathy.

Missionary Meetings in Boston.—In the *Miscellany* for last April (Vol. VI. pp. 295, 6,) some account was given of a movement that had been commenced for raising a larger annual amount of funds than is now contributed among Unitarians for the diffusion of Christian light and influence. Several meetings were held for this purpose which resulted in the appointment of a very large Committee, called the Committee of Fifty, composed of gentlemen in Boston and from other towns, who were entrusted with the execution of a plan presented in a Report drawn up by another Committee of Nine. This Report exhibited "a statement of facts and reasons which render a call for such funds necessary," and while the importance of Foreign Missions was admitted, directed attention to Domestic Missions as "inviting our labors with a more rational promise of usefulness." It then pointed out the three objects under this department of effort which especially demand assistance, viz. the support of the ministry in feeble parishes in New England, the performance of missionary service in other States and Territories, particularly at the West, and the education of men for the Christian ministry. For the promotion of these objects three Societies have for many years existed—the Evangelical Missionary Society, the American Unitarian Association, and the Society for Promoting Theological Education. These Societies "have done great good in their several spheres; but they have not received the united and universal support of those who sympathise generally in the objects which they would promote." The Committee, as they remark in their Report, "think them worthy of all confidence, and would not propose that they be discontinued, or abolished, or neglected. But they would

e use of these already organized Societies, for the ac-
of the objects had in view." The plan which they offe
ably present more clearly or in fewer words than is done
nself, and we therefore copy its concluding paragraphs.

ll propose a plan of subscription, by which those, who
fidence in, and cordially approve of these Societies, may
sums to their management; and by which those, on the
o are not disposed to aid these institutions, who think
I can be done through some other channels, may have a
portunity of benevolent action; and thus the minor dif-
erpalices of individuals be met, and the whole strength
of the community who are interested in the prevalence
and liberal system of theology, and a fervent, enlightened
iety, may be united. With these views, the Committee
lowing resolutions:—

That efforts be made to raise annually, by donations and
for five years, the sum of ten thousand dollars, to be ap-
Domestic Missionary purposes, and the preparation of
hristian ministry.

That a Committee of fifty, with authority to increase
ber, and to fill such vacancies as may from time to time
urred from our congregations in the city and country, to
ntire to the public, and collect money in the following
by receiving subscriptions or donations for the general
ed in the preceding resolution, or specially for either of

general circulation, and during the summer something was done in preparation for a more extensive effort when the dispersion of the people and the suspension of public meetings incident to the warm months of the year should be succeeded by the more favorable circumstances of the autumn and winter. Upon the return of the cooler season the Committee of Eighty were called together, and held two or three meetings in the Berry Street Vestry, at which a Report of the Sub-Committee respecting the best mode of operation was submitted and considered. The principle at the basis of this Report was, in effect, that every congregation should collect the funds, which it was contemplated now to raise, in its own way. This principle received the assent of the whole Committee, but considerable discussion arose upon the question, whether our congregations were prepared to act at once upon the subject. After giving this point full consideration in the meetings in Berry Street, and afterwards in meetings held in Ritchie Hall, to which others than the members of the Committee were invited, the following resolutions were passed, by which the Committee should be guided in their future action.

"*Voted*, That the Sub-Committee appointed in April last, consisting of the Secretaries and four other persons, take immediate measures to have, at as early a day as possible, a succession of meetings held in different churches in this city on Sunday evenings, at which this whole enterprise shall be presented to the public, and the claims of missions, the claims of feeble churches, and the importance of educating men for the ministry, both in Divinity Schools and by other methods, shall be advocated by the ablest persons that can be procured, and that these meetings be continued so long as the said Committee may deem best.

"*Voted*, That the Corresponding Secretaries, dividing the work between them as they may choose, address a Circular to the clergymen of each of our religious societies in New England and throughout the country, with a copy of the Report accepted at the meeting held in this place in April last, asking his attention and that of his people to the proposed enterprise, and requesting them, at as early a day as they may feel prepared, to collect subscriptions for the same and have them transmitted to the Chairman of the Committee."

In consequence of these resolutions public meetings have been held on successive Sunday evenings in different sections of this city. Hon. Richard Sullivan of Boston, Chairman of the Committee, has presided, and has on each occasion introduced the addresses of the evening by appropriate remarks. The meetings have been opened at 1-2 past 6 o'clock by singing and prayer, and have been closed at 9 o'clock by singing the Doxology. The first meeting was held in the Federal Street meeting-house on Sunday evening, November 6, when prayer was offered by Rev. Chandler Robbins, and addresses were made by Rev. Samuel K. Lothrop, Hon. Stephen Fairbanks, Henry B. Rogers., Esq., Rev. Ezra S. Gannett, and Rev. James F. Clarke, all of Boston. November

lnch Street church, prayer was offered by Rev. Frederick
ddresses were made by Rev. Samuel K. Lothrop, Rev.
s, Secretary of the American Unitarian Association, Alden
. Hon. Albert Fearing, and Mr. George G. Channing of
George F. Simmons of Waltham, Mr. Nathaniel A. Bar-
Rev. Oliver H. Wellington of Manchester N. H., and Rev.
tterston of Boston. November 20, at the South Congre-
ing-House, after prayer by Rev. Frederick D. Huntington,
s made by Rev. Ezra S. Gannett, Rev. Chandler Robbins,
ing, M. D., Mr. George G. Smith, Mr. Richard W. Bayley,
. R. Sullivan, and Josiah F. Flagg, M. D., of Boston,
and St. John of Mobile, Ala. November 27, at the Se-
after prayer by Rev. Samuel Barrett., addresses were
John Pierpont, Samuel Greele Esq., Rev. Francis Park-
Henry B. Fuller Esq., of Boston, Rev. John P. B. Storr
k. N., Rev. Frederick W. Holland of Boston, and Rev.
ll of Providence, R. I. By some of the speakers resolu-
ered; others either sustained those resolutions, or spoke
ral merits of the proposed effort, or upon such one or
bjects embraced within the plan as particularly interested
a amount of suggestion and information was presented

hope the exertions of the Committee will meet with a cordial and liberal response.

We subjoin the resolutions that have been passed at the different meetings, though they exhibit but a part of the topics which were introduced into the addresses.

"*Resolved*, That the time has now arrived when it is proper and desirable to make more extended and efficient efforts for the diffusion of Christian truth, through our country.

Resolved, That the movement which we now propose to make is not a departure from the principles and views heretofore held by us on the subject of missions, but the extension of a system of measures which was long since commenced, and which we now intend to carry out in the same spirit and with the same design.

Resolved, That there are a number of religious societies in New England, and elsewhere, whose feeble condition demands our Christian sympathy and asks loudly for our pecuniary assistance.

Resolved, That we are called upon to make suitable provision for the education of persons in the Gospel ministry, who are willing to devote their lives to the service of God, and who promise to become faithful and efficient laborers in his vineyard."

THE CLERGY IN THE REVOLUTION.—In looking over an old book of records of the meetings of the Boston Association of Congregational Ministers our attention was drawn to two votes passed just before the commencement of the Revolutionary War. They show the spirit of those days.

"November 28, 1774. The associated Pastors being met at the lodgings of Mr. Howe, the Rev. Dr. Chauncy motioned that we should agree to read no Proclamations which may in future time be issued by the Governor and Council for Days of Public Thanksgiving or Fasting and Prayer. The motion being considered,

Voted unanimously, That inasmuch as there have been frequently paragraphs in the Proclamations for days of Thanksgiving very displeasing to us, and many of our people, we will not for the time to come read any Proclamations which may be issued by the Authority of the Province for the observance of such Days.

Dr. Chauncy then observed that the pastors of these churches had in times past been brought into difficulties by making Addresses to Governors at their first arrival, and moved, that we come into an agreement to drop the practice for the time to come, inasmuch as it has a tendency to involve us in difficulties, and lead us to speak flattering words, unbecoming the character of Gospel ministers, Therefore,

nously, That for the time to come, we will make no
ng Governors that may be appointed over this Province."

new government, however, was organized, the ministers
eir former practice. The record on this occasion, we
l be read with interest.

6, 1780. At a meeting of the Association at the house
. Chauncy, a motion was made to wait on his Excellency
with an Address on his being elected the first Governor
ownwealth, and after some conversation on the subject,
we would address the Governor, and that Dr. Cooper be
are an Address."

ovember 10, 1780. The associated pastors of the Congre-
hes in this town waited on his Excellency the Governor
ting Address.

se your Excellency, We the associated Pastors of the
l churches in this town, deeply sensible of the favor of
happy settlement of our Constitution, wait upon your
th our warm and respectful congratulations on your
d, by the choice of the people, the first Governor of this
wealth.

erations already given by your Excellency of an ardent

make our tenets known, or to excite an interest in their favor. On Mr. Ware's departure the Unitarians were again left without preaching, and so they continued during the winter. Rev. Henry Giles had engaged to go to them in the spring, and to remain a few weeks among them. But in the mean time, as they could procure no hall or room suited to the purpose of public worship, they supplied the want by the following arrangement. Mr. Hedge, one of the members, hired for himself a dwelling-house; and the whole lower story of this being altered and adjusted made a Missionary Chapel, humble, but not uncomfortable. It directly joined the wall of the American Presbyterian church, and was considered, we understand, by some, a rock of no small offence. Mr. Giles, according to his engagement, went to Montreal in April, and was induced to remain there until the close of August. The result of his labors inspires a hope, that Unitarian Christianity might be established in the capital of British America. When Mr. Giles commenced his work in April, the persons who attended the Sunday morning services were very few indeed. These consisted mainly of individuals who had formerly taken an interest in our cause, and an odd straggler who might have come from curiosity. The evening services were generally secure of the morning audience, and the stragglers were slightly more numerous. Mr. Giles, soon after entering on his ministry, commenced a series of religious lectures, announcing each through the press, and delivering one every Sunday evening. The audience progressively increased; at first slowly, but ultimately beyond the measure of the space which the hall afforded. The fact has been so far made clear, that an interest in the cause of Unitarianism may be excited in Montreal by persevering exertions. A zeal has been manifested by practical measures, and pecuniary contributions, and social sacrifices, which evince an earnestness that springs from principle, and a hope that is more than temporary. A religious society was regularly constituted; the rules of it authoritatively formed and printed; engagements made for the support of a minister, sufficient for his comfort and competence, and, considering the smallness of the congregation and condition of its members, generous. They do all that their means permit, and they do it from the heart, cheerfully and willingly.

Will our readers pardon us, if by a few more remarks we extend this notice a little beyond a mere article of intelligence? We should look with peculiar satisfaction to the establishment of a congregation of Unitarians in Montreal. At present there is not a single congregation of our faith in all British America, unless we call the little flock of our brethren one, that now struggles for existence in the capital. In that city are thousands of British and Americans, and among these

thousands many are of our belief, and would gather to its support, if it had but a permanent altar. This British and American community is constantly increased from its respective nations; not a few immigrants are positive Unitarians, but having no place to worship, fall into Orthodox churches, and there remain. To the societies which they join years and habit, if not conviction, at last confirm them beyond the power of removal. Some there are, again, who not attracted by the popular worship go to none; others attend it, but are wearied of it, and find only a sense of dissatisfaction and of want: all such, we scarcely doubt, would be in time attracted by the spirit of our services. Besides these classes, whose existence may be discerned by their uneasiness, there are in the depths of the population numbers who now seem dormant, but are ready to arise whenever the call reaches their ears. Unitarianism therefore, once settled in Montreal, will be a system of progress, both by conversion and discovery; by conversion, in drawing men to consider and to embrace its faith; by discovery, in finding those persons out who already hold it. We admit the work is arduous, but we do not think it hopeless. Our brethren in Montreal must persevere, and not cast off their confidence in despondency, though they should have intervals of trial. Nor should we hold from them our sympathy, striving as they are to maintain the faith, surrounded by opposition, which we enjoy in peace. Several things they need to ensure success, and towards supplying these some brotherly assistance they must have from abroad. Of greater matters, they need the constancy of a settled ministry. Until they have this, they will want strength in themselves, and confidence from those outside. They need also a church. A very modest and inexpensive one would reach all their desires, but it is beyond their means; yet until they hold the social position which a sacred building gives, with its associated moral stability and impression, their energies must be weakened and their exertions confined. Of minor matters, they need books and tracts. While Mr. Giles preached, a few tracts which the members possessed were collected, and laid on a table in the chapel. Persons were offered the loan of them after each lecture. On such occasions numbers came forward, and took them eagerly. In all these matters, great and small, the Montreal brethren require assistance now in the day of their weakness; but though it is a day of weakness, we believe sincerely, it may go on to be a day of strength. These our isolated friends in their present position may be easily discouraged, as they may be easily helped. Their struggle, and the spirit in which they sustain it, are worthy of all approbation. Whoever aids them, aids a good work. He contributes to the dissemination of our benevolent and evangelical religion among the masses of a great city; and doing this, he contributes to its dissemination over the extent of a great and growing province.

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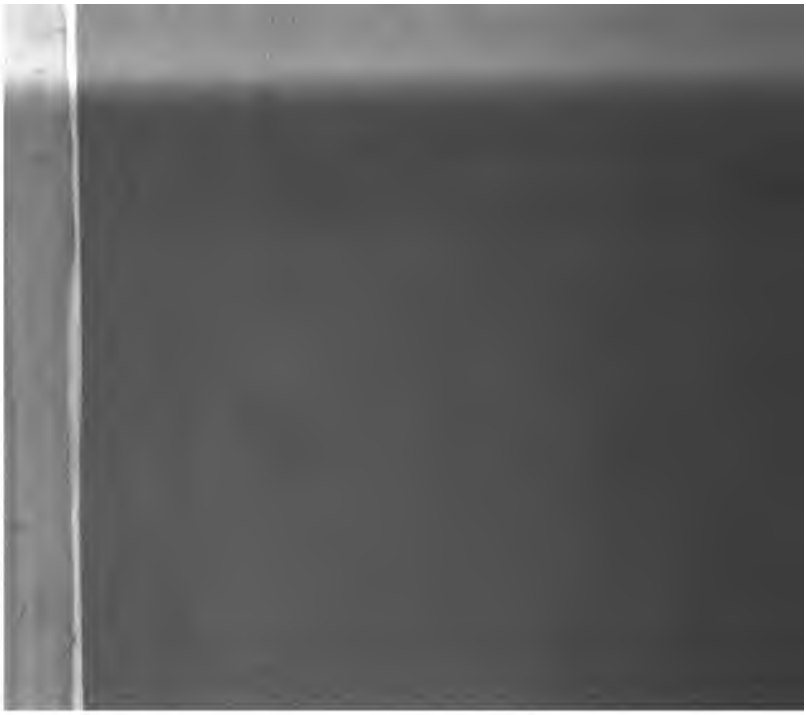
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